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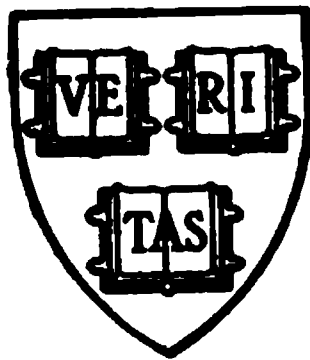
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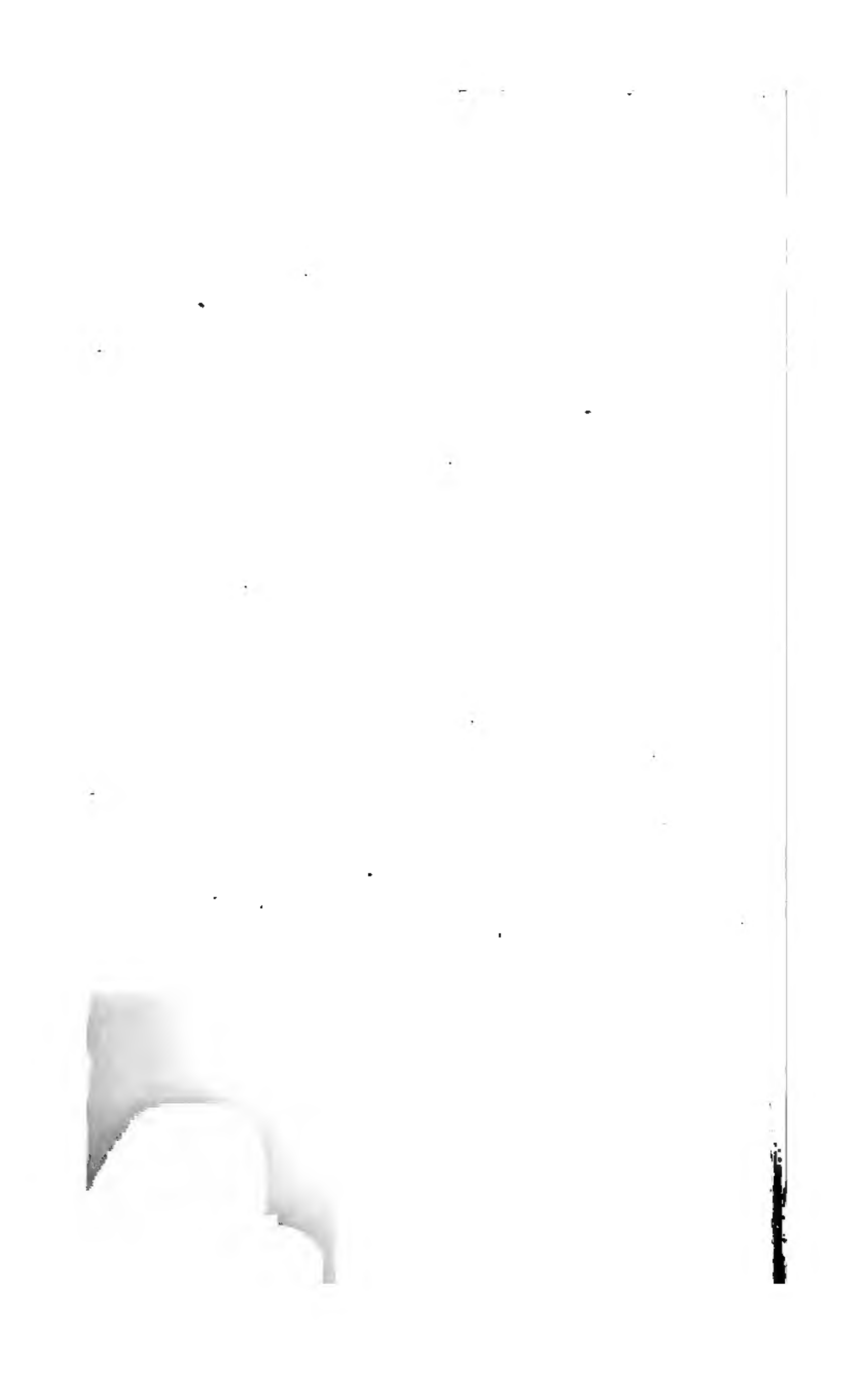
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THE
PLAYS OF SOPHOCLES.

VOL. I.



THE
PLAYS OF SOPHOCLES,

WITH
ORIGINAL EXPLANATORY ENGLISH NOTES,
&c. &c.

EDITED BY
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IN TWO VOLUMES.

VOL. I.

ŒDIPUS COLONEUS,
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ŒDIPUS COLONEUS,

CHIEFLY ACCORDING TO THE TEXT OF BRUNCK;

WITH

CRITICAL, PHILOLOGICAL, AND EXPLANATORY NOTES,

ILLUSTRATIONS OF PECULIAR IDIOMS, AND

EXAMINATION QUESTIONS.

BY

THE REV. JOHN BRASSE, D.D.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

TESTIMONIES.

Of the *Œdipus Coloneus*, Cicero (de Finibus, lib. v. § 1.) says, “Nam me ipsum huc [sc. Athenas] modo venientem convertebat ad sese Coloneus ille locus, cujus incola Sophocles ob oculos versabatur; quem scis quam admirer, quamque eo delecter. Me quidem ad altiorem memoriam Œdipodis huc venientis, et illo mollissimo carmine, quænam essent ipsa hæc loca, requirentis, species quædam commovit, inanis scilicet, sed commovit tamen.” And in De Senectute, (§ 7.) “Sophocles ad summam senectutem tragœdias fecit; quod propter studium cum rem familiarem negligere videretur, a filiis in judicium vocatus est: ut quemadmodum nostro more male rem gerentibus patribus bonis interdici solet; sic illum, quasi desipientem, a re familiari removerent judices. Tum senex dicitur eam fabulam, quam in manibus habebat, et proxime scripserat, Œdipus Coloneus recitasse iudicibus, quæsisseque, num illud carmen desipientis videretur: quo recitato, sententiis iudicum est liberatus.”

Valerius Maximus pays his homage of praise, viii. 7. 12. “Sophocles quoque gloriosum cum rerum Natura certamen habuit tam benigne mirifica illi opera sua exhibendo, quam illa operibus ejus tempora liberaliter subministrando. Prope enim centesimum annum attigit; sub ipsum transitum ad mortem Œdipode Coloneo scripto; quâ solâ fabulâ omnium ejusdem studii poëtarum præripere gloriam potuit. Idque ignotum esse posteris filius Sophocles Iophon noluit, sepulchro patris, quæ retuli insculpendo.”

Plutarch, in his Treatise *εἰ πρεσβυτέρῳ πολιτευτέον*, says: *Σοφοκλῆς δὲ λέγεται μὲν ὑπὸ τῶν νύκτων παρανομίας δίκην φεύγων, ἀναγνῶναι τὴν ἐν Οἰδίποδι τῇ ἐπὶ Κολωνοῦ παράδωκον, ἣ ἐστὶν ἄρχη. εὐίππου, ξένης, τάσδε χώρας ἴκου, τὰ κράτιστα γὰρ ἔπαυλα, τὸν ἀργῆτα Κολωνὸν, ἐνθα λίγεια μινύρεται θαμίζουσα μάλιστ' ἀηδῶν χλωραὶς ὑπὸ βάσσαις. θαυμαστοῦ δὲ τοῦ μέλους φανέντος, ὥστερ ἐκ θεατροῦ, τοῦ δικαστηρίου προκεμφθῆναι μετὰ κρότου καὶ βοῆς τῶν παρόντων.*

ΤΗΟΘΕΣΙΣ.

Ὁ ἐπὶ Κολωνῷ Οἰδίπους συνημμένος πῶς ἐστὶ τῷ Τυράννῳ. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπους ἤδη γεραίος ὢν, ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ Πυθόχρηστον, ὥς αὐτὸς φησι, χρησθὲν αὐτῷ, παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ Χορὸς συνέστηκε, πυθόμενοι συνέρχονται, καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων, καὶ τὴν γενομένην ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν αὐτὸν εἰς τοῦπίσω, ἀπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα διελθὼν τὸν χρησμὸν, οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δράμα τῶν θαυμαστῶν· ὃ καὶ ἤδη γεγηρακὼς ὁ Σοφοκλῆς ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ Κολωνήθεν· ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξει, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορθήτους ἔσεσθαι, καὶ τῶν ἐχθρῶν αὐτοῦς κρατήσιν ὑποτίθεται ὁ Οἰδίπους προαναφωνῶν, καὶ ὅτι διαστασιάσουσι πρὸς Θηβαίους ποτὲ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππείῳ, πρὸς τῷ ναῷ τῶν Σεμνῶν. ὁ δὲ Χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν. προλογίζει Οἰδίπους.

ΑΛΛΩΣ ΣΑΛΟΥΣΤΙΟΥ ΠΥΘΑΓΟΡΕΙΟΥ.

ΤΑ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟΙΔΙΠΟΔΙ. πεπῆρωται γὰρ καὶ ἀφίκεται εἰς τὴν Ἀττικὴν, ὀδηγούμενος ἐκ μιᾶς τῶν θυγατέρων, Ἀντιγόνης, καὶ ἐν τῷ¹ τεμένει τῶν Σεμνῶν [Ἐριννύων], ὃ ἐστὶν ἐν τῷ καλουμένῳ Ἱππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἐστιν ἱερὸν Ἱππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὀρεωκόμοι ἴστανται· ἐστὶ γὰρ αὐτῷ Πυθόχρηστον, ἐνταῦθα

¹ Legebatur καὶ ἐστὶν ἐν τῷ.

δεῖν αὐτὸν ταφῆς τυχεῖν οὐ μὴ ἐστὶν ἑτέρῳ βεβήλῳ τόπος, αὐτόθι κἀθῆται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν, ὅτι τις ἄρα τῷ χωρίῳ τούτῳ προσκἀθῆται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν Χοροῦ σχήματι, μαθησόμενοι τὰ πάντα. πρῶτος οὖν ἐστὶ καταλύων τὴν ὁδοιπορίαν, καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δὲ ἐστὶ καθόλου ἡ οἰκονομία ἐν τῷ δράματι, ὥς οὐδὲν ἄλλο σχεδόν.

ΑΛΛΩΣ. ²

ΤΟΝ ἐπὶ Κολωνῷ Οἰδίποδα ἐπὶ τετελευτηκότι τῷ πάπῳ Σοφοκλῆς ὁ υἱδοῦς εἰδίδασκεν, υἱὸς δὲν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος,³ ὃς τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασὶν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ὡς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλέης, ὃς πολὺν χρόνον βιοῦς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιὸς,
πολλὰς ποιήσας καὶ καλὰς τραγῳδίας,
καλῶς δ' ⁴ ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

ἐπὶ δὲ τῷ λεγομένῳ ἱππῷ Κολωνῷ τὸ δράμα κεῖται. ἔστι γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος ⁵ πρὸς τῷ Εὐρυσακείῳ, πρὸς ᾧ οἱ μισθαρνοῦντες προεστήκεισαν, ὥστε ⁶ καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδοθῆναι·

ὅψ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἴεσο.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων·
οὗτος, πόθεν ἦλθες; εἰς Κολωνὸν ψόχῳ μιν,
οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων.

² Ediderunt hoc argumentum Thierschius in Act. Monac. vol. i. p. 322. seqq. ex apographo P. Victorii, et Elmsleius e cod. Laur. A. unde etiam Victorius videtur descripsisse.

³ Ol. xciv. 2.

⁴ Omissa particula in codice. Apud Thierschium editum τ'.

⁵ See J. Pollux, vii. § 133.

⁶ Addidi ὥστε ex conjectura Thierschii.

ΤΑ ΤΟΥ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩ.

ΟΙ. ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν ;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν,
 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5
 μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί ;
 στέργειν γὰρ αἱ πάθαι με, χῶ μακρὸς ξυνῶν
 χρόνος διδάσκει, καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκοισιν, (εἴ τινα βλέπεις,) 10
 ἢ πρὸς βεβήλοις, ἢ πρὸς ἄλσεσιν θεῶν,

1. Œdipus, having been banished from Thebes, arrives at Colonus, one of the 174 δῆμοι of Athens, conducted by his daughter Antigone.

6. μεῖον] Suidas in v. σπάνις quotes this passage, and reads μεῖω, the plural ; but in instances of this kind the singular is preferable. See below, v. 63. In Hec. v. 317. Ulysses states, that his daily wants are as easily satisfied as those of Œdipus here. Καὶ μὴν ἐμογε ζῶντι μὲν, καθ' ἡμέραν Κεῖ σμικρ' ἔχομι, πάντ' ἂν ἀρκούντως ἔχοι, where I have removed the comma from ἡμέραν and inserted it after μὲν, as giving greater strength to the passage.

7. στέργειν] "To be content," or "to acquiesce in." See Dr. Monk, Hipp. 460. πάθαι] The word πάθη, though used several times by Sopho-

cles, (Antig. 978. Aj. Fl. 295.) does not occur in Euripides, Æschylus, or Aristophanes. Πάθαι γὰρ, αἱ συμφοραί. Schol. The more common words are πάθος and πάθημα, which we meet with in all the tragic writers.

9. θάκοισιν] On account of the apparently irregular construction of this passage, Seidler reads θάκησιν, which is approved of by Reisig, and introduced into the text by Hermann. But there is no such word in the tragic writers as θάκησις, the forms being θάκος and θάκημα, and the construction is not irregular, if, with Dr. Elmsley, we take εἴ τινα βλέπεις parenthetically, and translate the passage thus: "place and settle me near some unhallowed seats, (if you see any,) or near groves consecrated to the Gods."

στῆσόν με κἀξίδρυσον· ὥς πυθώμεθα,
 ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, ἅν δ' ἀκούσωμεν, τελεῖν.

ΑΝ. πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν, οἱ
 πόλιν στέγουσιν, ὥς ἀπ' ὀμμάτων, πρόσω. 15
 χῶρος δ' ὅδ' ἱερὸς, ὥς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
 οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.
 μακρὰν γὰρ, ὥς γέροντι, προὔσταλῃς ὁδόν. 20

ΟΙ. κάθιζέ νῦν με, καὶ φύλασσε τὸν τυφλόν.

12. μανθάνειν γὰρ ἤκομεν] These words, and ἤκομεν μαθησόμενοι, are distinguished in meaning: the former mean, "we are arrived, and therefore may learn, or have the opportunity of learning;" the latter, "we are come for the purpose of learning." In the passage before us, ὅστε is understood as Reisig justly remarks. Porson gives his sanction to this twofold construction, Med. 1300. ἦλθον ἐκσώσων βίον, on which he remarks—"ἐκσῶσαι Ald. ἐκσώσων Lasc. et plerique Mss. *Utrumque recte.*" See Matthiæ, Gr. Gr. § 543.

14. πύργοι μὲν] "There are towers at a distance, which protect a city, as [one may judge] by the sight." Erfurdt supplies εἰκάσαι understood after ὥς ἀπ' ὀμμάτων. Στέγω is properly said of a ship or vessel which is *water-tight*, hence, *to keep out*, sc. from a city, the attacks of an enemy. See Dr. Blomfield, Sept. Theb. 202. et Erfurdt in l. If the comma be removed after ὀμμάτων, as Brunck wishes, no material alteration will be made in the sense. The towers here mentioned were those of the Acropolis.

16. χῶρος δ' ...] The verb βρύω generally governs a dative case. See Eurip. Bacch. 107. Licymn. fin. Aristoph. Nub. 45. But here βρύων may be considered as an adj. denoting fullness, and therefore taking after it a genitive case. In the quotation of Dæ-

derlin from Choëph. 68. to prove that βρύω may govern a genitive case, βρύειν is properly ejected by Hermann.

18. εὐστομοῦσ'] "Sing sweetly." Εὐφθογγοῦσιν, εὐφώνως ᾄδουσι. Schol. and thus the word is explained, and this passage quoted by Jul. Pollux, lib. ii. § 100. Suidas says that εὐστομεῖν generally signifies εὐφημεῖν, and in this opinion J. Pollux coincides, lib. v. § 117.

19. κῶλα κάμψον] "Bend your knees," sc. in sitting down; i. e. "sit down:"—γόνυ κάμψαι· ἀναπαύεσθαι. Hesych.

20. ὥς γέροντι] "For an old man." The Latin word *ut* has precisely the same usage in Latin: *ut inter Barbaros*, Livy. The expression is really elliptical, "as [you might expect] in an old man." So Orest. 32. καὶ γὰρ μετέσχεον, οἷα δὲ γυνή, φόβου. See Matthiæ, Gr. Gr. § 389.

21. καὶ φύλασσε] "Kiddius ad Dawesium, p. 167. *cur conjiceret κακφύλασσε fortasse nesciebat.*" The reason for Kidd's proposed emendation is found below, v. 286. ῥύου με κακφύλασσε. But the sense there requires ἐκφύλασσε, "secure me your protection." Here Œdipus requests his daughter to try to protect him. The force of the preposition ἐκ in composition is to express completion or success. Thus φεύγω is to try to escape; ἐκφεύγω, to succeed in escaping, to escape.

- ΑΝ. χρόνου μὲν οὖνεκ' οὐ μαθεῖν με δεῖ τόδε.
 ΟΙ. ἔχεις διδάξαι δὴ μ', ὅποι καθέσταμεν;
 ΑΝ. τὰς γοῦν Ἀθήνας οἶδα· τὸν δὲ χῶρον οὐ.
 ΟΙ. πᾶς γάρ τις ἤνθα τοῦτό γ' ἡμῖν ἐμπόρων. 25
 ΑΝ. ἀλλ', ὅστις ὁ τόπος, ἧ μάθω μολοῦσά ποί;
 ΟΙ. ναί, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.
 ΑΝ. ἀλλ' ἐστὶ μὲν οἰκητός. οἶομαι δὲ δεῖν
 οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὄρᾱ.
 ΟΙ. ἧ δεῦρο προστείχοντα κᾶξορμώμενον; 30
 ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χῶτι σοι λέγειν
 εὐκαιρόν ἐστιν, ἔννεφ', ὡς ἄνῃς ὄδε.
 ΟΙ. ᾧ ξεῖν', ἀκούων τῆσδε τῆς ὑπὲρ τ' ἐμοῦ
 αὐτῆς θ' ὀρώσης, οὖνεχ' ἡμῖν αἴσιος
 σκοπὸς προσήκεις, ᾧν ἀδηλοῦμεν φράσαι— 35
 ΞΕ. πρίν νυν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας
 ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.
 ΟΙ. τίς δ' ἐσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
 ΞΕ. ἄθικτος, οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
 θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40

22. χρόνου μὲν οὖνεκ'] "In consequence of the time [spent by me in misfortune, or in attending upon you, my father.]" "Acerbitatis aliquid huic sententiae inesse videtur adversus fortunam, non adversus patrem." Heller.

23. ὅποι] "Οποι, the common reading, is retained rather than ὅπου, because motion is implied in the verb καθέσταμεν. Eur. Bacch. 180. ποῖ δεῖ χορεύειν, ποῖ καθίσταται πόδα;

27. ἐξοικήσιμος] "Verbal adjectives in ῖμος have an intermediate notion between the active and the passive: ἐξοικήσιμος, 'showing marks or signs of habitation.' Ἀλώσιμος is used actively, Agam. v. 9. Philoct. 863. passively, Eur. Helen. 1638. Temen. fr. 12. 2. Xenoph. Mem. iii. xi. 11." Dr. Blomfield, Agam. 9.

28. δεῖν] Sc. μολοῦσαν μαθεῖν. See vs. 26. Οὐ δεῖν τοῦ ἐλθοῦσαν ἐρωτῆσαι

με. Schol.

37. οὐχ ἄγνόν πατεῖν] "Not proper to tread upon." So in Iph. T. 1045. ὄσιος is used in a similar sense to ἄγνός: θηγεῖν γὰρ ὄσιον ἐστ' ἐμοὶ μόνῃ.

38. τοῦ θεῶν νομίζεται;] "To which of the Gods is it customarily assigned?"

39. ἄθικτος, οὐδ' οἰκητός] "The place is not even to be touched, much less inhabited." This is Musgrave's translation, or rather illustration, who quotes Philoct. 2. ἄσπειρος οὐδ' οἰκουμένη. The place here referred to was the grove sacred to the Furies, in which Œdipus had unwittingly taken a seat. Antigone, v. 28. calls the place οἰκητός, from the circumstance of seeing a person approaching.

40. Γῆς τε καὶ Σκότου κόραι] The Furies, according to Hesiod, were the daughters of Tellus and Cœlus, the

- ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων ;
 ΞΕ. τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν
 εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
 ΟΙ. ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·
 ὥστ' οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45
 ΞΕ. τί δ' ἔστι τοῦτο ;
 ΟΙ. συμφορᾶς ξύνθημ' ἐμῆς.
 ΞΕ. ἀλλ' οὐδ' ἐμοί τοι τοῦξανιστάναι πόλεως
 δίχ' ἔστι θάρσος, πρὶν γ' ἂν ἐνδείξω τί δρᾶν.
 ΟΙ. πρὸς νυν θεῶν, ὧ ξεῖνε, μή μ' ἀτιμάσης,
 τοιόνδ' ἀλήτην, ὣν σε προστρέπω φράσαι. 50
 ΞΕ. σήμαινε, κούκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.

father of Saturn. See Theogon. 183. Æschylus Eumen. v. 413. describes them as Νυκτὸς αἰανῇ τέκνα· [the common reading is αἰανῆς, as if there was such a word as αἰανός. See Dr. Blomfield's learned remarks, Pers. 642. 935.] Whether Νύξ was the mother, or Σκότος the father of the Furies, nearly amounts to the same thing. The discrepancy, however, in the origin of these σεμναὶ θεαί, doubtless prevalent in the time of Sophocles himself, ἀτίζων τοὺς θεοὺς, gives a plausible reason why Œdipus should not know who were meant by ἐμφοβοὶ θεαί, Γῆς τε καὶ Σκότου κόραι. See the next verse. "The name, Εὐμενίδες, means the benign goddesses; an appellation applied to them by an euphemism, which is a mode of expression that avoids direct mention of indecent, melancholy, or disagreeable things." See Professor Anthon's valuable edition of Lempriere's Classical Dictionary, edited in this country by E. H. Barker.

41. τίνων τὸ σεμνὸν . .] The ordo is —τίνων τὸ σεμνὸν ὄνομα κλύων εὐξαίμην ἂν ; εὐχομαι requires a dative case of the person or persons prayed to. See Cæ. R. 259.

42. ὃ γ' ἐνθάδ' ἂν] "The people here will call them the Eumenides who see all things: but different names are honorable [or proper] for them in

different places." Ἐνθάδ' ἂν, the reading of Eustathius, is altered by Vauvilliers, Brunck, and Elmsley, to ἐνθαδ' ἂν. See Schol. in l. "Νῦν is the accusative singular and plural and of all genders. See Valck. Hipp. 1253." Brunck. Though the reading δ γ' ἐνθαδ' ἂν is here retained, δγ' ἐνθαδ' ἂν is not indefensible;—"May the people who are here [sc. the Athenians] call them the Eumenides." The term Eumenides implies kindness, and therefore said of the Furies by an euphemism. So below, v. 487. the chorus says:—ἔσθας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον.

46. πρὶν γ' ἂν ἐνδείξω τί δρᾶν] "Until I shall have shown [to the state] what I must do." With τί δρᾶν, χρῆ is understood. Dr. Elmsley reads τί δρᾶν on the authority of many Mss.

50. "ἦν is governed by ἀτιμάσης. So Cæ. R. 778. καὶ μ' ὁ Φοῖβος ἦν μὲν ἰκόμην Ἀτιμον ἐξέπεμψεν." Musgr. Translate, "Do not refuse to answer me the questions which I supplicate you to tell me." Ἀτιμάζω governs an accusative of the person and a genitive of the thing. See Antig. v. 22.

51. ἔκ γ' ἐμοῦ] Dr. Blomfield, P. V. 1107. remarks, that the particle γε after the preposition ἐκ is not Greek. In this passage γε is certainly required; and, as Dœderlin justly observes, γε

ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν ;

ΞΕ. ὅς' οἶδα καὶ γὰρ, πάντ' ἐπιστήσει κλύων.

χῶρος μὲν ἱερός πας ὅδ' ἔστ'· ἔχει δέ νιν

σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς

55

Τιτὰν Προμηθεύς· ὃν δ' ἐπιστεῖβεις τόπον,

χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,

ἔρριμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι

τόνδ' ἱπκότην Κολωνὸν εὖχονται σφίσιν

ἄρχηγόν εἶναι, καὶ φέρουσι τοῦνομα

60

τὸ τοῦδε κοινὸν πάντες ὀνομασμένοι.

τοιαῦτά σοι ταῦτ' ἐστίν, ᾧ ξέν', οὐ λόγοις

τιμῶμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους ;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπάνυμοι.

65

ΟΙ. ἄρχει τίς αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος ;

immediately after ἐκ is found in Trach. 461. κοῦπω τις αὐτῶν ἐκ γ' ἐμοῦ λόγον κακόν. See also Iph. T. 1045.

55. ἐν δ'] "And besides." So (E. R. 179. ἐν δ' ἄλοχοι, πολιαί τ' ἐπὶ ματέρες. See also the note on (E. R. v. 27.

δ πυρφόρος θεός] The plague described in (E. R. v. 27. is similarly characterised. Πυρφόρος is here applied, with peculiar propriety, to Prometheus, because games were celebrated to him yearly at Athens, during which there was a race called λαμπαδηφορία. The competitors for the prize carried lighted torches in their hands, and started from the altar of Prometheus, in the grove of Academus. He who reached the city without extinguishing the light of his torch, was declared the victor. See Pausan. in Attic. i. 30.

57. ὁδός] Ὀδός is the same as the Homeric word οὐδός, Il. Θ. 15. and means a base or foundation. See Brunck's Lex. Sophocl.

58. οἱ δὲ πλησίοι γύαι] "Ο γύης is more Attic than ἡ γύη." Elmsl. Dr. Blomfield, however, gives γύα, not γύης, in his Glossary, P. V. v. 377.

and there the feminine form occurs. In Euripides the masculine γύης only occurs.

59. τόνδ' ἱπκότην Κολωνόν] Probably there was an equestrian statue of Colonus, the first settler, and afterwards deified, (see v. 65.) or a temple erected to him on the spot.

61. πάντες ὀνομασμένοι] "All [the lands] bear his name;" being called γύαι Κολωνιάται.

62. σοι] "For your information." On this usage of σοι, called redundant by grammarians, see (E. R. v. 698.

οὐ λόγοις] This passage may be thus rendered: "Such, for your information, is this place, not [so much] honored by the language [of panegyric which I have used] but more by the intercourse of its inhabitants." Ξυνουσία implies a numerous population, thereby marking the high estimation in which this δῆμος was held.

64. ἦ γάρ] On the usage and meaning of this word in interrogative sentences, see (E. R. v. 987. and Matthiae, Gr. Gramm. § 609.

66. ἢ 'πὶ τῷ πλήθει λόγος ;] "Or is the right of speaking in the power of

- ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλείως τάδ' ἄρχεται.
 ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
 ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.
 ΟΙ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι; 70
 ΞΕ. ὥς πρὸς τί λέξων, ἢ καταρτύσων μολεῖν;
 ΟΙ. ὥς ἂν προσαρκῶν σμικρὰ, κερδάνῃ μέγα.
 ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
 ΟΙ. ὅσ' ἂν λέγωμεν, πάνθ' ὀρῶντα λέξομεν.
 ΞΕ. οἶσθ', ὦ ξέν', ὥς νυν μὴ σφαλῆς; ἐπείπερ εἴ 75
 γενναῖος, ὥς ἰδόντι, πλὴν τοῦ δαίμονος.
 αὐτοῦ μέν', οὔπερ κἀφάνης, ἕως ἐγὼ
 τοῖσδ' ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστυ, δημόταις,
 λέξω τάδ' ἐλθάν. οἶδε γὰρ κρινοῦσί γε,
 εἰ χρεὶ σε μίμνειν, ἢ πορεύεσθαι πάλιν. 80
 ΟΙ. ὦ τέκνον, ἣ βέβηκεν ἡμῖν ὁ ξένος;
 ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῇ, πάτερ,
 ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνης πέλας.
 ΟΙ. ὦ πότνιαι δεινῶπες, εὐτέ νυν ἔδρας

the people?" i. e. is the government democratical? The Athenians were proud of their right of speaking on public affairs, as manifesting the liberty of their republic. Hence Euripides makes Polynices say, that the bitterest part of banishment was οὐκ ἔχειν παρρησίαν. Phœn. 402.

68. οὗτος δὲ τίς] "And who [is] this [who]...." See C. R. v. 2.

69. τοῦ πρὶν Αἰγέως] Dæderlin understands βασιλείως after τοῦ πρὶν, for which there is not the slightest necessity. The article, with an adverb, has the same signification as an adjective; thus here ὁ πρὶν [sc. ὧν] is the same as πρότερος. In C. R. v. 1. Ὁ τέκνα Κάδμου τοῦ πάλαι [sc. ὄντος] "O children, the recent offspring of the ancient Cadmus." See Matthiæ, Gr. Gr. § 270. a.

74. ὀρῶντα] Brunck takes ὀρῶντα as the active used for the passive,

but it has its regular acceptation here. Œdipus alludes to the remark of the stranger, who in the preceding line seems to taunt him with his blindness: "we will," says he, "speak every thing; [not like myself blind, but] seeing, clear, manifest." So Æsch. Choëph. v. 831. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω;

75. οἶσθ', ὦ ξέν', ὥς νυν μὴ σφαλῆς;] The Attic writers said οἶσθ' ὥς μὴ σφαλῆς; as also οἶσθ' ὥς ποιήσων; see Mus. Criticum, vol. ii. p. 22.

76. ὥς ἰδόντι] sc. δοκεῖ.

83. ὥς ἐμοῦ μόνης πέλας] "The participle ὄσσης is here understood, as it is not uncommonly in similar circumstances. See Hermann, Aj. Fl. p. 55." Erfurdt.

84. εὐτέ νυν ἔδρας] The ordo of this passage may be taken thus: εὐτέ νυν ἐγὼ ἔκαμψα [sc. τὰ κῶλα, see above v. 19] ἐφ' ἔδρας ὁμῶν πρώτων

πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγὼ, 85
 Φοίβῳ τε κἄμοι μὴ γένησθ' ἀγνώμονες,
 ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακὰ,
 ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν, 90
 ἐνταῦθα κάμπτειν τὸν ταλαίπωρον βίον,
 κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν·
 σημεῖα δ' ἥξειν τῶνδ' ἐμοὶ παρηγγύα,
 ἢ σεισμὸν, ἢ βροντὴν τιν', ἢ Διὸς σέλας. 95
 ἔγνωκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
 ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἄν ποτε
 πρώταισιν ὑμῖν ἀντίκυρσ' ὁδοιπορῶν,
 νήφων ἀοίνοις, κἂπὶ σεμνὸν ἐζόμεν 100
 βάθρον τόδ' ἀσκέπαρον. ἀλλὰ μοι, θεαί,

τῆσδε γῆς. Matthiæ doubts whether *εἴτε* ever denotes *quandoquidem*, when or since; but Dæderlin appositely quotes *Aj. Fl.* 715 and *Philoct.* 1099 in support of that interpretation. Reiske refers *ἐπὶ* to *ἔδρας*, but Elmsley remarks that *ἔδρας ἐφ' ὑμῶν* is more correct than *ἔδρας ἐφ' ὑμῶν*.

87. τὰ πόλλ' ἐκεῖν' . . .] "When he delivered those many shocking oracles." Œdipus himself details the particulars of the oracle in *Œ. R.* v. 799—783.

88. ἔλεξε] Œdipus is made to allude to this oracle by Euripides, *Phœn.* v. 1717.

Ο. Νῦν χρησμός, ὦ παῖ, Λοξίου περαίνεται.

Α. Ὁ ποῖος; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακὰ;

Ο. Ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον.

Α. Ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται;

Ο. Ἱερὸς Κολωνός, δῶμάθ' ἱππίου θεοῦ.

There was a temple in Colonus dedicated to Œdipus, as we learn from Pausanias.

89. *τερμίαν*] "Concluding my journey, wandering, or life." The term is metaphorical, and borrowed from the stadium. So *Antig.* 1331. *ἐμοὶ τερμίαν ἄγων ἡμέραν θάνατος*. In v. 91. *κάμπτειν* has the same allusion.

92. *οἰκήσαντα*] The ancient reading is here retained, though Elmsley and others prefer *οἰκίσαντα*. *Κέρδη* is put in apposition with *ἐμέ*.

95. *βροντὴν τιν'*] See below v. 1602.

97. *πτερὸν*] By synecdoche for *οἶωνός*, a bird, an omen.

98. *οὐ γὰρ ἄν*] On the strict meaning of this phrase see *Œ. R.* v. 82.

100. *νήφων ἀοίνοις*] See the note on v. 478.

101. *ἀσκέπαρον*] "Untouched by the hatchet." The same place is described above v. 19. as an *ἄξεστον πέτρων*.

βίου, κατ' ὀμφὰς τὰς Ἀπόλλωνος, δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰεὶ
 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
 ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι,
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,
 οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
 εἶδωλον· οὐ γάρ δὴ τόδ' ἀρχαῖον δέμας. 110

ΑΝ. σίγα. πορεύονται γὰρ ὧδε δὴ τινες
 χρόνῳ παλαιοὶ, σῆς ἔδρας ἐπίσκοποι.

ΟΙ. σιγήσομαί τε, καὶ σύ μ' ἐξ ὁδοῦ πόδα
 κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
 τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
 ἔνεστιν ἡὐλόβεια τῶν ποιουμένων.

ΧΟ. "Ορα. στροφὴ α'.
 τίς ἄρ' ἦν; ποῦ ναίει;
 ποῦ κυρεῖ ἐκτόπιος συθεῖς, ὁ πάντων,
 ὁ πάντων ἀκορέστατος; 120
 λεύσσεις νιν; προσφθέγγου,
 προσδέρκου πανταχῇ.

104. εἰ μὴ δοκῶ τι μειόνως ἔχειν] "Unless I seem to be somewhat too low or mean [for your protection]." The scholiast explains the passage thus: εἰ μὴ δοκῶ ὑμῖν ἐλαττόνως ἔχειν τὰ κακὰ, καὶ δεῖσθαι προσθηκῆς τινός. But the usual meaning of ἔχω with an adverb opposes this latter interpretation, ἔχειν μειόνως being the same as μείονα εἶναι. See Matthiæ, Gr. Gr. § 604.

110. εἶδωλον] Œdipus applies the same term to himself, in Phœniss. v. 1559.

πολὶν, αἰθέρος ἀφανὲς εἶδωλον,
 ἢ νέκυν ἐνερθεῖν
 ἢ πτανδὸν ὄνειρόν.

112. χρόνῳ παλαιοὶ] Gl. γέροντες. Brunck.

113. καὶ σύ μ' ἐξ ὁδοῦ πόδα] On the double accusative μετὰ and πόδα dependent upon κρύψον, see CE. R. 708. To the instances there adduced, add Hec. 800. οἴμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα; and Aristoph. Thesm. 491. quoted by Porson, στρόφος μ' ἔχει τὴν γαστέρα.

119. ἐκτόπιος συθεῖς] Sc. συθεῖς ἐκ τόπου. Sophocles frequently uses the word ἐκτόπιος, as also ἐκτοπος, in this sense. See CE. R. 166. 1330. infr. 234. Trach. 32. 1134. The latter word occurs once in Euripides, Bacch. 69. but neither form in Æschylus.

- πλανάτας,
 πλανάτας τις ὁ πρέσβυς, οὐδ'
 ἔγχωρος· προσέβα γὰρ οὐκ
 125
 ἄν ποτ' ἀστιβὲς ἄλσος ἐς
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,
 ἃς τρέμομεν λέγειν,
 καὶ παραμειβόμεσθ' ἀδίκητως,
 130
 ἀφάνως, ἀλόγως, τὸ τᾶς
 εὐφήμου στόμα φροντίδος
 ἱέντες· τὰ δὲ νῦν τιν' ἥκειν
 λόγος οὐδὲν ἄζονθ',
 ὃν ἐγὼ λεύσσω περὶ πᾶν οὔπω
 135
 δύναμαι τέμενος
 γνῶναι ποῦ μοί ποτε ναίει.
 ΟΙ. ὅδ' ἐκεῖνος ἐγώ· φωνῇ γὰρ ὄρῶ
 140
 τὸ φατιζόμενον.
 ΧΟ. ἰῶ, ἰῶ,
 δεινὸς μὲν ὄρᾶν, δεινὸς δὲ κλύειν.
 ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.

127. ἀμαιμακετᾶν] The derivation and meaning of this word are given *Œ. R.* 174. See also Heyne's *Obs.* on *Hom. Il. Z.* 179. and Damm's *Lexicon* in v.

136. μοί] *Moi* is here in some degree redundant, and yet such redundancies of the datives *μοί, σοί, ἡμῖν* and *ὕμῖν* admit of a sufficient explanation. See *Œ. R.* v. 2.

137. ὅδ' ἐκεῖνος ἐγώ] "Here am I." *ὅδε* is used in the sense of the adverb *ἔδε*, 'here.' See *Matth. Gr. Gr.* § 470.

φωνῇ γὰρ ὄρῶ] "For I [see; i. e. being blind and only able to receive information of your presence by the ear, I] perceive by the sound of your voice." The instance quoted by Brunck from *Sept. Theb.* 103. κτύπον

δέδορκα, will scarcely apply as similar to this passage. See *Œ. R.* v. 182.

138. φατιζόμενον] The last syllable of this word is not lengthened, as Hermann contends, because there is a change of the person speaking, but because *ἰῶ, ἰῶ*, the ejaculation of the chorus, which could not be admitted in an anapaestic system, is *extra metrum*, as it frequently is in the tragic writers. Hermann's remark, however, is generally true, that in anapaestic verse a short vowel may be lengthened at the end of a line where there is a change of speakers. See in v. 141. 170.

140. προσίδητ' ἄνομον] "Look upon me as an impious man." Here *ὅς* is understood. Heller aptly quotes

ΧΟ. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς ;

ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίῃσαι
 πρώτης, ᾧ τῆσδ' ἔφοροι χάρας.
 δηλῶ δ'. οὐ γὰρ ἂν ᾧδ' ἀλλοτρίοις
 ὄμμασιν εἶρπον,

145

καὶ σμικροῖς μέγας ἄρμουν.

ΧΟ. ἔ ἔ,

ἀντιστροφὴ α'.

ἀλαῶν ὀμμάτων
 ἄρα καὶ ἦσθα φυτάλμιος, δυσαίων,
 μακραίων τ' ἔτ' ἐπεικάσαι ;
 ἀλλ' οὐ μὰν ἔν γ' ἡμῖν
 προσθήσεις τάσδ' ἀράς.
 περᾶς γὰρ,

150

an instance of ᾧς similarly omitted from Thucyd. ii. 72. δέχεσθε δὲ ἀμφοτέρους φίλους.

141. πρέσβυς] The last syllable of πρέσβυς, though short before a vowel following, is long for a reason given above, v. 138. See Seidler, *Dochm.* p. 80.

142. οὐ πάνυ μοίρας...] In reply to the question of the chorus, "Who is this old man?" Œdipus answers, "Not a person to be congratulated for the very first destiny." Εὐδαιμονίῃσαι is governed of ὅστε, and μοίρας of ἔνεκα understood. Εὐδαιμονίζω has the same government, Plat. *Sympos.* (as quoted by Matthiæ, *Gr. Gr.* § 345.) δοκοῦσί μοι πάντες οἱ πρόσθεν εἰρηκότες—τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ᾧν ὁ θεὸς αὐτοῖς αἵτιος.

144. οὐ γὰρ ἂν] "Alioquin non." This formula is illustrated *CE. R.* 82.

146. καὶ σμικροῖς] Reisig contends that the true reading is σμικρᾶς, which receives some support from Demosthenes, who says of Philip, οὐκ ἐπὶ τῆς αὐτῆς [sc. ἀγκύρας] ὀρμεῖ τοῖς πολλοῖς. Ἐφορμέω, however, requires

a dative case, though perhaps not strictly applicable in meaning to this passage. The whole passage alludes to a ship, "which is said ὀρμεῖν, [to be moored] when it is firmly fixed in its station by cables or anchors." Musgr. See Porson, *Orest.* v. 68.

149. φυτάλμιος...] "Were you then born with blind eyes?" Dr. Blomfield, who with his great learning and good sense illustrates the meaning of φυτάλμιος, proposes for ἀλαῶν, ἀλαῶς τ'. Gloss. *Agam.* 318. A similar inquiry was made by the disciples of Christ, St. John, c. ix. v. 2.

151. ἀλλ' οὐ μὰν ἔν γ' ἡμῖν] Ἡμῖν is here adopted instead of ἐμοί on account of the metre. See Elmsley. This passage has received two interpretations: (1) "you will not, however, inflict these curses [sc. of blindness and wretchedness] upon me:"—(2) "you shall not, as far as we are concerned [ἐν γ' ἡμῖν], add these curses," which will follow by continuing to violate the sanctity of the grove of the Eumenides. Γὰρ in the following line seems to justify the latter, the context seems to require the former.

περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἁ-
φθέγκτῳ μὴ προπέσης νάπει 155

ποιάεντι, κάθυδρος οὐ
κρατὴρ μειλιχίων ποτῶν
ρεύματι συντρέχει.

τῷ, ξένε πάμμορ, εὖ φύλαξαι
μετάσταθ', ἀπόβαθι. πολ- 160
λὰ κέλευθος ἐρατύει
κλύεις, ὧ πολύμοχθ' ἀλᾶτα;

λόγον εἴ τιν' οἴσεις
πρὸς ἐμὰν λίσχαν, ἀβάτων ἀποβάς,
ἵνα πᾶσι νόμος, 165

φώνει· πρόσθεν δ' ἀπερύκου.

ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ; σύστημα.

ΑΝ. ὧ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,

154. ἀλλ' ἵνα τῷδ'] If the reading of this passage be correct, ὁρατέον or some similar word is understood. The grove is here called ἀφθεγκτον for the reason assigned above, v. 130. ἀφώνως, ἀλόγως.—It was considered a mark or proof of impiety to fall down in a consecrated grove, especially one dedicated to the Eumenides. A similar feeling is described by Tacitus (de Mor. German. § 38.) as prevalent among the Suevi: "Est et alia luto reverentia. Nemo nisi vinculo ligatus ingreditur, ut minor, et potestatem Numinis præ se ferens. Si forte prolapsus est, attolli et insurgere haud licitum: per humum evolvuntur." See Martial, lib. x. epigr. 72.

159. εὖ φύλαξαι] "Be strongly on your guard." φυλάσσω denotes to guard another; φυλάσσομαι, to guard oneself, to be on one's guard. See Mr. Tate's able illustration of the middle voice, Mus. Crit. vol. i.

160. μετάσταθ'] "Change your position or situation." Μετά in composition with verbs frequently expresses

change. See infr. 172. Med. 600. οἶσθ' ὡς μετεύξει; do you know how you will change your prayer? Orest. 248. ταχὺς μετέθου λυσσάν. See also Iph. A. 502. Ion, 415.

162. πολύμοχθ' ἀλᾶτα;] Πολύμοχθος is a word mediæ significationis: here it is used *passively*, "suffering many troubles." In the Phœn. v. 796. Ὁ πολύμοχθος Ἀρῆς, it is used *actively*, "causing many troubles." We find the former sense, Phœn. 813. Herc. F. 1189. Hec. 93. Iph. A. 1380. The latter, Eur. fr. incert. 140. 1.

167. ποῖ τις φροντίδος ἔλθῃ;] Many Mss. have ἔλθοι, which is a solecism. ποῖ τις ἔλθῃ; and ποῖ τις ἂν ἔλθοι; are both correct: ποῖ τις ἂν ἔλθῃ; and ποῖ τις ἔλθοι; are solecistic. See Dawes, Misc. Crit. (ed. Kidd.) p. 374. ποῖ φροντίδος, "in what region of thought." So infr. 307. Antig. v. 42. ποῦ γνώμης ποτ' εἴ; The Latin idiom, "ubi gentium?" is similar.

168. ἀστοῖς ἴσα χρὴ μελετᾶν] The same sentiment is expressed by Me-

- εἰπόντας αἶ δει, καὶ ἀκούοντας.
 ΟΙ. πρόσθιγέ νύν μου.
 ΑΝ. ψαύω καὶ δή. 170
 ΟΙ. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
 σοὶ πιστεύσας, μεταναστάς.
 ΧΟ. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, στροφὴ β'.
 ὦ γέρον, ἄκοντά τις ἄξει.
 ΟΙ. προβῶ;
 ΧΟ. ἐπίβαινε πόρσω. 175
 ΟΙ. ἔτι;
 ΧΟ. προβίβαζε, κούρα,
 πρόσω· σὺ γὰρ αἴεις.
 ΑΝ. ἔπεο μὰν, ἔπε' ὦδ' ἀμαυρῶ
 κῶλα, πάτερ, αἶ σ' ἄγω.
 ΟΙ. 180
 ΑΝ.

dea, (Med. v. 224.) Χρὴ δὲ ξένον μὲν
 κάρτα προσχωρεῖν πόλει.

169. καὶ ἀκούοντας] This is the
 reading of Hermann. Elmsley pre-
 fers κακούοντας, the conjecture of Mus-
 grave. κοῦκ ἔκοντας would have bet-
 ter agreed with idiomatic Greek if the
 metre could have allowed ἔκοντας (the
 suggestion of Burgess) instead of εἰ-
 κοντας. See Heracl. 532. Androm.
 357.

171. μὴ δῆτ' ἀδικηθῶ] "Let me not
 then be treated with injustice." The
 subjunctive of the first aor. pass. or
 the aorists active and middle with or
 without μὴ, or an adjective or adverb
 compounded with μὴ, is frequently
 used as here in the sense of the im-
 perative, even in the first person sin-
 gular. It is more common with the
 second. Μηδαμῶς ἀτιμάσης τοὺς Ἡρα-
 κλείους παῖδας. Heracl. 228. See Viger,

p. 371. Matthiae, Gr. Gr. § 516. 2.
 and CE. R. v. 49.

172. σοὶ πιστεύσας] Brunck, pro-
 bably objecting to the transition from
 the plural ξεῖνοι to the singular σοί,
 says, "pronomina a mala manu addi-
 tum." This change, however, is very
 common in the scenic writers, as he
 himself has shown, Aristoph. Aves, v.
 104. and especially in the case of the
 chorus. See infr. 189. and CE. R. 512.
 Brunck reads πιστεύσας καί, but the
 scholiast has σοὶ πιστεύσας, and re-
 marks, κατὰ τινὰ συνθήκειαν ποιητικὴν,
 πληθυντικὸν προειπὼν, ἐνικὸν ἐπέτευ-
 ξεν.

173. οὐ τοι μήποτε... ἄξει] "No
 one shall ever lead you." See Elmsley's
 note on this passage, which distin-
 guishes between οὐ μή with the future
 and with the aorist subjunctive.

- ΟΙ.
- ΧΟ. τόλμα ξείνος ἐπὶ ξένης,
 ὦ τλάμων, ὅ τι καὶ πόλις 185
 τέτροφεν ἄφιλον, ἀποστυγεῖν,
 καὶ τὸ φίλον σέβεσθαι.
- ΟΙ. ἄγε νυν σύ με, παῖ, σύστημα.
 ἴν' ἄμ' εὐσεβίας ἐπιβαίνοντες,
 τὸ μὲν εἶπωμεν, τὸ δ' ἀκούσωμεν. 190
 καὶ μὴ χρεῖα πολεμῶμεν.
- ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου ἀντιστρ. β'.
 βήματος ἔξω πόδα κλίνης.
- ΟΙ. οὕτως ;
- ΧΟ. ἄλιν, ὥς ἀκούεις.
- ΟΙ. ἦ 'σθῶ ;
- ΧΟ. λέχειός γ' ἐπ' ἄκρου 195
 λάου βραχὺς ὀκλάσας.
- ΑΝ. πάτερ, ἐμὸν τόδ'· ἐν ἡσυχᾷ
 (ἰά μοι) βάσιν ἀρμόσαι,

186. τέτροφεν] "Τρέφειν eleganter positum pro ἔχειν. Ita solent poëtae, praesertim Sophocles." Casaubon in Athen. lib. vii. c. 18.

188. ἄγε νυν σύ με, παῖ] The hiatus at the end of this line is explained and illustrated by Hermann, Elem. Doctr. Metr. p. 236. (Ed. Glasg. 1817.) Porson, Adversar. p. 145. reads παῖς, to avoid the hiatus.

189. ἴν' ἄμ' εὐσεβίας ἐπιβαίνοντες] Schol. εὐσεβῶς πατοῦντες. Similarly Philoct. v. 1463. δόξης οὐποτε τῇσδ' ἐπιβάσιντες. But the correct reading of this passage seems to be that which is adopted by Dæderlin and Elmsley: ἴν' ἄν εὐσεβίας ἐπιβαίνοντες Τὸ μὲν εἶπωμεν, τὸ δ' ἀκούσῃμεν "where treading piously, we may partly speak and partly hear."

192. τοῦδ' ἀντιπέτρου βήματος] Perhaps this βῆμα is the same as the χαλκόπους ὁδὸς mentioned v. 57. Then Soph. Œd. Col.

βήματος ἀντιπέτρου will mean βήματος χαλκόποδος ἀντὶ πετρίνου. Musgrave proposes αὐτοπέτρου instead of ἀντιπέτρου.

194. ὥς ἀκούεις] "Ut nunc intelligis." Musgrave.

196. βραχὺς ὀκλάσας] "Slightly bending the knee," i. e. sitting down. The expression is the same in meaning as κἀμπτεῖν γόνυ, v. 19. Ὀκλάζω, though not an Homeric word, is used by Mosch. Idyll. ii. 99. Ὀκλασε δὲ πρὸ ποδοῖν. See Steph. Thes. in v. Camerarius and others read βραχύ σ' ὀκλάσας, but the instance just quoted shows that ὀκλάζω does not require an accusative; and βραχὺς ὀκλάσας is a similar form to πολὺς ῥέων and "cum fueret lutulentus," Hor. Sat. μέγας πνέων, as Musgrave justly remarks.

197. ἐμὸν τόδ'] "This is my task." The subsequent words are arranged according to Dr. Elmsley's edition, on B

- γεραιὸν ἐς χεῖρα σῶμα σὸν
προκλίνας φιλίαν ἐμάν. 200
- ΟΙ. ὦ μοι δύσφρονος ἄτας.
- ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾷς,
αὔδασον, τίς ἔφυς βροτῶν;
τίς ὁ πολύπονός ἄγει; τίν' ἂν
σοῦ πατρίδ' ἐκκυθοίμαν; 205
- ΟΙ. ὦ ξένοι, ἀπόπτολις· ἀλλὰ μὴ, στροφὴ γ'.
- ΧΟ. τί τόδ' ἀπεννέπεις, γέρον;
- ΟΙ. μή με, μὴ,
μή μ' ἀνέρη, τίς εἰμι,
μηδ' ἐξετάσης πέρα ματεύων.
- ΧΟ. τί δέ;
- ΟΙ. δεινὰ φύσις.
- ΧΟ. αὔδα. 210
- ΟΙ. τέκνον, οἷ μοι, τί γεγώνω;
- ΧΟ. τίνος εἰ σπέρματος, ὦ
ξεῖνε, φώνει, πατρώθεν.
- ΟΙ. ὦ μοι ἐγὼ, τί πάθω, τέκνον ἐμόν; στροφὴ δ'.

account of the metre. 'Αρμόσαι is the infinitive, used, as it frequently is, for the imperative. See Matthiæ Gr. Gr. § 544.

202. χαλᾷς] Εἶκεις καὶ οὐκ ἀντιτείνεις τῷ ἐξελθεῖν—λέγει δὲ ἐκ τοῦ ἱεροῦ. Schol. Χαλᾶν has the same usage in Hec. v. 408. χάλα τοκεῦσιν εἰκότως θυμιονμένοις.

203. τίς ἔφυς βροτῶν;] These questions of the chorus are similar to those addressed by Telemachus to Mentès, Od. A. 170. Τίς; πόθεν εἰς ἄνδρων; τίς σοι πόλις ἦδε τοκῆς; See also Hipp. 444. Reisig also quotes Simonides in Jacobs. Anthol. vol. i. p. 72. Epigr. Ixviii. εἰπὼν, τίς; τίνος ἔσσι; τίνος πατρίδος; The young scholar will take notice that ἄγει is the 2nd person singular from ἄγομαι, "are you

led," sc. by his daughter.

207. τί τόδ' ἀπεννέπεις, γέρον;] "What [is] this [which] you forbid us" [to ask.] The formula τί τόδ' is illustrated, Cæ. R. v. 2. 'Απεννέπεις is here adopted rather than the reading of Hermann, ἀπενέπεις, that form rarely if ever occurring in the tragic writers, except Iph. A. 552. where the metre requires ἀπενέπω. Aristophanes does not use the word at all. Even the more simple Homeric word ἐννέπω is used for ἐνέπω in iambic verse. See Valckenaer, Hipp. 511.

210. δεινὰ φύσις] "My origin is shocking." So οὐ μάθην δὲ εἰ φύσιν. Musgr.

211. τί γεγώνω;] "What must I say?" Γεγώνω is the subjunctive.

214. τί πάθω] The more common form

- ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις. 215
 ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν. ἀντιστρ. δ'.
 ΧΟ. μακρὰ μέλλετον· ἀλλὰ τάχυνε.
 ΟΙ. Λαῖου ἴστε τίν'; στροφὴ ε'.
 ΧΟ. ἰοὺ ἰοῦ.
 ΟΙ. τό τε Λαβδακιδᾶν γένος;
 ΧΟ. ᾧ Ζεῦ.
 ΟΙ. ἄθλιον Οἰδιπόδαν; ἀντιστροφὴ ε'.
 ΧΟ. σὺ γὰρ ὅδ' εἶ; 220
 ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
 ΧΟ. ἰώ. ᾧ ᾧ.. δύσμορος. ᾧ ᾧ. στροφὴ σ'.
 ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει;
 ΧΟ. ἔξω πόρσω βαίνετε χώρας. ἀντιστροφὴ σ'.
 ΟΙ. αἶ δ' ὑπέσχεο, ποῖ καταθήσεις; 225
 ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται σύστημα.
 ᾧν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά-
 ταις ἑτέραις ἑτέρα παραβαλλομέ-
 να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-

is, τί γὰρ πάθω; and is used by those who are urged by fate, nature, or some overwhelming necessity. *Hec.* v. 612. οὐκ ἂν δυναίμην· ὡς δ' ἔχω, τί γὰρ πάθω; *Phœn.* 909. (on which verse see Valckenaer.) τὸ μέλλον, εἰ χρή, πείσεται· τί γὰρ πάθω;

215. ἐπ' ἔσχατα βαίνεις] You are proceeding to the last extremity, i. e. you have given an account so shocking of your birth, that you can now tell nothing worse, and therefore need not hesitate to speak more.

216. κατακρυφάν] "Mode of concealment."

217. μακρὰ μέλλετον..] The reading of Hermann, and adopted by Elmsley, is retained in the text on account of the metre.

220. σὺ γὰρ ὅδ' εἶ;] "What, are you he?" Γὰρ, with and without ἡ

preceding, has generally this meaning in interrogative sentences. See *C. R.* 987.

225. ποῖ καταθήσεις;] "How will you put *δοῖν* [sc. as money, i. e. pay or perform] your promises?" So Musgrave rightly explains κατατίθεναι.

226. οὐδενὶ μοιριδία...] "The vengeance of fate comes upon no one for returning that treatment which he has previously received; and one deceit [on our part] opposed to another on yours, causes you in return for it to have trouble, not pleasure." The deceit here alleged against *Œdipus*, seems to be that of having obtained a promise of safety from the chorus, before he had given them to understand who or what he was. "τὸ τίνειν, εἴ τις τίνει. The construction is an ἀνακόλουθον." Jacobs.

χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος, 230

αὐθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,

μή τι πέρα χρέος

ἐμᾶ πόλει προσάψης.

AN. ὦ ξένοι αἰδόφρονες, ἀλλ' ἐπεὶ ἀντιστροφὴ γ'.

γεραὸν ἀλαὸν πατέρα τόνδ' ἐμὸν 235

οὐκ ἀνέτλατ', ἔργων

ἀκόντων αἰῶντες αὐδᾶν,

ἀλλ' ἐμὲ τὰν μελέαν, ἰκετεύομεν, σύστημα.

ὦ ξένοι, οἰκτεῖραθ', ὦ

πατρός ὑπὲρ τοῦμοῦ μόνου ἄντομαι, 240

ἄντομαι, οὐκ ἀλαοῖς προσορωμένα

ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος

ὑμετέρου προφανείσα, τὸν ἄθλιον

αἰδοῦς κύρσαι· ἐν ὑμῖν ὡς θεῶ

κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε 245

τὰν ἀδόκητον χάριν.

πρὸς σ' ὅτι σοι φίλον ἐκ σέθεν ἄντομαι,

ἢ τέκνον, ἢ λέχος, ἢ χρέος, ἢ θεός.

230. ἔκτοπος] See above, v. 119.

231. αὐθις] *Αὐθις* is the Attic, *αὐθις* the Homeric form. Hermann doubts whether in this dactylic line the epic *αὐθις* may not be preferable.

236. ἔργων ἀκόντων] Of deeds involuntary or unwillingly committed.

238. ἀλλ'] *At least*. 'Αλλά with or without *γε* frequently denotes *saltem*; in this sense it is not necessarily placed at the beginning of a sentence, whereas *ἀλλά*, *sed*, always is. "Τμαῖς δέ μ' ἀλλὰ θυγατρὶ συμφρονέσατε. *Hec.* 391. See Viger, p. 385 and 642.

244. ἐν ὑμῖν] *We depend upon you*. On this usage of *ἐν* with *εἶναι*, *κεῖσθαι*, *γίνεσθαι*, &c., see *CE. R.* 304.

247. πρὸς σ' ὅτι] In adjurations and solemn appeals made by *πρὸς*, the pronoun is inserted between *πρὸς* and the

word which it governs. *Helen.* 1253. *πρὸς νῦν σε γονάτων τῶνδ'*. In the *Medea*, v. 489. this rule is not observed on account of the metre: *μή πρὸς γονάτων σε πάντως*. 'Αντομαι (though here expressed), *ἰκετεύω*, or *ἰκνούμαι*, are in such sentences frequently understood. The Latin pronoun is similarly posited. See Valckenaer, *Hippol.* v. 604. "Philoct. 469. *πρὸς τ' εἰ τί σοι κατ' οἶκόν ἐστι προσφιλές*." Elmsley.

248. χρέος] "Officium," Heath. "possessio," Brunck. "neque penitus intelligo ἢ χρέος." Elmsley. "Brunckii quidem interpretatio, *sive possessio*, non habet quo defendatur. *Χρέος* est necessitudo, res necessaria, qua quis egre caret, ideoque ea delectatur." Hermann. In such a discrepancy of opinions it may seem pre-

οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν, ὅστις ἂν,
εἰ θεὸς ἄγοι, ἐκφυγεῖν δύναίτο. 250

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν·
τὰ δ' ἐκ θεῶν τρέμοντες, οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς 255
μάτην ρεύσης ὠφέλημα γίγνεται,
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σῶζειν οἷας τε, καὶ μόνας ἀρκεῖν ἔχειν.
κἄμοιγε τοῦ ταῦτ' ἐστὶν, οἵτινες βάθρων 260
ἐκ τῶνδ' ἐξάραντες εἴτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε
σῶμ', οὐδὲ τάργα τᾶμ'· ἐπεὶ τά γ' ἔργα μου
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν, 265

sumptuous to hazard a new interpretation of the word *χρέος*. "Concern" or "interest," however, will, in many cases, apply as a meaning to it—the latter term in this passage. So *Hec.* 880. *σὸν οὐκ ἔλασσον, ἢ κείνης, χρέος*. "It is your interest no less than hers." See *Androm.* 337.

250. *ἐκφυγεῖν δύναίτο*] A somewhat similar sentiment occurs in the *Electra*, 696. *Καὶ ταῦτα μὲν τοιαῦθ' ἴσταν δέ τις θεῶν Βλάπτῃ, δύναίτ' ἂν, οἷδ' ἂν ἰσχύων, φυγεῖν*.

259. *οἷας τε*] Sc. *δυνάτας*. See *Ce.* R. v. 24.

260. *κἄμοιγε τοῦ ταῦτ' ἐστὶν, οἵτινες*] "And how is this [showed] towards me [by you] who—" The interrogative *τοῦ* is frequently used in this sense. "C. R. 380. 'Ἐπεὶ, φέρ' εἰπὲ, τοῦ σὺ πάντας εἰ σαφὴς; Heracl. 370. τοῦ ταῦτα καλῶς ἂν εἴῃ;" *Elmsl.* There is

a similar usage of *δοῦναι*, P. V. 271.

261. *ἐξάραντες εἴτ' ἐλαύνετε*] A participle, as here, is frequently followed by *εἴτα* and a verb. *Aj.* Fl. 1094. "Ὅς μηδὲν ὦν γοναῖσιν εἴτ' ἀμαρτάνει. See below, v. 274. Sometimes *εἴτα* precedes both the participle and the verb. *Aristoph.* *Nub.* 857. *εἴτα τῷ πατρὶ πιθόμενος ἐξάμαρτε*. See *Viger*, p. 622. The same remarks apply also to *εἴπειτα*.

264. *πεπονθότ' . . . ἢ δεδρακότα*] The active participles for the passive. So *Apollon. Rhod.* iv. 156. as quoted by *Musgrave*: *τετμηότι θαλλῷ* for *τετμημένην*. "Shakespeare, who had never read Sophocles, has well expressed the sense of this passage: *Lear*, act iii. sc. 2. 'I am a man More sinn'd against than sinning.'" *Elmsley*. *Hermann* remarks that these participles are used to denote that the deeds of *Oedipus*

ὦν οὔνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν,
 ὅστις παθὼν μὲν ἀντίδρων, ὥστ' εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγιγνόμενην κακός;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἴν' ἰκόμην, 270
 ὑφ' ὧν δ' ἔπασχον, εἰδότες ἀπωλλύμην.
 ἀνθ' ὧν ἰκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι,
 ὥσπερ με κἀνεστήσαθ', ᾧδε σώσατε.
 καὶ μὴ θεοὺς τιμῶντες, εἴτα τῶν θεῶν
 ᾧραν ποιῆσθε μηδαμῶς· ἡγεῖσθε δὲ 275
 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς· φυγὴν δέ του
 μήπω γενέσθαι φαιδρὸς ἀνοσίου βροτῶν.
 ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν. 280

were more passive than active. This observation would have been more applicable, if the passive participles had been used.

268. *ὅστις παθὼν μὲν ἀντίδρων*] *Cedipus* here alludes to the quarrel in which he killed *Laius*. See *C. R.* v. 795.

270. *ἰκόμην ἴν' ἰκόμην*] This and similar phrases are used by those who wish to pass over a disagreeable subject as briefly as possible. *Hermann* (*Viger*, p. 583.) remarks: "Formulam ἔπραξεν ἢ ἔπραξεν, et similes, adhibent ii, qui rem clarius exponere aut nolunt aut nequeunt." *Seidler* and *Dr. Blomfield* have collected a multitude of instances of the formula; but it will be sufficient for our present purpose, and according to our plan, to adduce two or three. *C. R.* 1366. *βλαστοῦσ' ὅπως ἔβλαστε*. *Med.* 1007. *ἡγγεῖλας οἱ ἡγγεῖλας*. See below, v. 333.

271. *ἀπωλλύμην*] "My death was intended," sc. when I was exposed by my parents on Mount *Cithæron*. See *C. R.* v. 1163.

275. We have here retained *Brunck's* emendation of this corrupt passage, not because it may perchance be the true reading, but because it is better in sense and construction than *τοὺς θεοὺς μοίραν*, or *μοίρα*, or *μοίραις*. On the usage of *εἴτα* with a participle and verb, see above, v. 261.

276. *βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ*] *Βλέπειν* with *πρὸς* signifies to look towards, to regard with great attention, anxiety, or affection. So *Med.* v. 249. *πρὸς μίαν ψύχην βλέπειν*. Cf. *Eur. Electr.* 377. *Alcest.* 400. *Iph. A.* 1238.

277. *φυγὴν δέ του*] "And that there never was yet an escape for an impious man." The scholiast explains this passage to the same effect: *μηδένα διαφυγεῖν ποτε φῶτα ἀνόσιον*. *Φυγὴν* is here in the sense of *ἐκφυγεῖν*.

279. *ξὺν οἷς σὺ μὴ κάλυπτε*] "Along with whom (sc. the Gods) do not cover the happy Athens;" i. e. do not prevent its high and honorable character for piety and benevolence from being seen. *Μὴ ἀφάνιζε τὰς Ἀθήνας*, *Schol.*

ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον,
 ῥύου με κακφύλασσι· μηδὲ μου κάρα
 τὸ δυσπρόσωπον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εἰσεβῆς τε, καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος 285
 παρῇ τις ὑμῖν, ὅστις ἐστὶν, ἡγεμῶν,
 τότε εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ
 μεταξὺ τούτου, μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μὲν, ὦ γεραίε, τὰνθυμήματα
 πολλή 'στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ 290
 οὐκ ἀνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
 ἀνακτας ἀρκεῖ ταῦτά μοι διειδέναι.

ΟΙ. καὶ ποῦ 'σθ' ὁ κραινὼν τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῶον ἄστὺ γῆς ἔχει· σκοπὸς δέ νιν,
 ὃς καμὲ δεῦρ' ἔπεμψεν, οἷχεται στελῶν. 295

ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν

Elmsley says that κἀλνπτε must undoubtedly be taken in the sense of κατὰσχυνε, but that that meaning requires illustration. The metaphorical usage of κἀλνπτε is not common; but Euripides has it in a somewhat similar sense, Hipp. 709. σίγη καλύπτειν, ἀν-θὰδ' εἰσηκούσατε "to cover with silence, to prevent from being known."

281. ἐχέγγυον] Ἐχέγγυος is properly one who redeems his pledge: thence, trust-worthy, faithful. Ἐχέγγυος. ἀσφαλῆς, ἐγγυητής, ἀξιόπιστος, βέβαιος. Hesych. Ἐχέγγυον—ἀσφαλῆ. Schol. None of these meanings can apply to the present passage, as Reisig well observes. He proposes to read ἐχέγγυος. If the text be correct, ἐχέγγυον may perhaps be taken actively, having trust in your honor. So πιστός denotes, deserving of confidence, and also, having confidence in. See below, v. 1030. and Porson, Hec. 1117.

282. ῥύου] For the strict meaning of this word, see C. R. 72.

283. δυσπρόσωπον] Some read δυσπρόσωπον, which word occurs in the Electr. v. 460. But the great majority of Mss. have δυσπρόσωπον, which is analogous in formation to εὐπρόσωπος, Phoen. 1256. and Aj. Fl. 1009.

284. ἱερὸς] Dedicated to the Gods, sc. to the Furies, who had admitted him into their grove.

289. ταρβεῖν] "Revereri, as Homer, Od. x. 359. οὐδέ τι θυμῷ ταρβεῖς." Dæderlin.

290. πολλή 'στ' ἀνάγκη] Reisig on the authority of Valckenaer (Phoen. 1668) reads πολλή γ' ἀνάγκη, which indeed is the usual formula. Aldus has πολλή τ' ἀνάγκη, where, according to Brunck, πολλή τ' is put for πολλή τοι. But can τοι suffer an elision before or form a crasis with a short vowel, and yet make a short syllable? Πολλή 'στ' ἀνάγκη is the reading of Suidas in v. ταρβεῖν.

296. τοῦ τυφλοῦ] Œdipus uses this description of himself, because he had

- ἢ φροντίδ' ἔξειν αὐτὸν, ὥστ' ἐλθεῖν πέλας ;
 ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σόν.
 ΟΙ. τίς δ' ἔσθ' ὁ κείνω τοῦτο τοῦπος ἀγγελῶν ;
 ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη 300
 φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος αἰῶν,
 θάρσει, παρέσται. πολὺ γὰρ, ὦ γέρον, τὸ σὸν
 ὄνομα διήκει πάντας, ὥστε κεῖ βραδὺς
 εὔδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
 ΟΙ. ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὐτοῦ πόλει, 305
 ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος ;
 ΑΝ. ὦ Ζεῦ, τί λέξω ; ποῖ φρενῶν ἔλθω, πάτερ ;
 ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη ;
 ΑΝ. γυναῖχ' ὄρῳ
 στείχουσιν ἡμῶν ασσον, Αἰτναίας ἐπὶ

not told his name to the ξένος, who went for Theseus.

300. μακρὰ κέλευθος] In reply to Œdipus's implied wish that another messenger should be sent to Theseus, the chorus replies that the distance is great, and therefore that it would be of no use to send a second person, since Theseus would arrive before the messenger could reach the city.

301. φιλεῖ] Solent, are wont. So Med. 47. νέα γὰρ φρόντις οὐκ ἀλγεῖν φιλεῖ. Androm. 476. τεκτόνοιθ' ὕμνου συνεργάταιν Διοῖν ἔριν Μοῦσαι φιλοῦσι κραίνειν. Amo has the same usage in Latin: Hor. Od. "Qua pinus ingens albaque populus Umbrae hospitalem consociare amant Ramis." Though it must be confessed that the original meaning of φιλεῖν, to love, will apply to these and similar passages.

τῶν] For ὧν, the article for the relative. See Œ. R. 1045.

αἰῶν] The first syllable of αἰῶν is here long; it is generally, perhaps always, short in Homer, and common in Euripides. See Hec. v. 171. and v. 174. and Gr. Grad.

304. εὔδει] Εὔδειν, to sleep, signifies also, metaphorically, to rest, to remain quiet, to loiter. Hec. 656. ὡς οὐποθ' εὔδει λυπρὰ σου κηρύγματα. See Eur. Suppl. 1007. Some learned men, for εὔδει βραδὺς, propose σπεύδει, ἔρπει, and ἔρδει: but the interpretation of εὔδειν above given, would seem to render any alteration unnecessary. Schaefer has explained the word nearly in the same manner.

306. ἐμοί τε. τίς γὰρ] Γὰρ may here give a reason for the introduction of ἐμοί in the preceding prayer, though the scholiast seems to refer it to τῇ αὐτοῦ πόλει. His words are, ὁ γὰρ ἀγαθὸς αὐτῷ τε καὶ τοῖς φίλοις ἐστὶ χρήσιμος.

307. ποῖ φρενῶν] See above, v. 167.

309. ἡμῶν ἀσσον] Elmsley would alter ἡμῶν to ἡμιν, quoting v. 722. and Electr. v. 898. But in both those instances the dative ἡμιν depends not upon ἀσσον, but upon the verb. Ἀσσον, when used as a preposition, takes a genitive most frequently after it, especially in the tragic writers. See Cycl. 255. Iph. A. 291. Il. ψ. 44. In

πῶλου βεβῶσαν· κρατὶ δ' ἡλιοστερῆς 310
κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.

τί φῶ . . . ;

ἄρ' ἐστίν; ἄρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
καὶ φημὶ κατόφημι, κοῦκ ἔχω τί φῶ.

τάλαινα.

315

οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
σαίνει με προστείχουσα· σημαίνει δ' ὅτι
μόνης τόδ' ἔστι δῆλον Ἰσμήνης κᾶρα.

ΟΙ. πῶς εἶπας, ὦ παῖ;

ΑΝ. παῖδα σὴν, ἐμὴν δ' ὄρᾱν

ὄμαιμον· αὐδῇ δ' αὐτίκ' ἔξιστιν μαθεῖν. 320

ΙΣ. ὦ δισσα πατρὸς καὶ κασιγνήτης ἐμοὶ
ἥδιστα προσφωνήμαθ', ὥς ὑμᾶς μόλις

Il. φ. 97. however, it is followed by a dative: Ἀλλὰ μοι ἄσπον στήθι.

Αἰτναίος] It is not agreed among the learned, why the horse on which Ismene is conveyed to Colonus is described by the term Αἰτναία. The schol. says, Αἰτναίος. τῆς Σικελικῆς. λέγει δὲ ἀπὸ τῆς μεγάλης. Hesychius, Suidas, Phavorinus, and others, favor this interpretation; but there seems to be no satisfactory reason adduced why a large horse should be meant by Αἰτναία πῶλος. The passage of Aristophanes, Pax, 72. εἰσάγαγ' Αἰτναῖον μέγιστον κῆνθαρον, proves nothing; because, if Αἰτναῖον denoted of itself μέγιστον, why the tautology? Reisig more probably supposes the epithet to mean swift, Sicily having been noted for the fleetness of its steeds, as we find in many passages of Pindar, and in Oppian, i. v. 170. and 272.

311. κυνῇ . . . Θεσσαλὶς] The helmet is called Θεσσαλὶς, because the helmets of the Thessalians were remarkably broad-brimmed. Callim. as quoted by the schol. ἀμφὶ δὲ οἱ κε-

φαλῇ νέον Αἰμονίηθεν Μεμβλωκὸς πύλημα περίτροχον ἄλκαρ ἔκειτο Ἴδεος ἐνδίοιο. The helmet derived its Greek name from the materials with which it was covered: κυνέη, γαλέη, ἰκτιδέη, λεοντεῖη, αἰγείη, ταυρεῖη, a helmet covered with the skin of a dog, cat, wrasse, lion, goat, bull, &c. and thence the same terms were used for a defence of the head in war, without any reference to the substance of which it was composed. Κυνῇ περικεφαλαία. Schol.

316. φαιδρὰ] Φαιδρὰ is the acc. plur. neut. used adverbially.

317. σαίνει] Σαίνειω primarily denotes, to wag the tail as a dog; thence, to fawn upon, to flatter; and thence, to be greatly pleased with. See a learned note of Dr. Blomfield illustrative of this word, Sept. Theb. 379.

318. Ἰσμήνης κᾶρα] On this poetical periphrasis for Ἰσμήνη, see the notes in the Class. Journ. vol. xxii. p. 85. on Antig. v. 1. Ὡ κοινὸν αὐτάδελφον Ἰσμήνης κᾶρα.

322. προσφωνήμαθ'] The abstract is here put for the concrete. See C. R. v. 1.

- εὐροῦσα, λύπη δεύτερον μόλις βλέπω.
 ΟΙ. ὦ τέκνον, ἦκεις ;
 ΙΣ. ὦ πάτερ δύσμοιρ' ὄραν.
 ΟΙ. τέκνον, πέφνηας ;
 ΙΣ. οὐκ ἄνευ μόχθου γέ μοι. 325
 ΟΙ. πρόσψαυσον, ὦ παῖ.
 ΙΣ. θιγγάνω δυοῖν ὁμοῦ.
 ΟΙ. ὦ σπέρμ' ὄμαιμον.
 ΙΣ. ὦ δυσάθλιαι τροφαί.
 ΟΙ. ἦ τῆσδε κάμου ;
 ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.
 ΟΙ. τέκνον, τί δ' ἤλθες ;
 ΙΣ. σῆ, πάτερ, προμηθία.
 ΟΙ. πότερα πόθοισι ;
 ΙΣ. καὶ λόγοις γ', αὐτάγγελος, 330
 ξὺν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.
 ΟΙ. οἱ δ' αὐθόμαιμοι ποῦ νεανίαί πονεῖν ;
 ΙΣ. εἴς' οὐπέρ εἰσι. δεινὰ δ' ἐν κείνοις τανῦν.
 ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις
 φύσιν κατεικασθέντε καὶ βίου τροφάς. 335
 ἐπεὶ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 θακοῦσιν ἰστουργοῦντες· αἱ δὲ σύννομοι

323. λύπη] For grief, i. e. on account of my tears.

327. ὦ δυσάθλιαι τροφαί] "O wretched mode of nourishment!" Musgrave.

329. σῆ, πάτερ, προμηθία] "Through care for you." So Hec. v. 788. καὶ λαβὼν προμηθίαν, "and having undertaken the care or charge of him."

331. ξὺν ᾧπερ . . .] I. e. ξὺν τῷ οἰκέτῃ ᾧπερ εἶχον πιστὸν μόνον.

332. ποῦ νεανίαί] Ποῦ, the reading of Brunck, is here retained, rather than ποῖ, on Ms. authority, and from the context, εἴς' οὐπέρ εἰσι. Vauvilliers

aptly quotes Orest. 1479. ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας φρύγες ; "In the sentence ποῦ νεανίαί πονεῖν ; εἰς is understood. Οἱ δὲ αὐθόμαιμοι νεανίαί ποῦ εἰς τοῦ πονεῖν ; i. e. ἐν ποίῳ πόνῳ εἰς ; τί πονοῦσιν ;" Brunck.

333. εἴς' οὐπέρ εἰσι] See this figure illustrated above, v. 270.

336. οἱ μὲν ἄρσενες] Herodotus gives the same account of the Egyptians, Euterpe, c. 36. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες, ὑφαίνουσι.

337. αἱ δὲ σύννομοι] "And their

τᾶξω βίου τροφεῖα πορσύνουσ' αἰεῖ.
 σφῶν δ', ὧ τέκν', οὓς μὲν εἰπὸς ἦν πονεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι· 340
 σφῶν δ' ἀντ' ἐκείνων τὰ μὰ δυστήνου κακὰ
 ὑπερπονεῖτον. ἡ μὲν, ἐξ ὅτου νέας
 τροφῆς ἔληξε, καὶ κατίσχυσεν δέμας,
 αἰεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν 345
 ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
 πολλοῖσι δ' ὄμβροισι ἡλίου τε καύμασι
 μοχθοῦσα τλήμων, δεύτερ' ἡγεῖται τὰ τῆς

partners," i. e. the partners of their bed; τῆς κοίτης, or some similar word, being understood with σύννομοι. The ellipsis is supplied, Pers. 710. τῶν ἐμῶν λέκτρων γεραῖα ξυννομ', εὐγενὲς γέναι. Σύννομος is used with the same signification in the masculine gender, Soph. Electr. 600.

339. σφῶν δ'] "Œdipus says σφῶν, understanding the twofold sex of his children." Seidler. But Dr. Blomfield rightly contends, P. V. Gloss. 12. that the monosyllable σφῶν was used by the Attic writers for ὑμῖν, and σφῶν for ἡμῖν. Therefore we should translate, "but of you my four children."

341. τὰ μὰ δυστήνου κακὰ] Here the possessive pronoun agrees with κακὰ, where we should expect the personal with δυστήνου τὰ κακὰ ἐμοῦ δυστήνου. So Phœn. 30. μαστοῖς ὑφέϊτο τὸν ἐμὸν ὠδίνων γόνον. Hec. 430. ζῆ, καὶ θαυόσης ὄμμα συγκλείσει τὸ σόν. The same idiom occasionally occurs in Latin: Hor. "cum mea nemo Scripta legat vulgo recitare timentis."

345. κατ' ἀγρίαν ὕλην] The same epithet is applied to ὕλην, Œ. R. 467. φοιτᾷ γὰρ ὑπ' ἀγρίαν ὕλην.

346. νηλίπους τ'] Brunck is inclined to read ἀνήλιπος, which word occurs in Theocr. Idyll. iv. 55. This would introduce an anapaest in the third foot. Dr. Blomfield contends, P.

V. Gl. 248. that νήλιπος (by aphæresis for ἀνήλιπος, as νημερτής for ἀνημερτής, νήνυμος for ἀνήνυμος, &c.) is the true form. We have, it is true, νήλιπος in Apoll. Rhod. iii. 646. but it is not improbable that the two forms νήλιπος and νηλίπους were legitimately Attic. Phot. Lex. Νηλίποδες· ἀνυπόδητοι. Suidas also gives the passage before us under the word νηλίπους. Whichever or if each be the correct form, the word νήλιψ or νήλιπος is derived from ἄνευ and ἡλιψ, a sandal; though Dæderlin is inclined to think that νηλίπους is by syncope for νηλιπόπους, which, even when put for ἀνηλιπόπους, would not give the meaning required by the context; the want of shoes or sandals being one of the insignia of poverty, or of affectation of it, as in the case of certain Grecian philosophers. The only variation in the Mss. being ἀνηλίπους, which would destroy the metre, the common reading νηλίπους is retained in the text for the reasons just alleged.

ἀλωμένη] As πλανωμένη precedes v. 344. Reisig draws a distinction between ἀλᾶσθαι and πλανᾶσθαι, the former signifying, according to him, vagari, to wander about; the latter, errare, to miss the way. This distinction, however, as far as may fairly be inferred from the passages in which

- οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
 σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ 350
 μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
 ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
 νῦν δ' αὖ τίν' ἤκεις μῦθον, Ἰσμήνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος; 355
 ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι.
- ΙΣ. ἐγὼ τὰ μὲν παθήμαθ', ἄπαθον, πάτερ,
 ζητοῦσα τὴν σὴν, κοῦ κατοικοίης, τροφὴν,
 παρεῖσ' ἐάσω. δὲς γὰρ οὐχὶ βούλομαι 360
 πονοῦσά τ' ἀλγεῖν, καὶ λέγουσ' αὖθις πάλιν.
 ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιον παῖδοιν κακὰ
 νῦν ἐστι, ταῦτα σηματοῦσ' ἐλήλυθα.

both terms occur, does not seem to be well founded.

352. τοῦδ' ἐχρήσθη σώματος] Τοῦδε σώματος, i. e. ἐμοῦ. Though the Scholiast takes these words literally as referring to the body of Œdipus, and the oracles as declaring where it should be buried, τὸ σῶμα is so frequently expressive of the personal pronoun, that we prefer the same interpretation here. See Hec. 301. Besides Œdipus received more oracles than that which foretold his burial-place.

353. γῆς ὅτ' ἐξηλαυνόμην] "When I was in the act of being expelled from my country." For the strict meaning of the imperfect tense, see C. R. v. 36.

355. τίς σ' ἐξῆρεν οἴκοθεν στόλος;] "What expedition or mission hath brought you away from home?" i. e. what is the object of your journey hither? So Philoct. v. 243. τίνι στόλῳ προσέσχεσθες τήνδε γῆν;

357. μὴ οὐχὶ] Μὴ οὐ here forms a crasis, as they always do in the scenic writers. So v. 1189. ἔα αὐτὸν is

scanned as a trochee. On the usage of μὴ οὐ in the sense of nisi, after a negative, see C. R. v. 13. and that usage will give the true interpretation of this passage.

360. παρεῖσ' ἐάσω] "I will pass over and omit." The same phrase occurs Troad. v. 699. (ed. Schæff.) ἀφθογγός εἰμι, καὶ παρεῖσ' ἐὼ στόμα.

δὲς γὰρ οὐχὶ βούλομαι] A somewhat similar sentiment is expressed by Talthybius, Hec. v. 516. Διπλᾷ με χρήσεις δάκρυα κερδάναι, γύναι, Σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ Τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ἄλλυτο. And Helen v. 770. Λέγων τ' ἂν σοι κακ' ἀλγοίης ἔτι, Πάσχω τ' ἑκαμνον· δὲς δὲ λυπηθεῖμεν ἂν.

361. αὖθις πάλιν] This redundancy with or without αὖθις is not unfrequent with the tragic writers. See Philoct. 342. 1232. 952. Eur. Helen. 931. Similar repetitions are ἄλλως μάτην, εἰκὴ βλάβως, διακενῆς ἄλλως, διάπαντος ἀεὶ. See Porson, Hec. 487.

363. σηματοῦσ' ἐλήλυθα] The future participle after verbs of motion ex-

πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως, Κρίοντί τε
 θρόνους ἑᾶσθαι, μηδὲ χραίνεσθαι πόλιν, 365
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθορὰν,
 οἷα κατίσχε τὸν σὸν ἄθλιον δόμον·
 νῦν δ' ἐκ θεῶν τοῦ κάλιτηρίου φρενὸς
 εἰσῆλθε τοῖν τρεῖς ἀθλίοιιν ἔρις κακὴ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ. 370
 χαὶ μὲν νεάζων καὶ χρόνῳ μείων γεγώς,
 τὸν πρόσθε γεννηθέντα Πολυνείκῃ θρόνων

presses the cause for which that motion took place. Phœn. v. 713. (718. ed. Porz.) 'Α δ' ἐμπέδων μάλιστα, ταῦθ' ἔκω φράσω, on which passage see Valckenaer's note.

364. αὐτοῖς ἦν ἔρως] This desire of Eteocles and Polynices is not even alluded to in the Phœnissæ, where it appears that they succeeded to the Theban throne, after Œdipus had put out his eyes, (see v. 67. and 483.) and that Creon did not become king till the brothers had slain each other in single combat. Sophocles (Œ. R. 1412.) introduces Creon as king immediately after the catastrophe of Œdipus; and the sons of the latter (v. 1449.) evidently had no share in the government. Æschylus (Sept. Theb.) nearly agrees historically with Euripides.

366. τὴν πάλαι γένους φθορὰν] The same as τὴν παλαιὰν γένους φθορὰν. The article is frequently joined to an adverb or preposition, and gives, as here, the sense of an adjective to be gathered from the adverb or preposition. Œ. R. 1. Κἄδμου τοῦ πάλαι [i. e. τοῦ παλαιού] νέα τροφή. See above v. 69. and Matth. Gr. Gr. § 270.

368. κάλιτηρίου] The readings of this line are almost as various as the editions of the Œdipus Coloneus; καὶ ἀλιτηρίου, adopted by Brunck (introducing an anapaest in the fourth place); καὶ ἀλιτήρου (where it is doubtful, even if such a word as ἀλιτήρος exists at all, whether the second syllable can Soph. Œd. Col.

be long), καὶ ἀλιτρίου, καὶ ἀλιτήρου, have all had their advocates. The present reading, the emendation of Toup, Emend. Suid. i. p. 431. is admitted into the text, as having been approved by Elmsley and Hermann. The word ἀλιτήριος occurs in Aristoph. Eq. 445. 'Εκ τῶν ἀλιτηρίων σε φημὶ γεγονέναι τῶν τῆς θεοῦ.

369. εἰσῆλθε] "Whatever thought enters the mind is said in Greek ἐπιδεῖναι, ἐπελθεῖν, εἰσεῖναι, εἰσελθεῖν, ἐπελθεῖν [and ὑφέρπειν, Œ. R. v. 776.]. Valcken. Phœn. 1378. So in Latin, 'venire in mentem.' Virg. Æn. iv. 39. "Nec venit in mentem, quorum consideris arvis?"

τρεῖς ἀθλίοιιν] On the rhythm of this line see Porson, Suppl. p. xxviii.

372. τὸν πρόσθε γεννηθέντα Πολυνείκῃ] Euripides makes Polynices the younger of the two. Phœn. v. 69. Εὐμβάντ' ἔταξαν, τὸν νεώτερον πάρος φεύγειν ἔκοντα τήνδε Πολυνείκην χθόνα. Other historical discrepancies between the two tragedians have been hinted at v. 362. See also infr. v. 1296. and Œ. R. v. 765. The instance just quoted, if correct, taken in conjunction with the text, shows the double form in which Πολυνείκης is declined; sc. gen. Πολυνείκης and Πολυνείκου. Elmsley (Quarterly Review, No. xiv. p. 453.) seems to think that proper names ending in ης make the genitive in eos only; and in the accusative the metre no where requires ην, and sometimes demands η. Διομήδης, eos, only, C

ἀποστερίσκει, καὶ ξελήλακεν πάτρας.
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει 375
 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ᾧ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ τοὺς δὲ σοὺς ὅποι θεοὶ 380
 πόνους κατοικτιοῦσιν, οὐκ ἔχω μαθεῖν.

ΟΙ. ἤδη γὰρ ἔσχες ἐλπίδ', ὡς ἐμοῦ θεοὺς

and not ου, η, ην, occurs in Homer. So Δημοσθένης, Ἀντισθένης, Εὐκράτης, Σακράτης, Εὐρυσθένης, &c. have their genitive ending in eos.

375. τὸ κοῖλον Ἄργος] "In general κοῖλος τόπος is a place surrounded by mountains." Musgrave. See below v. 1384. The Scholiast quotes two passages, in which the same epithet is applied to Argos. Ἐν Ἐπιγόνοις. Τὸ κοῖλον Ἄργος οὐ κατοικῆσαντ' ἔτι.—Ἐν Θαμύρῃ. Ἐκ μὲν Ἐριχθονίου ποτιμάσθιον ἔσχεθε· κοῦρον Αὐτόλυκον, πολέων κτεάνων σίνιν Ἀργεῖ κοίλῃ. In a similar sense κοῖλος is used, Androm. 1254. Troad. 84. Iph. A. 1600.

376. κῆδός τε καινὸν] Elmsley proposes κλεινόν: but there is no authority for the alteration; and the common reading is supported by Phæn. v. 347. σὲ δ', ᾧ τέκνον, καὶ [καινοῖς, Pierson] γάμοισι δὴ κλύω Ζυγέντα παιδοποιὸν ἄδονα· Ξένοισιν ἐν δόμοις ἔχειν Ξένον τε κῆδος ἀμφέπειν. and Stat. Theb. ii. 108.—"jamque ille novis (scit fama) superbit Connubiis, viresque parat, quis regna capessat."

377. ὡς αὐτίκ' Ἄργος] The ordo is, ὡς αὐτίκ' Ἄργος ἢ καθέξον τιμῇ τὸ Καδμείων πέδον, ἢ βιβῶν πρὸς οὐρανόν. "So that Argos will soon either occupy the land of the Cadmeans with honor, or [by its defeat] advance it [Thebes] to heaven." A similar instance of the double disjunctive ἢ occurs, Sept. Theb. 46. Ὀρκωμότη-

σαν, ἢ πόλει κατασκαφὰς Θέοντες, λαπάξειν ἄστυ Καδμείων βίᾳ, ἥ γῆν θανόντες τήνδε φυράσειν φόνῃ. Βιβῶν is the future participle neuter from βιβάζω. Ἐς οὐρανὸν βιβάζειν is a common hyperbole expressive of elevation to very high honor. So Hor. Od. i. 1. "Sublimi feriam sidera vertice." Eur. Bacch. 930. quoted by Dæderl. ᾧστ' οὐρανῷ στηρίζον εὐρήσεις κλέος.

379. ταῦτ' οὐκ ἀριθμὸς] "These things are not a [mere] enumeration of reports or words." The antithesis of "word" and "deed," expressed by λόγος, ὄνομα, ἔπος, μῦθος, &c. with ἔργον, χεῖρ, &c. is not only the language of the Greek philosophers, but being the opposition of hypothesis and fact as universal language, is naturally found in the tragic writers. Eur. Electr. 893. ἤκω γὰρ οὐ λόγοισιν, ἀλλ' ἔργοις. See Troad. 1223. Erechth. fr. i. 13. C. R. 854. 873.

381. οὐκ ἔχω μαθεῖν] Ἐχω here has the sense of scio or possum. See Viger p. 206. Hec. 749. τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν. In v. 736. καὶ γὰρ οὐδ' ἐγὼ κλύειν,—ἐγὼ κλύειν contains a very unusual ellipsis: the true reading is probably ἔχω κλύειν.

382. ὡς ἐμοῦ θεοὺς . . .] Matthiæ (Gr. Gr. § 538.) calls this an instance of ἀνακόλουθον. But may not ὡς be here, as in many passages, redundant? It is frequently supposed to be understood under similar circumstances.

- ἄραν τίν' ἔξειν, ὥστε σωθῆναί ποτε ;
 ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
 ΟΙ. ποίοισι τούτοις ; τί δὲ τεθέσπισται, τέκνον ; 385
 ΙΣ. σὲ τοῖς ἐκεί ζήτητὸν ἀνθρώποις ποτὲ
 θανόντ' ἔσεσθαι ζῶντά τ', εὐσοίας χάριν.
 ΟΙ. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν ;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 ΟΙ. ὅτ' οὐκ ἔτ' εἰμὶ, τηνικαῦτ' ἄρ' εἴμ' ἀνὴρ ; 390
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.
 ΟΙ. γέροντα δ' ὀρθοῦν, φλαῦρον, ὅς νέος πίση.
 ΙΣ. καὶ μὴν Κρίοντά γ' ἴσθι σοι τούτων χάριν
 ἥξοντα βαιοῦ κοῦχὶ μυρίου χρόνου.
 ΟΙ. ὅπως τί δράσῃ, θύγατερ ; ἐρμήνευέ μοι. 395
 ΙΣ. ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
 κρατῶσι μὲν σου, γῆς δὲ μὴ μβαίνης ὄρων.
 ΟΙ. ἢ δ' ἀφέλησις τίς θύρασι κειμένου ;
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.

387. εὐσοίας χάριν] "For your preservation." Εὐσοίαν δὲ φασὶ τὴν εὐθύνειαν [1. εὐθηνίαν ἢ εὐσθένειαν] καθάπερ καὶ ἐν Ἀμφιτρύωνι· Ἐπεὶ δὲ βλάστοι, τῶν τριῶν μίαν λαβεῖν Εὐσοίαν ἀρκεῖ. Schol. Some copies have εὐνοίας. See Schol.

388. εὖ πράξειεν ἄν ;] "Will be prosperous?" Πράσσω with an adverb or a neuter adjective, said to be used adverbially, expresses the state implied in the adjective or adverb: thus εὖ πράσσω, I am in a good state, I am successful; κακῶς πράσσω, I am in a bad state. The young scholar will mark the difference between εὖ πράσσω and εὖ ποιῶ, the latter denoting moral conduct, the former casual condition.

389. ἐν σοὶ . . . γίγνεσθαι] See the illustration of this phrase, C. R. 304. and above, v. 244.

391. νῦν γὰρ θεοί] "Yes, for the gods." Γὰρ is used in replying, to

allege a reason for assent or dissent to the proposition immediately preceding.

394. βαιοῦ κοῦχὶ μυρίου χρόνου] On this redundancy, see C. R. 58.

397. κρατῶσι μὲν σου] Κρατέω, with a genitive, signifies to rule over, or be master of: with an accusative, to possess, to hold. See Matthiae Gr. Gr. § 338. b.

398. θύρασι] "To the interrogative particles ποῦ, ποῖ, πόθεν, the adverbs θύρασι, θύραζε, θύραθεν, as also οἶκοι, οἶκαδε, οἶκοθεν, answer." Elmsley.

399. ὁ τύμβος δυστυχῶν] The tomb is called δυστυχῶν which has not received due honors, or (as Brunk takes it) which is erected in a foreign land. The Thebans, warned by the oracle, did not wish that Oedipus should be buried in a foreign land; and, to avoid the pollution resulting from his guilt, not in their own: they therefore were anxious to avoid both these con-

- ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμη μάθοι. 400
 ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
 χώρας θέλουσι· μηδ' ἴν' ἂν σαυτοῦ κρατοῖς.
 ΟΙ. ἧ καὶ κατασκιῶσι Θηβαία κόνει;
 ΙΣ. ἀλλ' οὐκ ἔἴ τοῦμφυλον αἵμά σ', ᾧ πάτερ.
 ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσουσιν ποτέ. 405
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
 ΟΙ. ποίας φανείσης, ᾧ τέκνον, ξυναλλαγῆς;
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας. 410
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;
 ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον.

sequences by having him entombed on the confines of their country. See below, v. 783.

400. κἄνευ θεοῦ τις] Œdipus boasts of his understanding, Œ. R. v. 387. —ἀλλ' ἐπαυδά νῦν, Γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθών.

402. μηδ' ἴν' ἂν] After μηδὲ, ἔφην, τίθεναι, or some similar word must be supplied, as inferred from προσθέσθαι. Ἰνα, in the sense of *ubi*, requires the optative with, or the future indicative without, ἂν. See above, v. 188.

403. κατασκιῶσι] This is the Attic form of κατασκιᾶσθαι. So ἀποσκεδῶ, Œ. R. 138. ἐξελῶν, Phœn. 616. σκεδᾶ, P. V. 25. See Brunck's note, Œ. R. 138. and Dawes, Misc. Crit. p. 118. Κατασκιῶσι, θάψουσι. Schol.

404. τοῦμφυλον αἷμα] Kindred blood, or the blood of his father Laius, which Œdipus had shed. Those who killed a near relation were obliged to flee their country, and could not return to it except under very peculiar circumstances. To this Œdipus himself alludes, v. 591. Τοῦμφυλον αἷμα· ὃ πατρός φόνος. Schol.

407. ξυναλλαγῆς;] The Schol. explains this line by ποίας αἰτίας γενομένης βλαβήσονται; Ξυναλλαγή is

evidently not to be taken here in the sense given at Œ. R. v. 33. but in that of *circumstance, event*.

410. θεωρῶν] See the meaning of θεωρῶν explained, Œ. R. v. 114.

ἀφ' ἐστίας] [Who had come] from.

411. ἐφ' ἡμῖν] On account of us. Ἐφ' ἡμῶν ἀντὶ τοῦ, δι' ἐμέ. Schol. Some read ἐφ' ἡμῶν, concerning us, which nearly amounts to the same thing in the sense of the passage before us. See Matthiæ Gr. Gr. § 584 and 585.

412. εἰς Θήβης πέδον] Thebes is indifferently called Θήβη and Θῆβαι. Valckenaer, Phœn. 755. assigns a reason for the name in the plural: he says that originally the city itself was called Θήβη, and the acropolis or citadel, Cadmea; but that when the acropolis was attached to and formed part of the city, the plural number Θῆβαι prevailed. The same remark applies to other cities, as Ἀθῆναι, Φῆραι, Μυκῆναι, Συράκουσαι, &c. in the feminine. The names of cities in the plural masculine have a different origin, being probably extended from the inhabitants to the place inhabited: such are Delphi, Parisii, &c. See Dr. Butler's most useful Manual of Ancient and Modern Geography, p. 157.

- ΟΙ. παίδων τίς οὖν ἤκουσε τῶν ἐμῶν τάδε ;
 ΙΣ. ἄμφω θ' ὁμοίως, κάζεπίστασθον καλῶς.
 ΟΙ. καὶ θ' οἱ κάκιστοι τῶνδ' ἀκούσαντες, πάρος 415
 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα ;
 ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ· φέρω δ' ὄμνως.
 ΟΙ. ἀλλ' οἱ θεοὶ σφιν μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἔν τ' ἐμοὶ τέλος 420
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται, κάπαναιροῦνται δόρυ·
 ὥς οὗτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει,
 μείνειεν, οὗτ' ἂν οὐξεληλυθὼς πόλιν
 ἔλθοι πότ' αὖθις· οἳ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον 425
 οὐκ ἔσχον, οὐδ' ἤμυναν· ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην, κάζεκηρύχθην φυγᾶς.
 εἴποις ἂν, ὥς θέλοντι τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν, 430
 ὀπηνίκ' ἔξει θυμὸς, ἥδιστον δέ μοι
 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις,

416. προὔθεντο] Προτίθηναι and προτίθεμαι signifies to place one thing before another, to prefer: πάρος therefore is here redundant, as Heller has remarked. Hipp. 884. οἱ δ' ἡδόνην προθέεντες ἀπὸ τοῦ καλοῦ. The genitive of the thing postponed more frequently occurs without a preposition. Med. 938. Εἴπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς Γυγῆ, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ. The same usage of προτίθηναι occurs in Thucydides i. § 76. and ii. § 42. but in both instances without a genitive.

417. ἀλγῶ... φέρω δ'] The same words are opposed without ὁμῶς, Hec. 375. Ὅστις γὰρ οὐκ εἶωθε γεύεσθαι κακῶν, φέρει μὲν, ἀλγεῖ δ'.

418. σφιν] The dative plural: σφιν is also the dative singular. See below,

v. 1485. and Museum Criticum, vol. ii. p. 16.

422. ὥς οὗτ' ἂν] Dr. Blomfield, Agam. 357. proposes ὦν or ὦδ' for ὥς, contending rightly that ὥς or ὅπως ἂν does not usually precede an optative mood. But may not ὥς here have the sense of since, and then there will be no need of any emendation?

428. εἴποις ἂν, ὥς θέλοντι] (Edipus, in the first ebullition of his anguish, as he says below, v. 431. wished to be driven from the Theban land. CE. R. v. 1426. ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ'.

432. τὸ λευσθῆναι πέτροις] On the punishment of death by stoning, see the note (in Class. Journ. vol. xxiii. p. 88.) on Antig. v. 36. and Dawes, Misc. Crit. p. 308.

οὐδεὶς ἔρωτος τοῦδ' ἐφαίνειτ' ὠφελῶν
 χρόνῳ δ' ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι 435
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τοτηνίκ' ἤδη τοῦτο μὲν, πόλις βία
 ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπαφελεῖν,
 οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
 οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν 440
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
 ἐκ ταῖνδε δ', οὔσαιν παρθένοι, ὅσον φύσις
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου,
 καὶ γῆς ἄδειαν, καὶ γένους ἐπάρεσιν·
 τὰ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους 445
 καὶ σκῆπτρα κραίνειν, καὶ τυραννεύειν χθονός.
 ἀλλ' οὔτε μὴ λάχῃσι τοῦδε συμμάχου,
 οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 ὄνησις ἥξει. τοῦτ' ἐγῶδα, τῆσδε τε

433. ἔρωτος τοῦδ' ... ὠφελῶν] The wish or desire here alluded to, was, to be banished. Participles frequently take a genitive after them both in Greek and Latin, though the verbs from which they are derived require other cases. Hom. Il. B. 823. Ἀρχιλόχός τ', Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. Il. B. 718. τόξων εὖ εἰδώς. This construction is not so frequent in the Attic writers as in Latin, where 'amans patriæ' and 'amans patriam' are equally common. See Viger, (Hermann's Annot.) p. 624. Sancti Minerva, p. 133.

434. πέπων] Πέπων signifies ripe and mellow, as fruit; thence metaphorically, soft, mild, softened. In Homer it is a term of endearment: ὦ πέπον, ὦ Μενέλαε, Il. Z. 55.—of reproach: ὦ πέποιες, κακ' ἐλέγχε', Ἀχαιῖδες, οὐκ ἔτ' Ἀχαιοί, B. 235. This word is illustrated by Damm, Lex. Etym. Græc. and by Dr. Blomfield, Agam. 1336.

437. τοῦτο μὲν] Τοῦτο μὲν generally is followed by τοῦτο δέ, τοῦτ' αὖθις, ἔπειτα, &c. (see note on the Antigone, v. 61.) but here οἱ δέ only follows. Instances where τοῦτο μὲν is not followed by τοῦτο δέ are collected by Hermann, Viger, p. 577.

438. οἱ δ' ἐπαφελεῖν] The ordo seems to be, οἱ δέ δυνάμενοι ἐπαφελεῖν τῷ πατρὶ, οἱ τοῦ πατρὸς [δυντες].

440. ἔπους σμικροῦ χάριν] "For the sake of a little word," i. e. they would not utter a single word in defence of their father. "Potius quam eum verbulo defenderent." Bruck.

447. τοῦδε συμμάχου] Τοῦδε, δευτικῶς, meaning ἐμοῦ. So also Alcest. 752. οὐ γὰρ τῷδ' [sc. ἐμοί] ἔτ' εἰς ταῦτόν στέγος.

οὐ ... μὴ λάχῃσι ... οὔτε ... ἥξει] They shall not ... nor will benefit come. Such is the distinction between οὐ μὴ and οὐ, independent of the construction of the former phrase.

μαντεῖ' ἀκούων, συννοῶν τά τ' ἐξ ἐμοῦ 450

παλαίφαθ' ἅ μοι Φοῖβος ἤνυσέν ποτε·

πρὸς ταῦτα καὶ Κρείοντα πεμπόντων ἐμοῦ

μαστῆρα, κεί τις ἄλλος ἐν πόλει σθένει.

εἰάν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου

σὺν προστάταις σεμναῖσι δημούχοις θεαῖς 455

ἀλκὴν ποιῆσθαι, τῇδε μὲν πόλει μέγαν

σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους.

ΧΟ. ἐπ' ἀξίος μὲν, Οἰδίπους, κατοικτίσαι,

αὐτός τε, παῖδες θ' αἰδ'· ἐπεὶ δὲ τῇσδε γῆς

σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ, 460

παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙ. ὦ φίλταθ', ὥς νυν πᾶν τελοῦντι προξένει.

ΧΟ. θοῦ νυν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς

τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.

452. πρὸς ταῦτα] "Wherefore." The young scholar will remember that πρὸς ταῦτα or τῷδε signifies propterea, on this account, wherefore; πρὸς τοῦτοις or τοῖσδε, praeterea, in addition to or besides this.

πεμπόντων] For πεμπέτωσαν. "In the third person plural of the imperative in Attic, the termination ὄντων is more usual than ἐτώσαν." Matthiae Gr. Gram. § 193. The form in ὄντων is most frequent in the case of the present imperative.

455. δημούχοις] Tutelary gods were said εἶναι δῆμον, πόλιν, ἄστυ, γῆν, &c. whence they were called δημούχοι, πολισσοῦχοι, πολιοῦχοι, ἄστυνόχοι, γαιήνοχοι. See Dr. Blomf. Gloss. Sept. Theb. 69.

456. ἀλκὴν ποιῆσθαι] "To avail yourselves of my assistance." Here ποιῆσθαι is used in the strict medial sense. We have in this line adopted the reading of Turnebus, τῇδε μὲν πόλει, for τῇδε τῇ πόλει, on Ms. authority, μὲν being required by the δὲ in the subsequent sentence.

460. ἐπεμβάλλεις] "You introduce

yourself besides," [being worthy of pity.] Ἐπεμβάλλεις, "polliceris," Brunck and Wimshew. "Addis, oratione adjicis," Erfurdt. "Jactat," Dæderlin, who thinks that Hor. i. 2. 18. has a reference to this passage;—"Illic dum se nimium querenti Jactat ultorem."

462. προξένει] "Act as πρόξενος," "kindly supply." The πρόξενος was one who entertained public functionaries from foreign states. The word and its derivatives are thence used metaphorically, as here. Προξενεῖν governs a genitive of the person entertained, Med. 722. πειράσομαι σου προξενεῖν.

464. κατέστειψας πέδον] Some editions have κατέστειπον πέδον, (which Hermann says is the manifest emendation of some grammarian,) and two Mss. κατέστειψας, which seems to be a mere error in transcribing; for we find no intimation that Œdipus, when he entered the grove of the Furies, decorated the place with suppliant boughs, even if such a practice was usual with suppliants among the Greeks, which

- ΟΙ. *τρόποισι ποίοις; ὧ ξένοι, διδάσκετε.* 465
 ΧΟ. *πρῶτον μὲν ἱερὰς ἐξ ἀειρύτου χοᾶς
 κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγάν.*
 ΟΙ. *ὅταν δὲ χεῦμα τοῦτ' ἀκήρατον λάβω;*
 ΧΟ. *κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
 ὧν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.* 470
 ΟΙ. *θαλλοῖσιν, ἢ κρόκαισιν; ἢ ποία τρόπα;*
 ΧΟ. *οἶός γε νεαρᾶς νεοπόκῃ μαλλῶ βαλάν.*
 ΟΙ. *εἶεν· τὸ δ' ἐνθεν ποῖ τελευτῆσαί με χρή;*
 ΧΟ. *χοᾶς χέασθαι στάντα πρὸς πρώτην ἔω.*
 ΟΙ. *ἢ τοῖσδε κρωσσοῖς, οἷς λέγεις, χέω τάδε;* 475
 ΧΟ. *τρισσὰς γε πηγὰς· τὸν τελευταῖον δ' ὄλον.*

was probably not the case. The alteration of the text was perhaps suggested by the apparent repetition of the same idea in the words *ἴκου καὶ κατέστειψας πέδον*: but nothing is more common than this repetition in reference to coming, approaching, &c. *Alcest.* 768. *Ἐλθῆλθε, κατόλμησ' ἀμείψασθαι πύλας.*

466. [*ἱερὰς*] "Water was called *ἱερὰ*, both because it was used in sacrifices, and because rivers were universally sacred, as we are informed by Spanhem. *Callim.* p. 117." Erfurdt. See *Med.* 411. *Ion*, 1195.

[*ἀειρύτου*] "Ever-flowing," the same as *ἀέναος*, *Eur. fr. Pirith.* 1. and *ἀένναος*, *Ion*, 118. 1083. *Æsch. Suppl.* 562. Horace beautifully amplifies this epithet of a river: "at ille Labitur et labetur in omne volubilis ævum."

467. *δι' ὁσίων χειρῶν*] "With clean hands." *Tibull.* ii. 1. 14. "Et manibus puris sumite fontis aquam." *Livy*, lib. xli. gives a reason for this addition: "Cum omnis præfatio sacrorum eos, quibus non sint puræ manus, sacris arceat."

468. *ἀκήρατον*] *Ἀκήρατον*, because drawn ἐξ ἀειρύτου πηγῆς. See below, v. 601.

472. *οἶός γε νεαρᾶς*] The common reading was *οἶδς νεαρᾶς*, which offends

against the metre, the penult of *νεαρᾶς* being short. *Οἶδς νεογῆς* is proposed by Valckenaer, *Phœn.* v. 994. (where, for *νεοπόκῃ*, he reads *εὐπόκῃ*) and adopted by Brunck. Reiske suggested *νεωρᾶς*, which Hermann has altered into *νεώρου*. The easiest emendation is that of Heath, *οἶός γε νεαρᾶς*, which we have ventured to introduce into the text.

473. *τὸ δ' ἐνθεν ποῖ*] Elmsley rightly observes that the more usual expression is *τὸ δ' ἐνθενδε*, or *τοῦνθενδε* δέ. In the *Museum Criticum*, vol. ii. p. 276. the same illustrious scholar proposes *πῇ* for *ποῖ*, but in his edition of this play he retains the common reading *ποῖ*. *Agam.* 239. *τὰ δ' ἐνθεν οὐτ' εἶδον, οὐτ' ἐννέπω.*

474. *πρὸς πρώτην ἔω*] *Ἀπὸ τοῦ, περὶ τὸν ὄρθρον*. Schol. Libations and offerings to the gods were considered more acceptable when presented towards the rising sun. "Ovid, *Fast.* iv. 775. *Hæc tu conversus ad ortus dic ter. Val. Flacc.* iii. 437. *Phœbi surgentis ad orbem Ferre manus.*" Musgr. Cratinus in Chiron, as quoted by the Scholiast, *Ἄγε δὴ πρὸς ἔω πρῶτον ἀπάντων ἴστω, καὶ λάμβανε χερσὶ Σχοῖνον μεγάλην.*

476. *τρισσὰς γε πηγὰς*] i. e. pour three libations from each of the koublets, and at the third libation empty

- ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.
 ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη;
 ΧΟ. τρεῖς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χειρῶν 480
 τιθεῖς ἐλαίας, τάσδ' ἐπεύχεσθαι λιτάς.
 ΟΙ. τούτων ἀκοῦσαι βούλομαι. μέγιστα γάρ.
 ΧΟ. ὡς σφᾶς καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
 στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον,
 αἰτοῦ σύ τ' αὐτός, κεῖ τις ἄλλος ἀντὶ σοῦ, 485
 ἄπυστα φωνῶν, μηδὲ μηκύνων βοήν.
 ἔπειτ' ἀφέρειπιν ἀστροφος. καὶ ταῦτά σοι
 δράσαντι θαρσῶν ἂν παρασταίην ἐγώ·
 ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.
 ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχάρων ξένων; 490
 ΙΣ. ἠκούσαμεν τε, χῶτι δεῖ πρόστασσε δρᾶν.
 ΟΙ. ἐμοὶ μὲν οὐχ ὅδατά. λείπομαι γὰρ ἐν
 τῷ μὴ δύνασθαι μήθ' ὄρᾶν, δυοῖν κακοῖν.
 σφῶν δ' ἡτέρα μολοῦσα πραξάτω τάδε.
 ἀρκεῖν γὰρ οἶμαι πάντῃ μυρίων μίαν 495

each goblet. This triple libation was considered the most holy offering. Antig. 431. χοαῖσι τρισπύνδοισι τὸν νέκυν στέφει.

478. μηδὲ προσφέρειν μέθυ] Wine was not mixed with libations offered to the Eumenides. Those libations were called *νηφάλιοι θυσίαι*, sober offerings, to denote that divine justice should be vigilant, and therefore sober. Therefore the Eumenides are called *ἄουοι*, v. 100. See Suidas in v. *νηφάλιοι θυσίαι*.

479. γῇ μελάμφυλλος] "Land deeply shaded with trees." Pind. Pyth. i. 27. Αἴτνας ἐν μελαμφύλλοις κορέφαις. Schol. μελάμφυλλος· πολὺ δένδρεος. ἡ γὰρ τῶν δένδρων πυκνότης βαθεῖαν ἐργάζεται τὴν ὕλην. This quotation is due to Waderlin.

484. σωτήριον] Elmsley takes *σωτήριον* in the sense of *σῶς*, and is fol-

lowed by Hermann, who quotes *Æsch. Agam.* 655. and *Choëph.* 234. as instances of *σωτήριος* used passively. The word however never occurs in Sophocles except in an active sense, and that sense will suit the passage before us. *Σωτήριον τὸν σωτήρα τῆς γῆς ἐσόμενον*, Schol. *Œdipus*, v. 460. tells the Athenians that he would be τῇδε πόλει μέγαν σωτήρα.

486. ἄπυστα φωνῶν] "Speaking in a whisper, and not making a long prayer." So above, v. 130. ἀφάνως, ἀλόγως, τὸ τὰς εὐφήμου στόμα φροντίδος ἰέντες.

487. ἀφέρειπιν] Here is the infinitive used, as it frequently is, for the imperative. See *Œ. R.* v. 452.

492. ἐμοὶ μὲν οὐχ ὅδατά] "I cannot go." Ὅδατά is the neuter plural for the neuter singular. This idiom has been illustrated, *Œ. R.* v. 319.

ψυχὴν τάδ' ἐκτίνουσαν, ἣν εὖνους παρῇ.
 ἀλλ' ἐν τάχει τι πράσσειτον· μόνον δέ με
 μὴ λείπεται· οὐ γὰρ ἂν σθένοι τοῦμὸν δέμας
 ἔρημον ἔρπειν, οὐδ' ὑφηγητῶν ἄνευ.

ΙΣ. ἀλλ' εἴμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα 500
 χρῆσται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.

ΧΟ. τοῦκεῖθεν ἄλσος, ᾧ ξένη, τόδ'· ἣν δέ του
 σπάνιν τιν' ἴσχεις, ἔστ' ἐποικος, ὅς φράσει.

ΙΣ. χαροῖμ' ἂν εἰς τόδ', Ἀντιγόνη· σὺ δ' ἐνθάδε 505
 φύλασσε πατέρα τόνδε. τοῖς τεκοῦσι γὰρ
 οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.

ΧΟ. δεινὸν μὲν, τὸ πάλαι κείμενον ἥ- στροφὴ α'.
 δη κακὸν, ᾧ ξεῖν', ἐπεγείρειν·
 ὅμως δ' ἔραμαι πυθέσθαι.

ΟΙ. τί τοῦτο; 510

ΧΟ. τᾶς δειλαίας τᾶσδ' ἀπόρου φανείσας
 ἀλγηδόνας, αἱ ξυνέστας.

ΟΙ. μὴ πρὸς ξενίας ἀνοιξῆς

501. χρῆσται μ' ἐφευρεῖν] This, with some slight difference in the accentuation of χρῆσται, is the reading of all the Mss. Brunck calls it an *absurda lectio*, and substitutes τὰ χρεῖ' ἐφεύρω: τὰ χρεῖα, sc. τὰ χρήσιμα. Canter proposes χρεῖ' ἔστι, which leaves an anapaest in the second place. Reiske, χρῆ'σται, μ' ὑπουργεῖν τοῦτο. Heath, χρεῖ' [for χρεῖα] 'σται. Musgrave, χρῆ στάγμ' ἐπιβρεῖν τοῦτο, or χρῆ στάγμ' ἀφιερῶν τοῦτο. Schaefer, τὸν τόπον δ', ἵν' ᾧ χρῆ. 'σται μ' ἐφευρεῖν, τόνδε βούλομαι μαθεῖν. Elmsley, χρῆ στέμμ' ἐφευρεῖν—στέμμα. He says, bring a part of those things which are necessary in sacrifice. Many more emendations might be enumerated, but those already mentioned will sufficiently prove the difficulty of the passage. As none of them, however, seem to surmount that difficulty, we have with Hermann retained the common reading χρῆσται, i. e. χρῆ ἔσται, χρῆ being used in the sense of ἀναγκαῖον,

like χρῆν, Hec. 260. Herc. F. 824. The ordo will then be, βούλομαι δὲ μαθεῖν τοῦτο, ἵνα χρῆ ἔσται μ' ἐφευρεῖν τὸν τόπον, where the sacrifice is to be offered.

502. τοῦκεῖθεν ἄλσος, ᾧ ξένη, τόδ'] This reading, proposed by Elmsley in the Edinb. Review, vol. xix. p. 79. is here adopted instead of τοῦκεῖθεν ἄλσους, ᾧ ξένη, τοῦδ', because it seems a more direct answer to the previous inquiry of Ismene, and her subsequent reply χάροιμ' ἂν εἰς τόδ'.

507. δεινὸν μὲν] Hermann (de Metris lib. iii.) first showed that the following verses were antistrophic. His arrangement is here taken.

511. τᾶς δειλαίας τᾶσδ'] The second syllable of δειλαίας must be scanned as short on account of the metre, which requires also the addition of τᾶσδ', or some other long monosyllable.

513. μὴ... ἀνοίξῃς] "Do not open them out." We have ἀνοίγω in the

- τᾷς σᾷς. ἃ πέπονθ', ἀναιδῆ.
 ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λῆγον 515
 χρήζω, ξέν', ὀρθὸν ἄκουσμι' ἀκούσαι.
 ΟΙ. ὦ μοι.
 ΧΟ. στέρξον, ἱκετεύω.
 ΟΙ. φεῦ, φεῦ.
 ΧΟ. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρήζεις. 520
 ΟΙ. ἥνεγκον κακότεατ', ὦ ξένοι, ἢ- ἀντιστροφὴ α'.
 νεγκον, ἄνων μὲν, θεὸς ἴστω,
 τούτων ἐβελητὸν οὐδέν.
 ΧΟ. ἀλλ' ἐς τί;
 ΟΙ. κακᾷ μ' ἐν εὐνᾷ πόλις οὐδὲν ἴδριν 525
 γάμων ἐνέδησεν ἄτα.
 ΧΟ. ἢ μητρόθεν, ὡς ἀκούω,
 δυσάνυμα λέκτρ' ἐπλήσω;
 ΟΙ. ὦ μοι, θάνατος μὲν τάδ' ἀκούειν,
 ὦ ξεῖν'· αὐταὶ δὲ, δύ' ἐξ ἐμοῦ μὲν— 530
 ΧΟ. πῶς φῆς;
 ΟΙ. παῖδε, δύο δ' ἄτα—
 ΧΟ. ὦ Ζεῦ.
 ΟΙ. ματρὸς κοινᾷς ἀπέβλαστον ὠδῖνος.

same metaphorical sense, Iph. A. 326. ἀνοίξας, ἃ σὺ κακ' εἰργάσω λάθρα. 'Ανοίξῃς· μὴ ἀναπτύξῃς μοι τὰ ἀναιδῆ ἔργα. Schol.

518. στέρξον] "Be content." "Στέργω, *argo animo fero*; quo sensu etiam ἀγαπᾶω usurpatur. In Œd. C. 1091. pro ἱκετεύω ponitur." Dr. Blom. Gloss. P. V. 11.

520. πείθου· κἀγὼ γὰρ] κἀγὼ γὰρ [πείσομαι]. "Hermann, Electr. v. 1003. says that πείθου is softer than πείθω, *sine te persuaderi*." Heller.

522. ἄνων μὲν] Ἄνω signifies perficio. The common reading is ἄκων, but the metre requires an iambus in this place, wherefore Bothe reads ἔκων, contrary to the sense of the passage.

The first syllable of ἄνω is common in Homer, (long, Odys. B. 58. short, Il. K. 251.) long in Pindar, Olymp. viii. 10. short in Apollon. Rhod. ii. 496. iii. 1339. and in Æsch. Choëph. 786. where see Dr. Blomfield's Glossary, which supplied the instances now quoted.

527. μητρόθεν] This is one form of the genitive, and is the same as μητέρος. Dæderlin contends that this form is confined to nouns of the third declension, instancing φρενόθεν, Aj. Fl. 183. πατρόθεν, Æsch. Theb. 841. διόθεν, Theb. 149. But that learned scholar had forgotten οὐρανόθεν, which occurs at least twenty times in Homer; θεόθεν, Ἀθήνηθεν, οὐδάμοθεν, and some

- ΧΟ. αὐται γὰρ ἀπόγονοι τσαί; στροφὴ β'. 335
 ΟΙ. κοιναί γε πατρὸς ἀδελφείαι.
 ΧΟ. ἰώ.
 ΟΙ. ἰὼ δῆτα μυ-
 ρίων ἐπιστροφῶν κακῶν.
 ΧΟ. ἔπαθες;
 ΟΙ. ἔπαθον ἄλαστ' ἔχειν.
 ΧΟ. ἔριξας;
 ΟΙ. οὐκ ἔριξα.
 ΧΟ. τί γάρ;
 ΟΙ. ἰδεξάμην 540
 δῶρον, ὃ μήποτε' ἐγὼ ταλακάρδιος
 ἐπαφέλησα πόλεος ἐξελέσθαι.
 ΧΟ. δύστανε, τί γάρ; ἔθου φόνον ἀντιστροφὴ β'.
 ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;
 ΧΟ. πατρός;
 ΟΙ. παπαὶ, δευτέραν 545
 ἔπαισας ἐπὶ νόσῳ νόσον.

others which are of the first and second declensions.

537. μυρίων ἐπιστροφῶν κακῶν] "The variations of numberless evils." In this sense we have ἐπιστροφή, Helen. 439. and Iph. T. 672. Suidas, under the word ἐπιστροφῆς, says, λέγεται δὲ ἐπιστροφή, καὶ φροντίς. καὶ Ἀριστοφάνης [Ι. Σοφοκλῆς] μυρίαι ἐπιστροφῶν κακῶν. ἀπὸ τοῦ, συνελεύσεις, πλήθος, καὶ συναθροίσεις. "Tam multas habet significationes ἐπιστροφή, quarum vix ulla ab hoc loco prorsus aliena est, ut optime eligere difficillimum sit." Elmsley.

539. ἄλαστ' ἔχειν] "Blomf. Æsch. Agam. Gl. v. 340. remarks that ἔχειν is here redundant. It might be redundant, if whatever could not be even added by a writer, should be called a redundancy. The infinitive is added instead of the supine." Dæderl.

540. ἔριξας] "You did," [sc. something abocking or wrong.] This elliptic usage of ἔριξας is an euphemism. Phi-

loct. 678. δὲ οὐτ' ἔριξας τιν', οὐτε νοσφίσας. One of the weird sisters in Macbeth, act i. sc. 3. says, "I'll do, I'll do, and I'll do," [i. e. something dreadful.]

542. ἐπαφέλησα] Musgrave renders this word by *debeui*, though he acknowledges that it no where else occurs in this sense, neither does it here. The ordo is, ὃ ἐγὼ ταλακάρδιος ἐπαφέλησα [τὴν πόλιν ὥστε] μήποτε ἐξελέσθαι πόλεος: "I received a gift, which I benefited the city, so that I should never have obtained from it;" or in better English, "I received a gift, which I ought never to have obtained from the city after the assistance which I had rendered it." The difficulty of this passage arises from πόλιν being understood with ἐπαφέλησα, and πόλεος joined with ἐξελέσθαι. This peculiarity of construction has been illustrated, C. R. v. 117.

546. ἔπαισας ἐπὶ νόσῳ νόσον] On

ΧΟ. ἔκτανες ;

ΟΙ. ἔκτανον. ἔχει δέ μοι—

ΧΟ. τί τοῦτο ;

ΟΙ. πρὸς δίκας τι.

ΧΟ. τί γάρ ;

ΟΙ. ἐγὼ φράσω.

καὶ γὰρ ἄνους ἐφόνευσα καὶ ᾤλεσα
νόμον δὲ καθαρόν, αἰῶνες εἰς τόδ' ἦλθον. 550

ΧΟ. καὶ μὴν ἀναξ ὅδ' ἡμῖν Αἰγέως γόνος
Θησεύς κατ' ὀμφήν σὴν ἀποσταλεῖς πάρα.

ΘΗ. πολλῶν ἀκούων ἐν τε τῷ πάρος χρόνῳ
τὰς αἱματηρὰς ὀμμάτων διαφθορὰς,
ἔγνωκά σ', ὦ παῖ Λαῖου· τανῦν θ' ὁδοῖς 555
ἐν ταῖσδ' ἀκούων, μᾶλλον ἐξεπίσταμαι.
σκευὴ τε γάρ σε καὶ τὸ δύστηνον πάρα
δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ, καί σ' οἰκτίσας
θέλω σ' ἐρέσθαι, δύσμορ' Οἰδίπους, τίνα

the effect produced by the juxtaposition of νόμον νόσον, see *CE. R.* v. 100.

547. ἔχει] “Ἐχει for ἔχεται, *adhaeret*.” Erfurdt.

549. καὶ γὰρ ἄνους] This line stood originally καὶ γὰρ ἄλλους ἐφόνευσα κἀπώλεσα, which conveys no palliation at all for *Oedipus* having killed his father; besides that the metre requires an iambus in the place of ἄλλους. Tyrwhitt proposed ἀγνῶς, which was received into the text by Brunck. Ἀγνῶς will suit as to the sense, but it may be doubted whether its first syllable can be short. Ἀλοὺς is the emendation of Reisig; but by far the best is ἄνους, the reading of Porson, as it satisfies both the sense and the metre. For κἀπώλεσα, Bothe proposed καὶ ᾤλεσα, which is approved by Hermann and Elmsley.

551. καὶ μὴν] “And lo.” Καὶ μὴν with or without ὅδε is used in announcing the approach of another person to those already on the stage.

Soph. Œd. Col.

554. τὰς αἱματηρὰς...] Αἱ θ' αἱματωποὶ δεργμάτων διαφθοραί. *Phœn.* 884.

557. Polynices below, v. 1253. refers to the miserable dress in which *Oedipus* was clad.

558. δηλοῦτον] Δηλοῦτόν σε ὄντα, not εἶναι. This Grecism is illustrated *CE. R.* v. 66.

559. ἐρέσθαι] This is the second aorist infinitive. The present of this word (ἔρεσθαι) does not occur. Hermann remarks, “est autem ἐρέσθαι verbum αὐθυπότακτον, i. e. *præsentē carens*.”

Οἰδίπους] This is the proper vocative of *Oedipus*, not *Oιδίπου*, as Elmsley contends, *CE. R.* v. 406. Reisig remarks that the voc. *Oιδίπους* is found twelve times, and *Oιδίπου* only three. These three are, *CE. R.* 395. *CE. C.* 559. and *CE. C.* 1341. where *Oιδίπους* is required, to avoid the concurrence of vowels. See *CE. R.* v. 40.

πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων, 560
 αὐτός τε, χῆ σὴ δύσμορος παραστάτις.
 δίδασκε δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις
 λέξας, ὅποίας ἐξαφισταίμην ἐγώ·
 ὥς οἶδά γ' αὐτός, ὥς ἐπαιδεύθην ξένος,
 ὥσπερ σὺ, χῶτι πλεῖστ' ἀνὴρ ἐπὶ ξένης 565
 ἦθλησα κινδυνεύματ' ἐν τῷ μῶ κάρᾳ·
 ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν,
 ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
 ἔξοιδ' ἀνὴρ ὢν, χῶτι τῆς ἐς αὔριον
 οὐδέν πλεόν μοι σοῦ μέτεστιν ἡμέρας. 570

ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
 παρῆκεν, ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι.
 σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγώς,
 καὶ γῆς ὅποίας ἦλθον, εἰρηκῶς κυρεῖς·
 ὥστ' ἔστι μοι τὸ λοιπὸν οὐδέν ἄλλο, πλὴν 575
 εἰπεῖν ἃ χεῖζω, χῶ λόγος διοίχεται.

560. προστροπὴν] Supplication. "Proprie, conversio, sc. ad Deos." Dr. Blomf. Gloss. Pers. 220. Alcest. 1159. βωμούς τε κνισῶν βουθύτοισι προστροπαῖς. See Steph. Thes. in v. The Scholiast wrongly says, προστροπήν, ὠφέλειαν.

564. ὥς οἶδα γ' αὐτός] This sentiment is similar to that expressed by Dido, *Æn.* i. 628. "Me quoque per multos similis fortuna labores Jactatam hac demum voluit consistere terrâ. Non ignara mali miseris succurrere disco."

565. ἀνὴρ] Ἀνὴρ seems here to be redundant, as in *Hec.* 310. θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. Dæderlin takes ἀνὴρ in the sense of εἰς ἀνὴρ.

569. ἔξοιδ' ἀνὴρ ὢν] Terence *Heaut.* i. 1. 25. "Homo sum, humani nihil a me alienum puto." "Ἀνὴρ interdum pro homine dicitur singulari numero: nam de plurali ἄνδρες res notissima." Hermann, Viger, p. 591.

569. χῶτι... ἡμέρας] "And that I

have no more share in to-morrow than you."

571. τὸ σὸν γενναῖον] "Your generosity [expressed] in a short speech has allowed me to want to say [but] few things." Παρῆκεν is the aorist from παρήμι, not the imperfect from παρήκω, as Brunck and others think. *Electr.* 1482. (quoted by Dæderlin) ἀλλὰ μοι πάρες κὰν σμικρὸν εἰπεῖν. The order of the passage is, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ παρῆκεν ὥστε δεῖσθαι ἐμοὶ φράσαι βραχέα.

571. καὶ γῆς ὅποίας] In point of fact, Theseus had not said from what land Oedipus came; he merely calls him a foreigner, v. 567.

εἰρηκῶς κυρεῖς] The same as εἰρηκας. In this circumlocution of the participle with εἰμι, γίνομαι, πέλω, κυρέω, &c., see *C. R.* 1136.

576. χῶ λόγος διοίχεται] "And my speech is over," or concluded. *Eur. Suppl.* 540. αἰσχροῦς ἐκείνοις ἡ δίκη διοίχεται. In this sense Hermann

ΘΗ. τοῦτ' αὐτό νυν δίδασχ', ὅπως ἂν ἐκμάθῃ.

ΟΙ. δάσων ἱκάνω τοῦμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον', ἢ μορφὴ καλή. 580

ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;

ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι που.

ΘΗ. ποῖα γὰρ ἢ σὴ προσφορὰ δηλώσεται;

ΟΙ. ὅταν θάνω' γὰρ, καὶ σύ μου ταφεὺς γένη.

ΘΗ. τὰ λοίσθι' αἰτεῖ τοῦ βίου· τὰ δ' ἐν μέσῳ, 585
ἢ λῆστιν ἴσχεις, ἢ δι' οὐδενὸς ποιεῖ.

ΟΙ. ἐνταῦθα γὰρ μοι κεῖνα συγκομίζεται.

ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

takes the passage: "*Hoc dicit: finita erit oratio mea; i. e. nihil reliquum erit quod addam.*"

579. σπουδαῖον] Gl. περισπουδασ-
τὸν, ἔχον καλόν. Brunck. This is
the only place in the tragedians where
σπουδαῖος occurs at all. Aristophanes
has it only twice. It is in prose writers
opposed to αἰσχροίς. See Steph. Thes.

580. παρ' αὐτοῦ] "Resulting from
it." Doederlin says that παρὰ here
signifies *apud*, but in that sense it is
always joined to a dative.

583. ποῖα γὰρ] Sc. χρόνῳ, from the
preceding line, evidently implied by
the answer of Œdipus.

δηλώσεται] Here is an instance
of the future middle (as it is called)
used passively. Dr. Monk contends,
Hipp. 1458. that it is only one form,
like the paulo-post futurum, of the fu-
ture passive. This form is not invari-
ably taken in a passive signification,
though it is certain that it is so more
frequently than any other tense in the
middle voice.

586. δι' οὐδενὸς ποιεῖ] "You con-
sider as nothing." So Hec. 300. Τὸν
εὖ λέγοντα δυσμενῇ ποιοῦ φρονί: on
which passage Professor Scholefield
aptly remarks, in his edition of Prof.
Porson's Euripides, "μὴ ποιοῦ non
vertendum est, ne reddas, quod esset

μὴ ποιεῖ, sed, ne existimes." This is
not, however, the universal acceptation
of ποιεῖν in the middle voice. Orest.
1647. ὄργην Μενέλεω ποιοῦμενος.
Heracl. 336. Ἀστῶν ξύλλογον ποιεῖ-
σθαι.

587. ἐνταῦθα γὰρ] "[Yes] for in
this [sc. if you bury me,] those things
[τὰ λοίσθια τοῦ βίου] are compre-
hended." Ἐνταῦθα has frequently this
usage. See Œ. R. 572. and Bastii
Epist. Crit. p. 238.

588. ἀλλ' ἐν βραχεῖ] Ἐν βραχεῖ,
with or without the subst. χρόνῳ, gene-
rally denotes, briefly. See Phœn. 931.
Orest. 725. Iph. A. 829. Musgrave
asserts that ἐν βραχεῖ χάριν is the same
as βραχεῖαν χάριν. Erfurdt had al-
tered the line to ἀλλ' οὐδὲν βραχεῖαν...
remarking, however, in the margin,
"Nihil mutandum." Χάριν βραχεῖαν
occurs, Trach. 1219. Musgrave's as-
sertion seems to be correct; for the
preposition ἐν with an adjective in the
dative has the same signification as
the same adjective agreeing with its
substantive. Thus Hec. 967. ἐν ἀσ-
φαλεῖ γὰρ ἢδ' ἐρημῷ is the same as
ἀσφαλὲς γὰρ ἢδ' ἐρημῷ. Alcest. 275.
Οἷς δὴ πένθος ἐν κοινῷ τόδῃ, i. e. οἷς
δὴ πένθος κοινὸν τόδῃ. See also Iph.
T. 763. Heracl. 398. Helen. 1276.

- ΟΙ. ὄρα γε μήν' οὐ σμικρὸς, οὐκ, ἄγαν ὅδε.
 ΘΗ. πόττερα τὰ τῶν σῶν ἐκγόνων, ἢ μοῦ λέγεις; 590
 ΟΙ. κείνοι κομίζουσιν κείσ' ἀναγκάζουσί με.
 ΘΗ. ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φεύγειν καλόν.
 ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
 ΘΗ. ᾧ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
 ΟΙ. ὅταν μάθης μου, νουθέτει· τανῦν δ' ἔα. 595
 ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.
 ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
 ΘΗ. ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
 ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
 ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἄνθρωπον νοσεῖς; 600
 ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλλάχην
 πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι
 πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνῳ.
 ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;

589. ὄρα γε μήν] The particles γε μήν are frequently joined to the imperative. Choëph. ἄνα [i. e. ἀναστήτε] γε μάν δομοί, where see Dr. Blomfield's note. Dr. Elmsley remarks, "the particles γε μήν thus joined are found in Æsch. Eumen. 51. Eurip. Rhes. 196. 284. Elect. 754. and frequently elsewhere. We translate them by *however*."

οὐ σμικρὸς, οὐκ] This is the reading of several Mss. and therefore retained. A similar instance of the negative repeated (which Hermann calls elegant and usual) is quoted by many commentators from Aj. Fl. 970. Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ. Elmsley reads οὐ σμικρὸς οὐδ' ἄγαν ὅδε, where οὐδ' scarcely has any meaning suited to the passage. Turnebus conjectured οὐ σμικρὸς ἐστ' ἄγαν ὅδε.

591. κείνοι κομίζουσιν] "They will compel [you] to convey me thither." Dæderlin however understands ἐμαυτὸν after κομίζουσιν: his remark is, "cum repetitio pronominis molesta foret, me quasi ἀπὸ κοινοῦ positum est."

592. ἀλλ' εἰ θέλοντά γ'] I. e. ἀλλ' εἰ [ἀναγκάζουσί με κομίζουσιν] θέλοντά γε. There are many various readings of this line. That of Dr. Elmsley, on Ms. authority, is here preferred as on the whole best adapted to the context. 'ΑΛΛ' εἰ θέλοισιν, Turneb. 'ΑΛΛ' εἰ θέλοισιν γ', Ald. Mss. and Brunck. 'ΑΛΛ' εἰ θέλουσι ἢ γ'—ἀλλ' εἰ θέλουσι ἢ γ', Mss. quædam. 'ΑΛΛ' εἰ θέλοντάς γ', Reisig. 'ΑΛΛ' εἰ θέλουσι γ', Erfurdt.

594. θυμὸς δ' ἐν κακοῖς] Similarly Hecuba is advised by Ulysses, Hec. 228. Σοφὸν τοι κἂν κακοῖς, ἃ δεῖ, φρονεῖν.

595. τανῦν δ' ἔα] Sc. τὸ νουθετεῖν. See Dr. Blomf. Gloss. P. V. 340.

597. πρὸς κακοῖς κακά] See Cæ. R. v. 100.

603. κατελθεῖν] "To be restored from exile." Κατέρχομαι, κατάγω, κάττειμι and κάθοδος, all express the idea of restoration from exile. See R. P. Med. 482. and Valckenaer, Phœn. v. 430.

604. πεμψαίαθ'] "How then will they send for you?" See this meaning of

ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάζει στόμα. 605

ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων ;

ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί.

ΘΗ. καὶ πῶς γένοιτ' ἂν τὰ μὰ κακείνων πικρά ;

ΟΙ. ὦ φίλτατ' Αἰγίως παῖ, μόνοις οὐ γίνεται
θεοῖσι γῆρας, οὐδὲ κατθανεῖν ποτε· 610

τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.

φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος·

θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.

καὶ πνεῦμα ταῦτόν οὔ ποτ' οὔτ' ἐν ἀνδράσιν

φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει. 615

τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ

τὰ τερπνὰ πικρὰ γίνεται, καὐθις φίλα.

καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ

καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος

χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών, 620

ἐν αἷς τὰ νῦν ξύμφωνα δεξιῶματα

ἐν δορὶ διασπεδῶσιν ἐκ σμικροῦ λόγου·

ἔν' οὔ μὸς εὐδῶν καὶ πεκρυμμένος νέκυς

ψυχρὸς ποτ' αὐτῶν θερμὸν αἷμα πίεται,

εἰ Ζεὺς ἔτι Ζεὺς, χῶ Διὸς Φοῖβος σαφής. 625

ἀλλ', οὐ γὰρ αὐδᾶν ἠδὲ τὰ κίνητ' ἔπη,

ἔα μ' ἐν οἷσιν ἡρξάμην, τὸ σὸν μόνον

πιστὸν φυλάσσω· κοῦ ποτ' Οἰδίπουν ἐρεῖς

the middle voice πέμπομαι illustrated, Cf. R. 941.

610. οὐδὲ κατθανεῖν] Polyxena says of herself that she was ἴση θεῇσι, πλὴν τὸ κατθανεῖν μόνον. Hec. 356.

611. τὰ δ' ἄλλα συγχεῖ] Aj. Fl. 646. Ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος φύει τ' ἄδηλα, καὶ φανέντα κρύπτεται.

622. ἐν δορὶ] Δορὶ, without the preposition, is found in many Mss. δόρη, Musgrave. δόρει, Hermann. ἐν δορὶ, Triclin.

624. πίεται] This is the future from

πίνω. There are in existence both πρ-οῦμαι and πῖομαι. See Greek Gradus, v. πίνω.

625. εἰ Ζεὺς ἔτι Ζεὺς] "If Jupiter be still Jupiter," i. e. if Jupiter be still the god of prophecy. The heathen mythology taught that Apollo received oracles from Jove, which he in turn communicated to mankind. Eumen. 19. Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. Virg. Æn. iii. "Quæ Phœbo pater omnipotens, mihi Phœbus Apollo Prædixit."

- ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἵπερ μὴ θεοὶ ψεύσουσί με. 630
- ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.
- ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἐστία ; 635
ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει.
ἂ γὰρ σεβισθεῖς, οὐποτ' ἐκβαλῶ χάριν
τὴν τοῦδε, χώρα δ' ἔμπαλιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν 640
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδὺ τούτων, Οἰδίπους, δίδωμί σοι
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
- ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὔ.
- ΘΗ. τί δῆτα χρῆζεις ; ἦ δόμους στείχειν ἐμούς ; 645
- ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρος ἔσθ' ὅδε,

631. πάλαι] Here πάλαι is found with ἐφαίνετο. The more usual tense with which it is joined is the present. The imperfect, however, is here properly used. See (E. R. 963.

634. δορύξενος] Eustath. II. Γ. p. 405, 33. δορύξενοι, οἱ ἐκ πολέμου ξένοι γεγονότες τισίν. See Suidas in v. The κοινὴ ἐστία spoken of in this passage is the same as the κοινὴ τράπεζα in Hec. v. 781. κοινῆς τραπέζας πολλάκις τυχὼν ἐμοί.

639. χώρα δ' ἔμπαλιν] Musgrave conjectured ἐμπολιν for ἔμπαλιν; but there is no necessity for any emendation. Ἐμπαλιν here, as in many other passages, implies opposition, on the contrary; "but on the contrary I will give him an habitation in this country." "Hesych. εἰς τὰ ὀπίσω, ἐξ ἐναντίας: adhibentur locutiones ἔμπαλιν στρέφειν, λέγειν, ἀσσειν, &c. Eurip.

Hec. v. 342. Med. 922. Soph. Trach. v. 362. In Phrynichi Sophist. Appar. Ms. hæc leguntur: αὐτὸ τοῦμπαλιν λέγεις, οἷον αὐτὸ τοῦἐναντίον λέγεις." Valck. Hipp. v. 388.

642. τούτων] Here is ἐνὶ or θάτέρῳ understood, on which τούτων depends, as in (E. R. 630. δυοῖν ἀποκρίνας κακοῖν. Hermann.

643. ξυνοίσομαι] Συμπράξομαι, ὡς σὺ βούλει. Schol. Elmsley, Med. 13. for ξυνοίσομαι proposes ξυνοίσομεν. Soph. Electr. 946. Ὅρῳ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω.

646. εἴ μοι θέμις γ' ἦν] "Yes, if it were permitted me." Brunck, Soph. Electr. 1416. asserts that εἴ in this passage has the sense of utinam, "utinam mihi liceret." This interpretation Elmsley and Hermann properly condemn; εἴ in that sense being found with or without γάρ, but not with γε.

- ΘΗ. ἐν ᾧ τί πράξεις ; οὐ γὰρ ἀντιστήσομαι.
 ΟΙ. ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκότων.
 ΘΗ. μέγ' ἂν λέγοις δάρημα τῆς ξυνουσίας.
 ΟΙ. εἰ σοί γ' ἅπερ φῆς ἐμμενεῖ τελοῦντί μοι. 650
 ΘΗ. θάρσει τὸ τοῦδ' γ' ἀνδρός· οὐ σε μὴ προδῶ.
 ΟΙ. οὗτοι σ' ὑφ' ὄρκου γ', ὡς κακὸν, πιστώσομαι.
 ΘΗ. οὐκ οὖν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
 ΟΙ. πῶς οὖν ποιήσεις ;
 ΘΗ. τοῦ μάλιστ' ὄρκου σ' ἔχει ;
 ΟΙ. ἥξουσιν ἄνδρες.
 ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον. 655
 ΟΙ. ὄρα με λείπων—
 ΘΗ. μὴ δίδασχ' ἃ χρεὶ με δεῖν.
 ΟΙ. ὀκνοῦντ' ἀνάγκη.
 ΘΗ. τοῦμὸν οὐκ ὀκνεῖ κέαρ.
 ΟΙ. οὐκ οἶσθ' ἀπειλάς.
 ΘΗ. οἶδ' ἐγὼ σε μή τινα
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
 πολλαὶ δ' ἀπειλαὶ, πολλὰ δὲ μάτην ἔπη 660

648. κρατήσω] Κρατέω, with a genitive, expresses victory over ; with an accusative, command, rule. See Greek Gradus in v.

650. εἰ σοί γ' ἅπερ φῆς] "Yes, if your promises [ἅπερ φῆς] shall be firmly observed by you towards me whilst I shall accomplish these things." P. V. 545. ἀλλὰ μοι τόδ' ἐμμένοι, καὶ μή ποτ' ἐκτακείη. Mancohas this sense in Latin. Virg. Æn. ii. 160. "Tu modo promissis maneat, servataque serves Troja fidem."

653. οὐκ οὖν πέρα γ'] "You will not therefore gain any greater advantage [from my oath] than by my [simple] affirmation." Λόγος is opposed to ὄρκος in a passage quoted by Dörderlin from Thucyd. iii. 83. οὐ γὰρ ἦν ὁ διάλυσον, οὔτε λόγος ἐχυρὸς, οὔτε ὄρκος φοβερός.

656. ὄρα με λείπων] Theseus here

interrupts Œdipus, and will not allow him to complete the sentence, ὄρα με λείπων μὴ ἥξουσιν.

657. ὀκνοῦντ' ἀνάγκη] Sc. διδάσκειν . . or something similar. Οὐ νεμεσητόν μοι, εἰ ὑπὸ δέους ἐπὶ τὰ αὐτὰ συνεχῶς λέγω· τὸν φοβούμενον γὰρ ἀνάγκη ταῦτα λέγειν. Schol. The subsequent remark of Theseus, τοῦμὸν οὐκ ὀκνεῖ κέαρ, would seem to require ὀκνεῖν ἀνάγκη, were there sufficient authority for the alteration.

659. πρὸς βίαν ἐμοῦ] The same as βίᾳ ἐμοῦ, in despite of me ; πρὸς βίαν and βίᾳ being used indifferently to convey the same idea.

660. πολλαὶ δ' ἀπειλαὶ] This is an instance of the abstract for the concrete : (see Œ. R. v. 1.) πολλαὶ ἀπειλαὶ for πολλοὶ ἀπειλήσαντες. In this sense the passage is considered in the Schol. πολλοὶ ἄνθρωποι πολλὰ ἀπειλήσαντες ἐκ

θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φροῦδα τὰ πειλήματα.
 κείνοις δ' ἴσως, κεί δέιν' ἐπερρώσθη λέγειν
 τῆς σῆς ἀγωγῆς, οἷδ' ἐγὼ, φανήσεται
 μακρὸν τὸ δεῦρο πέλαγος, οὐδὲ πλάσιμον. 665
 θαρσεῖν μὲν οὖν κἄνευγε τῆς ἐμῆς ἐγὼ
 γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψε σε·
 ὅμως δὲ κἄμοῦ μὴ παρόντος, οἷδ' ὅτι
 τοῦμιν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

Εὐίππου, ξένε, τᾶσδε χώρας στροφὴ α'. 670
 ἴκου τὰ κράτιστα γᾶς ἔπαυλα,
 τὸν ἀργῆτα Κολωνόν·
 ἔνθα λίγεια μινύρεται
 θαμίζουσα μάλιστ' ἀηδῶν
 χλωραῖς ὑπὸ βάσσαις, 675
 τὸν οἰνῶπ' ἀνέχουσα κισσόν

θυμοῦ, πέψαντες τὸν θυμὸν, καὶ τὸν καθ-
 εστηκότα νοῦν ἀναλαμβάνοντες, ἐπαύσαντο
 τῶν ἀπειλῶν.

662. αὐτοῦ γένηται] But when the
 mind is itself, its own master.

665. μακρὸν τὸ δεῦρο πέλαγος] This
 is proverbially said to express the dif-
 ficulty and danger of such an attempt.
 The dangers of the sea were employed
 characteristically to denote danger
 generally. See C. R. v. 23.

670. Εὐίππου] This was the chorus
 which Sophocles is said to have read
 before his judges, when his sons brought
 an action against him of incapability,
 by old age, of managing his affairs.
 See Testimonies.

673. ἔνθα λίγεια μινύρεται] Μινύρο-
 μαί is derived from μίνυρος, a young
 bird, and properly denotes, to utter the
 sounds of a young bird. See Dr. Blom-
 field's Gloss. Agam. 15. Frequent
 mention is made in the tragic and
 other Greek poets of the nightingale's
 powers of song. Helen. v. 1107. Σὲ

τὰν ἐναυλείοις ὑπὸ δένδροκόμοις Μουσεία
 καὶ θάκουσ ἐνίζουσας ἀναβοῶσιν, Σὲ
 τὰν ἀοιδόταταν ὄρνιθα μελωδὸν Ἀθήδονα
 δακρυόεσσαν. See Eur. Hec. 337. fr.
 Palamed. vii. 4. Soph. Electr. 147.
 Æsch. Agam. 1111. Catull. 65. v. 13.
 "Qualia sub densis ramorum concinit
 umbris Daulias, absumti fata gemens
 Ityli."

674. μάλιστ'] "Præ reliquis avibus
 numerosa." Musgr.

676. ἀνέχουσα] Ἄνω ἔχουσα, Schol.
 which Brunck calls a futilis explicatio.
 ἁπορῶσα, Musgr. quoting Hec. 126.
 τῆς μαντιπόλου βάκχης ἀνέχων λέκτρ'
 Ἀγαμέμνων. In this opinion Dæderlin
 agrees. Bothe, ἀμῶσα. Reisig, super-
 insidens. Widsheim. sedens sub. Hel-
 ler proposes οἰνωπὸν ἔχουσα. Brunck's
 interpretation, "ἀνέχουσα, colens, in-
 colens; compositum pro simplici,"
 seems the most probable; and the
 same sense will apply to the passage
 above quoted from the Hecuba.

καὶ τὰν ἄβατον θεοῦ
φυλλάδα μυριόκαρπον, ἀνήλιον,
ἀνήνεμόν τε πάντων
χειμῶνων· ἴν' ὁ βακχιάτας αἰεὶ
Διόνυσος ἐμβατεύει 680
θεαῖς ἀμφιπολῶν τιθήναις.
βάλλει δ' οὐρανίας ὑπ' ἄχνας ἀντ. α'.
ὁ καλλίβοτρυς κατ' ἄμαρ αἰεὶ
νάρκισσος, μεγάλαιν θεαῖν ἀρ-
χαῖον στεφάνωμ', ὃ τε 685
χρυσαιγῆς πρόκος· οὐδ' αὔπνοι
κρῆναι μινύθουσι
Κηφισοῦ νομάδες ρεέθρων,
ἀλλ' αἰὲν ἐπ' ἄματι
ὠκυτόκος πεδίων ἐπινίσσεται 690
ἀκηράτῃ ξὺν ὄμβρῳ
στερνούχου χθονός· οὐδὲ Μουσᾶν χοροί
νιν ἀπεστύγησαν, οὐδὲ
μὰν χρυσάνιος Ἀφροδίτα.

677. θεοῦ] Sc. *Bacchi*, Musgrave. *Phæbi*, Elmsley. The laurel is called *μυριόκαρπος* in *CE. R.* 83.

678. ἀνήλιον] "Where the sun never penetrates." *Hom. Od. T.* 440. as quoted by the Schol. *Τὴν μὲν ἄρ' οὐτ' ἀνέμων διδάει μένος ὑγρὸν ἀέντων*, *Οὐτε μιν ἥελιος φαέθων ἀκτίσιν ἔβαλλεν*. The same epithet is applied, and in the same sense, to *λιβάς*, *Androm.* 532.

ἀνήνεμόν τε πάντων χειμῶνων] This idiom is illustrated and explained, *CE. R.* v. 185.

681. θεαῖς ἀμφιπολῶν τιθήναις] "Attending his divine nurses." These nurses were the nymphs of *Nysa*, who took *Bacchus* and brought him up after the death of *Semelé*. We have adopted *θεαῖς* for *θείαις* with *Dr. Elmsley*, on account of the metre.

684. μεγάλαιν θεαῖν] sc. *Ceres* and

Proserpine. The Scholiast asserts that *μεγάλαιν θεαῖν* mean the *Furies*; but as there were three of them, the dual number would be inapplicable.

688. Κηφισοῦ νομάδες ρεέθρων] "Feeders of [i.e. which feed or supply] the streams of the *Cephissus*."

692. στερνούχου χθονός] These words are connected with *πεδίων*, and not dependent upon *ὄμβρῳ*. Similar pleonasm for *γῇ* or *χθών* occur, *Herc. F.* 619. *Καὶ ποῦ 'στιν; ἡ γῆς πατρίδος οἴχεται πέδον*; *Rhes.* 274. *Ποίας πατρώας γῆς ἐρημώσας πέδον*; *ὠκυτόκος* refers to and agrees with *Κήφισος* understood.

694. χρυσάνιος] *Venus* is so called because as a goddess she was fabled as having gilded reins to her chariot. So *Diana* is dignified by the same epithet, *Il. Z.* 205. *Τῇδε χολωσα-*

ἔστιν δ' οἶον ἐγὼ γὰρ Ἀσίας οὐκ ἱπακούω, στρ. β'.
 οὐδ' ἐν τᾷ μεγάλα Δαρίδι νάσω 696
 Πέλοπος πάποτε βλαστον,
 φύτευμ' ἀχείρωτον, αὐτόποιον,
 ἐγγχείαν φόβημα δαΐων,
 ὃ τᾷδε θάλλει μέγιστα χάρα, 700
 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
 τὸ μὲν τις οὔτε νέος, οὔτε γήρα
 σημαίνων ἀλιδώσει χερὶ πέρσας·
 ὃ γὰρ αἶεν ὄρων κύκλος
 λεύσσει νιν Μορίου Διός, 705
 χά γλαυκῶπις Ἀθάνα. ἀντιστρ. β'.
 ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον,
 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν,

μένη χρυσήνιος Ἄρτεμις ἕκτα : and Mars, *Odysa.* Θ. v. 285. Οὐδ' ἀλαοσκοπήν εἶχε χρυσήνιος Ἄρης.

698. φύτευμ' ἀχείρωτον] The metre requires φύτευμ', not φύτευμ'. See the corresponding line in the antistrophe. Ἀχείρωτον, "not planted by the hand." J. Pollux, ii. § 154. Ἀχείρωτον δὲ, Σόφοκλῆς εἶπε, τὸ ἀχειροῦργητον. The learned grammarian undoubtedly refers to this passage.

699. φόβημα] Kidd, *Misc. Crit.* p. 82. proposes πρόβλημα, but there is no need of alteration. The Scholiast states on the authority of Androtion, that when the Lacedæmonians and their allies under the command of Archidamus invaded Attica, they abstained from the μόρια or sacred olives which grew in the Academy. This fact is not recorded by Thucydides; but Sophoclea, in alluding to it poetically, describes the olive as the terror of hostile swords. Jupiter, as the protector of these olives, was called Ζεὺς Μόριος.

701. γλαυκᾶς . . . ἐλαίας] Γλαυκὸς denotes a sea-green or light green color. The same epithet is applied to the olive, *Iph. T.* 1102. Γλαυκᾶς

θαλλὼν ἱρὸν ἐλαίας. A yellow color is assigned to it in *Æsch. Pers.* 623. *Ἐλκῆς ἐλαίας καρπὸς ἐνὶ δῆς πάρα.* On this passage see Dr. Blomfield's *Glossary*.

παιδοτρόφου] The propriety of this epithet as applied to the olive is explained by Hesychius, as referred to by Musgrave and quoted by Elmsley. Στέφανον ἐκφέρειν : ἔθος ἦν, ὅποτε παιδίον ἄρβην γένοιτο παρὰ Ἀττικοῖς, στεφανὸν ἐλαίας τιθέναι πρὸ τῶν θυρῶν ἐπὶ δὲ τῶν θηλειῶν, ἕρια διὰ τὴν ταλασίαν.

702. ἀλιδώσει] "Will destroy." Herodotus relates, iii. 55. that the sacred olive in the temple of Erechtheus was burnt with the temple itself by Xerxes; and that two days after, it was found to have sprung again to the height of a cubit. To this and similar stories probably Sophocles here alludes in ascribing indestructibility to the olive.

704. κύκλος] "The eye." Κύκλος has this meaning also, *Æ. R.* v. 1260. Ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων.

705. Μορίου Διός] See above, v. 699.

χθονὸς αὖχνημα μέγιστον,
εὖιππον, εὖπωλον, εὐθάλασσον. 710

ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς
τόδ' εἶσας αὖχνημ', ἄναξ Ποσειδᾶν,
ἵπποισιν τὸν ἀκιστῆρα χαλινὸν
πρώταισι ταῖσδε κτίσας ἀγυιαῖς.
ἀ δ' εὐήρετμος ἑκπαγλ' ἀλία χερ- 715
σὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων
Νηρήδων ἀκόλουθος.

ΑΝ. ὦ πλείστ' ἐπαίνοις εὐλογούμενον πέδον,

710. εὖιππον, εὖπωλον] This is the reading of all the Mss.; but many commentators, offended with the repetition, have proposed various emendations. For εὖπωλον Musgrave suggests εὐμωλον. Wakefield, Eur. Herc. F. v. 498. and G. Burges, Append. Troad. p. 127. εὖσπον. [This reading is in some degree supported by Xenoph. Hellen. iv. 2. 3. εὖιπποτάτους τε καὶ εὖσπλοτάτους λαβόν.] For εὖιππον Reising would read εὖπλουτον. Elmsley defends the common reading, though tautologous, by v. 130. ἀφάνως, ἀλόγως. Hermann says that by εὖιππον is meant skill in horsemanship, and by εὖπωλον success in rearing a fine breed of horses; and he quotes a passage from Simmias in Hephæst. p. 75. ed. Gaissf. where the same expression occurs: καὶ μὲν εὖιππος, εὖπωλος, ἐγχείσπαλος δῶκεν αἰχμὰν Ἐνυάλιος εὖσπονον ἔχειν. This interpretation, in which Dæderlin agrees, is undoubtedly the best, if the words εὖιππος and εὖπωλος can have these contrasted meanings. Ilium is called εὖπωλος in Homer, which may have either signification. But I have not been able to find indisputable instances of these uses. Steph. Thes. p. 4503. (Ed. Valpy) "Εὖιππος. Bonus s. præstantes equos habens vel producens: interdum vero

equitandi bene peritus, equitatu præstans." Ibid. p. 8098. "Εὖπωλος. Pulchros equuleos habens aut ferens. Od. Η. 71. Ἴλιον εἰς εὖπωλον, i. e. καλοῖς ἵπποις χρώμενον. Schol." The context, however, seems to refer only to two subjects of boast, viz. horsemanship and maritime superiority; the words ὦ παῖ Κρόνον . . . ἀγυιαῖς describing the former, and ἀ δ' εὐήρετμος . . . ἀκολουθὸς, the latter.

713. ἀκιστῆρα χαλινὸν] The bridle is called ἀκιστῆρ, because it ἀκίται the spirit of the horses. Similarly Pindar, Ol. xiii. 97. calls it φιλτρὸν ἵππειον. Hermann.

716. πλάτα] Πλάτη is properly the broad part of the oar, and thence used per synecdochen for the oar itself.

717. ἑκατομπόδων Νηρήδων] The Nereids were fifty in number, according to Hesiod, Theog. 264. Eurip. Iph. A. 1062. though Ovid, Fast. vi. 499. and Propertius, iii. El. v. 33. make them twice that number. The Scholiast takes the term ἑκατομπόδων as applying to the whole number of feet possessed by the chorus of the Nereids; his words are, ἀκολουθῶς, ὅτι αἱ Νηρηίδες ὡς εἰσίν. The epithet ἑκατομπόδων may merely denote swift-footed; expressing the rapidity with which the Nereids proceeded.

- νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη. 720
- ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν;
- ΑΝ. ἄσπον ἔρχεται
Κρέων ὃδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
- ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἥδη τέρμα τῆς σωτηρίας.
- ΧΟ. θάρσει, παρίσται. καὶ γὰρ εἰ γέρων κυρῶ, 725
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.
- ΚΡ. ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
ὄρῶ τιν' ὑμᾶς ὀμματάων εἰληφότας
φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου,
ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν. 730
ἦκω γὰρ οὐχ ὡς δρᾶν τι βουλευθεῖς, ἐπεὶ
γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσιν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην
πείσων ἔπεσθαι πρὸς τὸ Καδμείων πέδον, 735

720. φαίνειν] "Rata facere." Hermann. "To show clearly, to exhibit by facts."

724. τέρμα τῆς σωτηρίας] The same as σωτηρία, Orest. 1336. σωτηρίας γὰρ τερμ' ἔχεις ἡμῶν μόνῃ. Matthiæ. Translate in both cases "the goal of safety."

728. ὄρῶ τιν' ὑμᾶς...] "These words may be explained in more than one way. Perhaps the best interpretation is ὀμματάων φόβον, fear which appears in your looks." Elmsley.

730. ὃν μήτ' ὀκνεῖτε] "Ὀν here refers to the personal implied in the possessive pronoun ἐμόν. Similarly, Hec. 22. Πατὴρ θ' ἐστὶ κατεσκάφη, αὐτὸς δὲ βαμφ' πρὸς θεοδμήτῳ πιτνεῖ, on which passage Professor Porson remarks: "In the adjective πατὴρ is contained the substantive πατήρ, to which αὐτὸς refers. Soph. Trach. v.259. supplies a very similar instance: ἔρχεται πόλιν τὴν Εὐρυτείαν τόνδε

γὰρ μεταίτιον μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους... The Latins also have imitated this. Pacuvius in his Teucer, quoted by Cicero de Orat. ii. 46. 'Neque paternum adspectum es veritus, quem, ætate exacta, indigem liberum, lacerasti, orbasti, extincti.'" See also Matthiæ Gr. Gr. § 435.

731. δρᾶν τι] To do any thing [violent.]

733. εἴ τιν' Ἑλλάδος] This parenthetic formula with or without a verb has been illustrated by Valckenaer, Phœn. 1589. Schæfer on this passage, Dr. Blomfield Gl. Agam. 907. Matthiæ Gr. Gr. § 617. e. It will be sufficient for our present purpose to quote two or three instances. Trach. 8. Ὀκνον ἄλγιστον ἔσχον, εἴ τις Αἰτωλὸς γυνή. Phœn. 1612. Καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφυ. Thucyd. i. § 70. Καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν.

οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀνδρῶν ὑπο
 πάντων κελευσθεῖς, οὔνεχ' ἥκέ μοι γένει
 τὰ τοῦδε πενθεῖν πῆματ' εἰς πλείστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ,
 ἰκοῦ πρὸς οἴκους. πᾶς σε Καδμείαν λέων 740
 καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστ' ἐγὼ,
 ὅσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὁρῶν σε τὸν δύστηνον, ὄντα μὲν ξένον,
 αἰεὶ δ' ἀλήτην, καπὶ προσπόλου μιᾶς 745
 βιοστερῇ χωροῦντα· τὴν ἐγὼ τάλας
 οὐκ ἂν ποτ' εἰς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,
 αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων 750
 ἔμπειρος, ἀλλὰ τοῦ 'πιόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦνειδος, ὦ τάλας ἐγὼ,

737. ἥκε] The same as προσῆκε. Heracl. 213. Γένους μὲν ἥκεισ ὅδε τοῖσδε, Δημοφῶν. This instance is quoted by Dæderlin.

742. πλείστον . . . κάκιστος] Instances of the double superlative are given by Dr. Monk, Hipp. 487. "Med. 1320. Ὁ μέγιστον ἐχθίστη γύναι. Alcest. 802. Τίμα δὲ καὶ τὴν πλείστον ἡδίστην θεῶν Κύπριν βροτοῖσιν." Add Hom. Il. B. 220. Ἐχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν. The learned Professor remarks, "Plura utriusque generis (sc. duplicis comparativi et superlativi) exempla inter legendum occurrunt."

744. σε τὸν δύστηνον] "Præfigitur articulus superius, apud tragicos præsertim, quum pronomini subjungitur, inserviens irrisioni quam exprimit indignatio." Valckenaer, Phœn. 1637. *Misericordia* might have been added by this distinguished scholar as a com-
 Soph. Œd. Col.

panion to *irrisioni*. Hec. 25. Κτείνει με χρυσοῦ, τὸν ταλαίπωρον, χάριν. Ibid. 354. Δέσποινα δ', ἡ δύστηνος, Ἰδαίαισιν ἦν. Med. 1215. Μεθῆχ' ὁ δύσμορος ψυχὴν.

745. καπὶ προσπόλου μιᾶς] "And [dependent] upon one attendant." This signification of ἐπὶ with a genitive is not given by Matthiæ in his excellent Greek Grammar.

746. τὴν] For ἦν. See Œ. R. v. 1045.

750. τηλικούτος] "Here remark that τηλικούτος is used for τηλικαύτη. So Electra, v. 614. Clytemnestra says of her own daughter, καὶ ταῦτα τηλικούτος." Schæfer.

751. τοῦ 'πιόντος] "At the mercy of every invader." So Œ. R. 907. Ἄλλ' ἐστὶ τοῦ λέγοντος, ἦν φόβους λέγη.

752. τοῦνειδος] *Ὀνειδος* is a word *mediæ significationis*, though more

- ὠνείδισ' εἰς σὲ καὶ μὲ καὶ τὸ πᾶν γένος ;
 ἀλλ', οὐ γάρ ἐστι τὰ μφανῆ κρύπτειν, σύ νυν,
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ 755
 κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλος
 εἰπών. ἐπαξία γάρ. ἢ δ' οἴκοι πλέον
 δίκη σέβουσ' ἄν, οὔσα σὴ πάλαι τροφός.
 Οἱ. ὦ πάντα τολμῶν, καὶ πὸ παντὸς ἄν φέρων 760
 λόγου δικαίου μηχανήμα ποικίλον,
 τί ταῦτα πειρᾷ, καὶ μὲ δεύτερον θέλεις
 εἰλεῖν, ἐν οἷς μάλιστ' ἄν ἀλγοίην ἀλούς ;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός, 765
 οὐκ ἤθελες θέλοντι προσθέσθαι χάριν.
 ἀλλ' ἡνίκ' ἤδη μεστός ἦν θυμούμενος,
 καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκὺ,
 τότε ἐξεώθεις, καὶ ξέβαλλες· οὐδέ σοι
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότε ἦν φίλον. 770
 νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι
 ξυνοῦσαν εὖνουν τήνδε, καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 καίτοι τίς αὖτῃ τέρψις ἄκοντας φιλεῖν ;

frequently taken in the worst sense. Here it and ὠνείδισα have the better. So Iph. A. 305. Καλὸν γέ μοι τοῦ-
 νειδος ἐξωνείδισας. Med. 514. Καλὸν
 γ' ὄνειδος τῷ νειστὶ νυμφίῳ. Phœn.
 835. Θήβαις κάλλιστον ὄνειδος : where
 see Valckenaer.

756. κρύψον] sc. τὰ μφανῆ or κακά.

758. ἢ δ' οἴκοι πλέον δίκη] Some
 read ἢ δ' οἴκοι πλέον δίκη, but Elmsley
 rightly says that δίκη is the proper
 reading, though the expression ἢ δ'
 οἴκοι [πόλις] is unusual.

760. καὶ πὸ παντὸς] "And from every
 thing." Λόγου is the genitive after

μηχανήμα, not governed of ἀπὸ as
 some have supposed.

764. πρόσθεν τε γάρ με] "The ac-
 cusative με depends upon ὁρᾶν [or
 some similar word] which must be sup-
 plied." Elmsley. The passage which
 this distinguished scholar quotes, has
 nothing to do with such an ellipsis :
 but the construction is explicable on
 a different principle. Aj. Fl. 136. Σὲ
 μὲν εὖ πράσσοντ' ἐπιχαίρω. Œdipus in
 Œ. R. 1426. says to Creon, ῥίπον με
 γῆς ἐκ τῆσδ' ὅσον τάχισθ'. To this
 petition Creon does not assent. Here
 Œdipus alludes to that wish.

- ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν 775
 μηδὲν διδοίη, μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὧν χρήζοις, τότε
 δαροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι·
 ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις ;
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοὶ, 780
 λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἤκεις ἔμ' ἄξων, οὐχ ἴν' εἰς δόμους ἄγῃς,
 ἀλλ' ὥς πάραυλον οἰκίσῃς· πόλις δέ σοι 785
 κακῶν ἄνατος τῶνδ' ἀπαλλαχθῆ χθονός.
 οὐκ ἔστι σοι ταῦτ'· ἀλλὰ σοὶ τὰδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἐνναίων αἰεὶ·
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
 χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ ; 790
 πολλῶ γ', ὅσῳ περ καὶ σαφιστέρων κλύω,
 Φοίβου τε, καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίπται δεῦρ' ὑπόβλητον στόμα,
 πολλὰν ἔχον στόμασιν· ἐν δὲ τῷ λέγειν
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια. 795

778. ὅτ' οὐδὲν ἢ χάρις] Erfurdt quotes Brunnck, *Analect.* iii. 238. Ὁμαίαι Χάριτες γλυκερότεραι· ἦν δὲ βραδύτης, Πᾶσα χάρις κατὰ, μηδὲ λέγαστο χάρις. To the same purport is the common proverb, "bis dat qui cito dat."

781. λόγῳ μὲν ἐσθλὰ] The words λόγῳ, ἔπει, ῥήματι, ὀνόματι are frequently contrasted with ἔργῳ, the former denoting the name, appearance, pretext ; the latter the reality. The contrast between λόγῳ and ἔργῳ is the most frequent. See Porson, *Phœn.* v. 512.

784. πάραυλον] "Vicinum, ἀγχι γῆς Καδμείας. So also *Aj. Fl.* 892. Τίνας βεβη πάραυλος ἐξέβη νάπους."

Elmsley.

785. τῶνδ' ἀπαλλαχθῆ] Τῶνδε here does not agree with κακῶν, but follows χθονός. Τῶνδε, sc. Ἀθηναίων. Some critics propose τῆσδε, but τῶνδε is the reading of all the MSS.

788. τῆς ἐμῆς...] Polymices in *Phœn.* v. 1462. says: πόλιν θυμουμένην Παρηγορεῖτον, ὥς τοσόνδε γοῦν τόχῳ Χθονὸς πατρός sc. ἐνθανεῖν μόνον, οἱ θάψαι.

789. λαχεῖν τοσοῦτον] Valckenaer and Brunnck read τοσοῦτό γ'. But Elmsley truly remarks that the tragic writers used τοσοῦτον and τοιοῦτον, rarely, if ever, τοσοῦτο and τοιοῦτο. See *Edinburgh Rev.* vol. xvii. p. 289. and *P. V.* 800. ed. Blomf.

ἀλλ', οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς,
οὐδ' ὧδ' ἔχοντες, ζῶμεν, εἰ τερποίμεθα.

ΚΡ. πότερά νομίζεις δυστυχεῖν ἔμ' εἰς τὰ σὰ,
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ; 800

ΟΙ. ἐμοὶ μὲν ἐσθ' ἡδιστον, εἰ σὺ μήτ' ἐμὲ
πείθεις οἷός τ' εἶ, μήτε τούσδε τοὺς πέλας.

ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας πότ', ἀλλὰ λῦμα τῷ γήρα τρέφει;

ΟΙ. γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ 805
δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.

ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ, καὶ τὸ καίρια·

ΟΙ. ὥς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

ΚΡ. οὐ δὴθ', ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.

ΟΙ. ἄπειθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδὲ με 810
φύλασσ' ἐφορμῶν ἐνθα χρὴ ναίειν ἐμέ.

ΚΡ. μαρτύρομαι τούσδ', οὐ σέ, πρὸς δὲ τοὺς φίλους,

799. εἰς τὰ σὰ] "Quod ad te attinet." "Compare εὐτύχησεν εἰς τέκνα, μακάριος εἰς θυγατέρας, εἰς ἅπαντα δυστυχῆς, and the like." Elmsley.

803. φύσας φανεῖ φρένας] Φύσας φρένας, "having generated [or increased in] understanding;" nearly the same in meaning as φρονήσας. The same phrase occurs Electr. 1492. Ἐμοῦ κολαστοῦ προστυχῶν, φύσῃ φρένας.

806. ὅστις ἐξ ἅπαντος....] See above, v. 760.

807. καὶ τὸ καίρια] Brunck has καὶ τὸ τὰ καίρια. In three Mss. καὶ τὰ καίρια. Suidas under the word χωρὶς quotes this passage, and gives καὶ τὸ καίρια, which, as being probably the true reading, is adopted in the text.

810. πρὸ τῶνδε] "Horum nomine." Brunck and Winshem. "Priusquam hi dicant." The former interpretation seems preferable. So CE. R. v. 9. ἐπεὶ

πρέπων ἔφυς πρὸ τῶνδε φανεῖν.

811. ἐφορμῶν] This may be the participle either from ἐφορμέω or from ἐφορμάω. Elmsley considers it as coming from the latter, and translates it by *reniens*. I should rather incline to the opinion of Vauvilliers, who takes it to be the contracted form of ἐφορμέων, and renders it *stationem agens*, if the verb ἐφορμέω, so common in the Greek prose writers, occurred at all in the scenic poets. Not having met with a single trace of ἐφορμέω, I agree with Dr. Elmsley in deriving it from ἐφορμάω, which word is frequently used by our poet as well as the other tragic writers.

812. μαρτύρομαι τούσδ', οὐ σέ] "I call these persons, (not you,) and besides, your friends [sc. the Thebans] to witness in what terms you reply to me."

οἷ' ἀνταμείβει ῥήματ', ἣν σ' ἔλω ποτί.

ΟΙ. τίς δ' ἄν με τῶνδε συμμάχων ἔλοι βία;

ΚΡ. ἢ μὴν σὺ κᾶνευ τῶνδε λυπηθεὶς ἔσει. 815

ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;

ΚΡ. παῖδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἐπεμψα, τὴν δ' ἄξω τάχα.

ΟΙ. οἴμοι.

ΚΡ. τάχ' ἔξεις μᾶλλον οἰμῶζειν τάδε.

ΟΙ. τὴν παῖδ' ἔχεις μου;

ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου. 820

ΟΙ. ἰὼ ξίνοι, τί δράσεται; ἢ προδώσετε,
ποῦκ ἐξελαῖτε τὸν ἀσιβῆ τῆσδε χθονός;

ΧΟ. χάρις, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τανῦν
δίκαια πράσσεις, οὔθ' ἂν πρόσθεν εἰργασαι.

ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν 825
ἀκουσαν, εἰ θέλουσα μὴ πορεύσεται.

ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποῖαν λάβω
θεῶν ἄρηξιν ἢ βροτῶν;

ΧΟ. τί δράς, ξέने;

ΚΡ. οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς.

ΟΙ. ὦ γῆς ἀνακτες.

ΧΟ. ὦ ξέν', οὐ δίκαια δράς. 830

ΚΡ. δίκαια·

ΧΟ. πῶς δίκαια;

ΚΡ. τοὺς ἐμοὺς ἄγω.

ΑΝ. ἰὼ πόλις. στροφή.

ΧΟ. τί δράς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς
βάσανον εἰ χερῶν.

816. ἀπειλήσας ἔχεις] See C. R. v. 567.

825. ὑμῖν ἂν εἴη] Here the last syllable of ὑμῖν is long, though it is gene-

rally short in Sophocles. See C. R. 39. Bothe suggested ὑμῖν γ', and Dæderlin ὑμῖν δ': but there is no necessity to have recourse to emendation.

ΚΡ. εἴργου.

ΧΟ. σοῦ μὲν οὐ, τάδε γε μωμένου. 835

ΚΡ. πόλει μαχεῖ γὰρ, εἴ τι πημανεῖς ἐμέ.

ΟΙ. οὐκ ἠγόρευον ταῦτ' ἐγώ;

ΧΟ. μέθες χερσὶν

τὴν παῖδα θᾶσσον.

ΚΡ. μὴ 'πίτασσ' ἂ μὴ κρατεῖς.

ΧΟ. χαλᾶν λέγω σοι.

ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν.

ΧΟ. προβᾶθ' ᾧδε, βᾶτε, βᾶτ', ἔντοποι. 840

πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.

προβᾶθ' ᾧδέ μοι.

ΑΝ. ἀφέλκομαι δύστηνος, ᾧ ξένοι, ξένοι.

ΟΙ. ποῦ, τέκνον, εἴ μοι;

ΑΝ. πρὸς βίαν πορεύομαι.

ΟΙ. ὄρεξον, ᾧ παῖ, χεῖρας.

ΑΝ. ἀλλ' οὐδὲν σθένω. 845

ΚΡ. οὐκ ἄξεσθ' ὑμεῖς;

ΟΙ. ᾧ τάλας ἐγὼ, τάλας.

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ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ
 ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ἂν ὄμω, 850
 νίκα. χρόνῳ γὰρ, οἷδ' ἐγὼ, γνώσει τάδε,
 ὅθ' οὔνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς, οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
 ὀργῇ χάριν δούς, ἥ σ' αἰεὶ λυμαίνεται.

ΧΟ. ἐπίσχεις αὐτοῦ, ξεῖνε.

ΚΡ. μὴ ψαύειν λέγω. 855

ΧΟ. οὐ τοι σ' ἀφήσω, τῶνδ' γ' ἐστερημένος.

ΚΡ. καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα
 θήσεις. ἐφάψομαι γὰρ οὐ ταύταιν μόνας.

ΧΟ. ἀλλ' ἐς τί τρέψει;

ΚΡ. τόνδ' ἀπάξομαι λαβάν.

ΧΟ. δεινὸν λέγεις.

ΚΡ. ὥς τοῦτό νυν πεπράζεται, 860
 ἣν μή μ' ὁ κραινὼν τῆσδε γῆς ἀπειργάθη.

ΟΙ. ὦ φθέγμ' ἀναιδὲς, ἥ σὺ γὰρ ψαύσεις ἐμοῦ;

ΚΡ. αὐδῶ σιωπᾶν.

ΟΙ. μὴ γὰρ αἶδε δαίμονες
 θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι,
 ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας 865
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 though I am a king, still I execute the
 orders of the state." On the force of
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852. αὐτὸς αὐτὸν] "Αὐτοῦ is used
 for ἐμᾶντοῦ, σεαυτοῦ, ἐαυτοῦ." Brunck.

855. ξεῖνε] The Ionic form for ξένε.
 Some few of these occur in the tragic
 writers, and are enumerated in the
 note on CE. R. v. 294.

862. ὦ φθέγμ' ἀναιδὲς] The abstract
 for the concrete. On this figure of
 speech, see CE. R. v. 1. to which note
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 eye to her blind father. So Tiresias
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 ὀφθαλμὸς εἰ σὺ, ναυτίλοισιν ἄστρον ὤς.

- ΚΡ. εἴργου.
 ΧΟ. σου μὲν οὐ, τάδε γε μωμένου. 835
 ΚΡ. πόλει μαχεῖ γὰρ, εἴ τι πημανεῖς ἐμέ.
 ΟΙ. οὐκ ἠγόρευον ταῦτ' ἐγώ;
 ΧΟ. μέθες χεροῖν
 τὴν παῖδα θᾶσσον.
 ΚΡ. μὴ 'πίτασσ' ἂ μὴ κρατεῖς.
 ΧΟ. χαλᾶν λέγω σοι.
 ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν.
 ΧΟ. προβᾶθ' ᾧδε, βᾶτε, βᾶτ', ἔντοποι. 840
 πόλις ἐναίρεται, πόλις ἐμὰ, σθίνει.
 προβᾶθ' ᾧδέ μοι.
 ΑΝ. ἀφέλκομαι δύστηνος, ᾧ ξένοι, ξένοι.
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 ΑΝ. πρὸς βίαν πορεύομαι.
 ΟΙ. ὄρεξον, ᾧ παῖ, χεῖρας.
 ΑΝ. ἀλλ' οὐδὲν σθένω. 845
 ΚΡ. οὐκ ἄξεθ' ὑμεῖς;
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νίκα. χρόνῳ γὰρ, οἷδ' ἐγὼ, γνώσει τάδε,
ὅθ' οὔνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δράς, οὔτε πρόσθεν εἰργάσω βία φίλων,
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ΚΡ. αὐδῶ σιωπᾶν.

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θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι,
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855

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wr
r

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πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.

προβᾶθ' ὦδέ μοι.

ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι, ξένοι.

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836. πόλει μαχεῖ γὰρ] Μάχει and πημανεῖς, not μαχεῖ and πημανεῖς, is the common reading. The latter is here adopted on the authority of Porson, Adversar. p. 167. as approved by Elmsley.

838. ἂ μὴ κρατεῖς] Nodell, Ep. to Heyne, in the Classical Journal for April 1815. p. 53. alters this passage to ὦν μὴ κρατεῖς, on the ground that κρατέω, used in the sense required by the context, governs the genitive. This is true; but verbs which have regularly other cases after them, take an accusative of nouns neuter; therefore no alteration is necessary.

840. προβᾶθ' ὦδε, βᾶτε] Where a verb is repeated for the sake of emphasis, if the verb be compounded with a preposition, that preposition is generally omitted in the repetition. Hec. 164. Ὡ κακ' ἐνεγκοῦσαι πῆματ', ἀπωλέσας, ἀλέσας. Med. 1247. Ἀκτὶς Ἀελίου, κατίδετ', ἴδετε τὴν ὀλομένην γυναῖκα. Orest. 1469. Ἀ δ' ἀνίαχεν, ἴαχεν, ὦ μοι μοι. Ibid. 179. Sometimes the preposition is retained in the repetition. Orest. v. 318. καθικετεύομαι, καθικετεύομαι.

847. ἐκ τούτων γε . . . σκήπτροιν] By σκήπτρα here are meant Antigone and Ismene, who served Œdipus instead of a staff on his journey. Ἐκ τῶν θυγατέρων, αἷς, ὡς σκήπτροις, ἐχρήτο καὶ Βακτηρίῳ. Schol. Hecuba calls Poly-

ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ
 ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ἂν ὄμω, 850
 νίκα. χρόνῳ γὰρ, οἷδ' ἐγὼ, γνώσει τάδε,
 ὅθ' οὔνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς, οὔτε πρόσθεν εἰργάσω βία φίλων,
 ὀργῇ χάριν δοὺς, ἥ σ' αἰεὶ λυμαίνεται.

ΧΟ. ἐπίσχεις αὐτοῦ, ξεῖνε.

ΚΡ. μὴ ψαύειν λέγω. 855

ΧΟ. οὐ τοι σ' ἀφήσω, τῶνδ' γ' ἐστερημένος.

ΚΡ. καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα
 θήσεις. ἐφάψομαι γὰρ οὐ ταύταιν μόλαιν.

ΧΟ. ἀλλ' ἐς τί τρέψει;

ΚΡ. τόνδ' ἀπάξομαι λαβάν.

ΧΟ. δεινὸν λέγεις.

ΚΡ. ὥς τοῦτό νυν πεπράζεται, 860
 ἣν μή μ' ὁ κραιῖνων τῆσδε γῆς ἀπειργάβη.

ΟΙ. ὦ φθέγμ' ἀναιδὲς, ἥ σὺ γὰρ ψαύσεις ἐμοῦ;

ΚΡ. αὐδῶ σιωπᾶν.

ΟΙ. μὴ γὰρ αἶδε δαίμονες
 θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι,
 ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας 865
 πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία.

κενα her βάκτρον, Hes. 280. "Ἡδ' ἀντὶ
 πολλῶν ἐστὶ μοι παραψυχὴ, πόλις, τι-
 θήνη, βάκτρον, ἡγέμαν ὁδοῦ.

850. καὶ τύραννος ἂν ὄμω] "Al-
 though I am a king, still I execute the
 orders of the state." On the force of
 ὄμω at the end of a sentence, see
 CE. R. v. 1816.

852. αὐτὸς αὐτὸν] "Αὐτοῦ is used
 for ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ." Brunck.

855. ξεῖνε] The Ionic form for ξένε.
 Some few of these occur in the tragic
 writers, and are enumerated in the
 note on CE. R. v. 294.

862. ὦ φθέγμ' ἀναιδὲς] The abstract
 for the concrete. On this figure of
 speech, see CE. R. v. 1. to which note
 may be added an instance from Antig.
 v. 320. Οἷ μ', ὥς λάλημα θῆλον ἐκτε-
 φικὸς εἶ.

865. ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ']
 Dæderlin would connect ψιλὸν with με,
 and not with ὄμμα, and with reason :
 ὄμμα refers to Antigone, who was an
 eye to her blind father. So Tiresias
 calls his daughter, Phœn. v. 848.
 'Ἡγοῦ πάροιθε, θυγατερ, ὥς τυφλῷ ποδὶ
 ὀφθαλμὸς εἰ σὺ, ναυτίλοισιν ἄστρον ὥς.

τοιγὰρ σὲ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
ὁ πάντα λεύσσαν "Ἡλιος δοίη βίον
τοιοῦτον, οἷον κἀμὲ, γηρᾶναί ποτε.

KP. ὁρᾶτε ταῦτα, τῇσδε γῆς ἐγχώριοι; 870

OI. ὁρῶσι κἀμὲ καὶ σέ· καὶ φρονοῦσ' ὅτι
ἔργοις πεπονθὼς, ῥήμασιν σ' ἀμύνομαι.

KP. οὗτοι καθέξω θυμὸν, ἀλλ' ἄξω βία,
κεῖ μοῦνός εἰμι, τόνδε, καὶ χρόνον βραδύς.

OI. ἰὼ τάλας. ἀντιστρ. 875

XO. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ
τάδε δοκεῖς τελεῖν.

KP. δοκῶ.

XO. τάνδ' ἄρ' οὐκ ἔτι νεμῶ πόλιν;

KP. τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν.

OI. ἀκούεθ' οἷα φθέγγεται;

XO. τά γ' οὐ τελεῖ. 880

KP. Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὐ * * *

XO. ἄρ' οὐχ ὕβρις τὰδ';

KP. ὕβρις· ἀλλ' ἀνεκτία.

XO. ἰὼ πᾶς λειῶς, ἰὼ γᾶς πρόμοι,
μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν
περῶσ' οἶδε δῆ. 885

ΘΗ. τίς ποθ' ἢ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βαμὸν ἔσχειτ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὗ χάριν δεῦρ' ἤξα θᾶσσον ἢ καθ' ἡδονὴν ποδός.

OI. ᾧ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου, 890
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.

872. ἔργοις πεπονθὼς] On the contrast of ἔργους and ῥήμασιν, see v. 781. Antigonē and Ismenē] are passing

884. ἐπεὶ πέραν περῶσ' οἶδε δῆ] the boundary of the land."
" Since these persons [sc. the attend-

ΟΙ. Κρίων ὅδ', ὃν δέδορκας, οἷχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα.

ΘΗ. πῶς εἶπας ;

ΟΙ. οἷάπερ πέπονθ' ἀκήκοας. 895

ΘΗ. οὐκ οὖν τις ὥς τάχιστα προσπόλων μολῶν
πρὸς τούσδε βωμούς, πάντ' ἀναγκάσει λεῶν
ἄνικτον ἰκπότην τε θυμάτων ἄπο
σπείδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί, 900
ὥς μὴ παρέλθωσ' αἱ κόραι, γέλας δ' ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βία ;
ἴθ', ὥς ἀναγα, σὺν τάχει. τοῦτον δ' ἐγὼ,
εἰ μὲν δι' ὀργῆς ἦκον, ἧς ὅδ' ἄξιος,
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χειρός. 905
νῦν δ' ὥσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
τούτοισιν, οὐκ ἄλλοισιν ἀρμοσθήσεται.
οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσης ἄγων
ἐπεὶ δέδρακας οὗτ' ἐμοῦ καταξίως, 910

894. τὴν μόνην ξυνωρίδα] "My only pair of children." Eteocles and Poly-
nices had by their conduct not de-
served to be considered by Œdipus as
his children.

899. σπείδειν ἀπὸ ῥυτῆρος] 'Ρυτῆρ is
a bridle or rein: ἀπὸ ῥυτῆρος has the
same meaning as ἀνευ ῥυτῆρος, *effusis
habenis*. "So Thucyd. vi. 64. 'Ἀπὸ
τῶν ὄπλων, where the Schol. ἔχουν,
χωρὶς ὄπλων." Musgr. "Phrynichus
ap. Bekker. p. 21. 'Ἀπὸ ῥυτῆρος τρέ-
χειν ἵππον ὅλον ἀπὸ χαλίνου, ἢ ἀνευ
χαλίνου. Which testimony Bastius,
Er. Crit. p. 210., has employed. J.
Pollux, quoted by Wesseling, Diod.
Sic. xix. 26. Καὶ ἀπὸ ῥυτῆρος ἀνεῖναι
τὸν ἵππον." Elmsley. We should trans-
late, "to hasten at full speed."

δίστομοι . . . ὁδοί] "i. e. δυοῖν
ὁδοῖν στόματα, as Æsch. Theb. 270.

'Ἐπτατειχεῖς ἔξοδοι for ἔπτα ἔξοδοι τῶν
τειχῶν." Dæderl. So also Phœn. 1073.
'Ἐπτάπυργα κλειῖθρα, for ἔπτα κλειῖθρα
τῶν πύργων. So perhaps infr. v. 1044.
the words ἀνδρῶν ἐπιστροφῆς convey
the same meaning as ἀνδρες ἐπιστρε-
φόμενοι. Æsch. Suppl. 38. Σφετεριζά-
μενον πατραδελφείαν τήνδ' ἀκούσαν,
for πατραδέλφους τὰσδ' ἀκούσας.

904. δι' ὀργῆς ἦκον] On the mean-
ing of διὰ with a genitive after verbs
of motion, see Œ. R. v. 763.

910. ἐμοῦ καταξίως] Elmsley would
here read κατὰξια, doubting whether
καταξίως δέδρακας be good Greek; but
in the Electr. v. 800. we have ἡκιστ'.
ἐπεὶπερ οὗτ' ἐμοῦ καταξίως πράξειας.
Here too this distinguished scholar
would alter καταξίως to κατὰξια. "In
the Androm. 1275. Ταῦτα δ' ἀξίως σου-
τῆς τε ποιεῖς καὶ τέκνων τῶν ἐκ σέθεν."

οὐθ' ἄν πέφυκας αὐτός, οὔτε σῆς χθονός·
 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν,
 πᾶντι νόμου πραινέουσιν οὐδὲν, εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι', ἅδ' ἐπισπισῶν,
 ἄγεις θ' ἃ χεῖζεις, καὶ παρίστασαι βία. 915
 καί μοι πόλιν κείανδρον ἢ δούλην τινὰ
 ἔδοξας εἶναι, πᾶμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν.
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν.
 οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίαιτο 920
 συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
 ἄγοντα φωτῶν ἀθλίων ἱκτῆρια.
 οὐκ οὖν ἔγωγ' ἄν, σῆς ἐπεμβαίνων χθονός,
 οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα,
 ἄνευ γε τοῦ πραινόντος, ὅστις ἦν, χθονός, 925

Hermann. Hec. 976. ὦ φίλταθ' ὥς
 εἰς καλῶς σέθεν λόγους.

915. παρίστασαι] "In ditionem
 tuam vel potestatem redigis." Musgr.
 The regular meaning of παρίστασαι is,
 to stand near, to approach; and is ap-
 plicable here. See Iph. T. 1315.
 Med. 883. Androm. 231. Trach. 750.
 Sept. Theb. 483. Pers. 202.

917. τῷ μηδενί] "Some doubts have
 been started whether μηδενί here is of
 the masculine or neuter gender. Rei-
 sig gives the following distinction:
 the person who is of no estimation or
 honor is called οὐδεις, he who is ex-
 tinct, οὐδέν; a distinction which does
 not always prevail." Heller. This
 remark of the learned Heller is con-
 firmed by the instances quoted in
 Valckenaer's note, Phœn. v. 601.
 ἦλθες πρὸς τὸν οὐδέν εἰς μάχην. "Barnes
 remarks that for οὐδέν others read οὐ-
 δέν', but that both readings express the
 same thing. The Greeks said ὁ οὐδέν
 ὢν εἰς μάχην, not ὁ οὐδεις εἰς μάχην . . .
 . . . ὁ μηδέν ὢν signifies a man good for
 nothing, of no estimation. Aj. Fl. 1113.
 μηδέν ὢν γοναῖσι is opposed to εὐγενεῖ,

and v. 1248. "Οτ', οὐδέν ὢν, τοῦ μηδέν
 ἀντίστοιχον ἔκπερ." To these instances
 may be added Androm. 639. ἄδ' οὐ-
 δέν εἰ. Herc. F. 154. "Ὅς ἔσχε δόξαν,
 οὐδέν ὢν, εὐτυχίας. Iph. A. 968. Ion,
 536.

918. ἐπαίδευσαν κακόν] i. e. ἐπαί-
 δευσαν [ἵνα] κακόν. With sub-
 stantives after verbs an adjective is
 sometimes joined, expressive or expla-
 natory of the effect produced by the
 verb upon the substantive. The effect
 of the instruction which Creon received
 at Thebes was not to make him bad.
 Brunck says, "παιδεύειν τινὰ σοφόν,
 γενναῖον, κακόν, is used in the same
 manner as διδάσκειν. See Musgrave,
 Eurip. Electr. v. 579. and Hemster-
 hus. Plut. p. 4." This peculiar idiom
 is not confined to διδάσκειν or παιδεύειν,
 or to the Greek language. Phœn. 446.
 διαλλάξασαν ὁμογενεῖς [ἵνα] εἶναι
 φίλους. See C. R. 166.

922. φῶτας ἀθλίων ἱκτῆρια] For
 φῶτας ἀθλίους ἱκτῆριους. So Phœn.
 1496. πτόματα νεκρῶν τρισσῶν ἦδη
 τάδε, is the same as πεπτακότας νεκρῶν
 τρισσούς ἦδη τοῦδε.

οὐθ' εἴλκον, οὐτ' ἂν ἦγον· ἀλλ' ἠπιστάμην
 ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεῖαν.
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν
 τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύων χρόνος
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν. 930

εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινὰ,
 εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
 εἶναι βία τε κούχ' ἐκάν' καὶ ταῦτά σοι
 τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω. 935

ΧΟ. ὁρᾷς ἴν' ἦκεις, ὦ ξέν' ; ὡς ἀφ' ὧν μὲν εἶ,
 φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡ. ἐγὼ οὐτ' ἀνάνδρον τήνδε τὴν πόλιν λέγων,
 ὦ τέκνον Αἰγέας, οὐτ' ἄβουλον, ὡς σὺ φῆς,
 τοῦργον τόδ' ἐξέπραξα· γιγνώσκων δ' ὅτι 940

926. οὐθ' εἴλκον, οὐτ' ἂν ἦγον] The word *ἔγω*, in the sense of to plunder, is most generally joined with *φέρω*, *ἔγω* denoting to lead or drive animate, and *φέρω* to carry off inanimate property. Hom. Il. I. 589. Τέκνα δ' ἐτ' ἄλλοι ἔγουνσι βαθυζάνους τε γυναῖκας. Xenoph. Cyropæd. 3. Καὶ φέροντες καὶ ἔγοντες, εἴ τι ἕκαστος εἶχεν ἄξιον. The Latin *fero* and *ago* are used in the same sense. *Εἴλκον* here expresses the notion of dragging away by violence, alluding to the violence which Creon had employed in carrying off Antigone and Ismene. See Kuster, Aristoph. 55. Tourp, Emend. Suidas, vol. iv. 497. Heindorf, Plat. Phædr. 222.

ἀλλ' ἠπιστάμην ξένον παρ' ἀστοῖς] Medea expresses her opinion of the mode in which a person should conduct himself in a foreign country, Med. 224. Χρὴ δὲ ξένον μὲν κάρτα προσχερεῖν πόλει.

930. γέρονθ' ὁμοῦ] "Antig. 281. Μὴ 'φευρεθῆς ἄνους τε καὶ γέρον ἅμα." Elmsley.

934. βία τε κούχ' ἐκάν'] On this

formula, called *hendiadys*, see the note at Cæ. R. v. 58.

936. ἀφ' ὧν] "This expression includes both parents and country." Heller.

938. ἐγὼ οὐτ'] These words in scanning form an iambus. See Cæ. R. 322.

939. οὐτ' ἄβουλον] Brunck very justly observes that Theseus had not charged Creon with having said that the city was ἄβουλος. If ἄβουλον be joined with τοῦργον, Creon may be here supposed to reply to the censure of Theseus, v. 930. This is the opinion of Heller. The repetition, however, of οὐτε seems to connect ἀνάνδρον and ἄβουλον with the same substantive; sc. πόλιν. In this passage, it is worthy of remark that ἀνάνδρον is used by Creon as an answer to κένανδρον, v. 916. in the sense of ἀνευ ἀνδρῶν: a signification, though consonant with the genius of the Greek language, which does not often occur; the usual acceptation of ἀνάνδρος being (1.) unmanly, cowardly; (2.) devoid or deprived of a husband.

οὐδεὶς ποτ' αὐτοῖς τῶν ἐμῶν ἂν ἐμπέσοι
 ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
 ἤδη δ' ὀθύνεκ' ἄνδρα καὶ πατροκτόνον
 πᾶναγνον οὐ δεξοίατ', οὐδ' ὅτῃ γάμοι
 ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.

945

τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
 ἐγὼ ξυνήδη χθόνιον ὄνθ', ὅς οὐκ ἐᾷ
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
 ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν.
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοὶ πικρὰς 950
 αὐτῷ τ' ἀρὰς ἡρᾶτο καὶ τῷ μῶ γένει·
 ἀνθ' ὧν πεπονθὼς ἡζίουν τάδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδέν ἐστι γῆρας ἄλλο πλὴν
 θανεῖν· θανόντων δ' οὐδέν ἄλγος ἄπτεται.

941. αὐτοῖς] This is the reading of Scaliger, Heath, and Brunck, and one Ms. for the more common αὐτοῖς. Ἐμπίπτω, if it has any case at all after it, is always found with the dative, or with ἐς and the accusative, except in the instance quoted by Elmsley from the Iph. A. 808. which decides nothing, on account of the elision in Ἑλλάδ', and the disputed point whether the iota of the dative can or cannot be elided. Αὐτοῖς refers to πολίταις implied in the word πόλις, v. 938. So Thucyd. iii. § 79. Τῇ δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. For want of attending to this idiom, some have altered αὐτοῖς into ἀστοῖς.

944. γάμοι ἀνόσιοι τέκνων] "The unhallowed marriage of children," [sc. with parents.] referring to the incestuous union of Oedipus with Jocasta. Παρόσον αὐτός ἐστι τέκνον μητέρα γεγαμηκός. Schol. quoted by Brunck. On the usage of the plural for the singular, see C. R. v. 356.

946. Ἄρεος] "On account of the metre for the Attic form Ἄρεως, as πόλεως, ἡρώος, and the like." Elmsley. See Electr. 950. ibid. 1256. Ἔστιν

δ' Ἄρεος τις ὄχθος, on which Seidler remarks, "fortasse rectius scribimus Ἄρεως. Vid. tamen supra, v. 298." That line is πρόσω γὰρ ἔστωος ὄδρα, τὰν πόλει κακὰ. In the former passage Ἄρεως, in the latter (after R. P. Orest. 893.) ἔστωος should be the reading, each word in scansion being dissyllabic. Porson however retains ἔστωος, Orest. 719. 791. Phœn. 374. and Beck, Ion, 1107. without any metrical necessity.

947. χθόνιον] "I. e. ἐγχώριον vel αὐτόχθονα. Apollon. Rhod. ii. 506. Χθονίης νύμφαις, ubi Scholiastes ἐγχωρίαις. Aj. 202. [γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν.]" Musgrave. This epithet is here applied to flatter the vanity of the Athenians, who prided themselves in being αὐτόχθονες.

ὅς οὐκ ἐᾷ] "Plutarch, Solon, 22. Τὴν ἐξ Ἀρείου πάγου βουλὴν ἔταξεν ἐπισκοπεῖν, ὅθεν ἕκαστος ἔχει τὰ ἐπιτήδεια, καὶ τοὺς ἀργοὺς κολάζειν. Add. Philoch. ap. Athen. p. 247." Dæderl.

954. θανεῖν] Here the article is omitted before θανεῖν used as a noun. See C. R. 1159. and Dr. Blomf. Gl. Agam. v. 173.

- πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ 955
 ἐρημία με, κεῖ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὦν, ἀντιδρᾶν πειράσομαι.
- ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε ;
 ὅστις φόνους μοι, καὶ γάμους, καὶ ξυμφορὰς
 τοῦ σοῦ διῆκας στόματος, ἅς ἐγὼ τάλας
 ἤνεγκον ἅκων. θεοῖς γὰρ ἦν οὕτω φίλον,
 τάχ' ἂν τι μηνίουσιν εἰς γένος πάλαι.
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ 965
 ἁμαρτίας ὄνειδος οὐδὲν, ἀνθ' ὅτου
 τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἠμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησμοῖσιν ἰκνεῖθ', ὥστε πρὸς παίδων θανεῖν,
 πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοὶ, 970
 ὃς οὔτε βλάστας πα γενεθλίου πατρὸς,
 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότε ἦν ;
 εἰ δ' αὖ φανείς δύστηνος, ὡς ἐγὼ φάνην,
 εἰς χεῖρας ἦλθον πατρὶ, καὶ κατέκτανον,
 μηδὲν ξυνεῖς ὦν ἔδρων, εἰς οὓς τ' ἔδρων, 975
 πῶς γ' ἂν τό γ' ἅκων πρᾶγμ' ἂν εἰκότως ψέγοις ;
 μητρὸς δὲ, τλῆμον, οὐκ ἐπαισχύνει γάμους
 οὔσης ὀμαίμου σῆς μ' ἀναγκάζων λέγειν ;
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι,

θανόντων δ'] Electr. 1170. Τοὺς γὰρ θανόντας οὐχ ὁρᾷ λυπουμενούς. Job iii. 17. "There the wicked cease from troubling; and there the weary be at rest."

958. καὶ τηλικόσδ' ὦν] "Even at my age." See above, v. 734.

965. καθ' αὐτόν γ'] i. e. κατ' ἐμαυτόν γε. See above, v. 852.

971. οὔτε... οὐ] Where οὔτε precedes, we should regularly expect οὔτε Soph. Œd. Col.

to follow; but this is not always the case: the subsequent negative, as here, is sometimes found without the copula. So Antig. 249. Ἐκεῖ γὰρ οὔτε του γενῆδος ἦν πλῆγμ', οὐ δικέλλης ἐκβολή. Ibid. 257.

974. εἰς χεῖρας ἦλθον πατρὶ] Εἰς χεῖρας, εἰς ἀμύλλαν, εἰς μάχην, and διὰ μάχης ἐλθεῖν, require the dative of the person or thing fought with.

σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα. 980
 ἔτικτε γάρ μ', ἔτικτεν, ὦ μοί μοι κακῶν,
 οὐκ εἰδότη' οὐκ εἰδυῖα· καὶ τεκοῦσά με,
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
 ἀλλ' ἐν γὰρ οὖν ἐξοῖδα, σὲ μὲν ἐκόντ' ἐμὲ
 κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν 985
 ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
 ἀλλ' οὐ γὰρ οὕτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
 γάμοισιν, οὐθ' οὕς αἶεν ἐμφέρεις σύ μοι
 φόνους πατρώους, ἐξονειδίζων πικρῶς.
 ἐν γάρ μ' ἄμειψαι μῦνον, ὦν σ' ἀνιστορῶ. 990
 εἴ τις σὲ τὸν δίκαιον αὐτίκ' ἐνθάδε
 κτεῖνοι παραστάς, πότρεα πυνθάνοι' ἄν, εἰ
 πατήρ σ' ὁ καίνων, ἢ τίνοι' ἄν εὐθέως;
 δοκῶ μὲν, εἵπερ ζῆν φιλεῖς, τὸν αἵτιον
 τίνοι' ἄν, οὐδὲ τοῦνδικον περιβλέποις. 995
 τοιαῦτα μέντοι καὐτὸς εἰσέβην κακὰ,
 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
 ψυχὴν ἄν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ', εἴ γὰρ οὐ δίκαιος, ἀλλ' ἄπαν καλὸν
 λέγειν νομίζων, ῥητὸν ἄρ' ῥητόν τ' ἔπος, 1000

982. οὐκ εἰδότη' οὐκ εἰδυῖα] This idiom frequently occurs in the tragedies, especially with the words θέλων, εἰδώς, ἐκὼν, and ἀκὼν. Hipp. 319. Φίλος μ' ἀπόλλυσ' οὐχ ἐκοῦσαν οὐχ ἔχων. Eur. fr. incert. xc. 2. Ἐκὼν ἐκοῦσαν ἢ θέλουνσαν οὐχ ἐκὼν. See also Cycl. 258.

987. ἀκούσομαι κακὸς] "I shall be called wicked." On this usage of ἀκούω see CE. R. 893.

990. ὦν σ' ἀνιστορῶ] ὦν is here the genitive, taking its case by attraction to τούτων understood after ἐν. Ἀνιστορῶ regularly requires two accusatives, the one of the person questioned and the other of the question asked, or else an accus. of the person and a genitive with περὶ of the thing asked.

So CE. R. 568. Ἀρησις οὐκ ἔνεστιν ὦν ἀνιστορεῖς, i. e. ἀρησις οὐκ ἔνεστι τούτων ἀ ἀνιστορεῖς.

991. τὸν δίκαιον] The article is affixed sneeringly. Antig. 31. Τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι. See Valckenaer, Phoen. 1637.

992. κτεῖνοι] "Should attempt to kill." The present and preterimperfect tenses denote the attempt at, not the completion of, the action denoted by the verb. CE. R. 805. Αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην, were attempting to drive. Androm. 631. Καὶ γυναῖκα δυστυχῇ κτείνεις ἀτίμως, παῖδά θ'.

1000. ῥητὸν ἄρ' ῥητόν τ' ἔπος] Hor. Ep. i. 7, 72. "Dicenda tacenda locutus."

τοιαῦτ' ὄνειδίζεις με τῶνδ' ἐναντίον.
καί σοι τὸ Θησέως ὄνομα θαπνεῦσαι καλὸν,
καὶ τὰς Ἀθήνας, ὥς κατὰκηνται καλῶς·
καθ' ᾧδ' ἐπαινῶν πολλὰ, τοῦδ' ἐκλανθάνει,
ὁθύνεκ' εἴ τις γῇ θεοὺς ἐπίσταται 1005

τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει·
ἀφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμὲ,
αὐτόν τ' ἐχείρου, τὰς κόρας τ' οἶχει λαβάν.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
καλῶν ἱκνοῦμαι καὶ κατασκήπτω λιταῖς, 1010
ἐλθεῖν ἀρωγούς ξυμμάχους, ἵν' ἐκμάθης
οἶων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

ΧΟ. ὁ ξεῖνος, ᾧ ἴναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανάλλεις, ἄξιαί δ' ἀμυνάθειν.

ΘΗ. ἄλλις λόγων· ὥς οἱ μὲν ἐξηρπασμένοι 1015
σπεύδουσιν· ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡ. τί δῆτ' ἀφαιρῶ φωτὶ προστάσσεις ποιεῖν;

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, κομπὸν δ' ἐμοὶ
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις
τὰς παῖδας, ἦκων αὐτὸς ἐκδείξης ἐμοί· 1020

1001. τῶνδ' ἐναντίον] "In the presence or before the faces of these." This is a very common signification of the neuter ἐναντίον. Hec. 954. Αἰσχύνομαι σε προσβλέπειν ἐναντίον. Med. 470. Φίλους κακῶς δρᾶσαντ' ἐναντίον βλέπειν. Hecacl. 943. Καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναντίον ἐχθρούς.

1006. ὑπερφέρει] "Excels." See C. R. 370.

1011. ἀρωγούς ξυμμάχους] This is the reading of the Mss. Hermann and others have ξυμμάχους θ'. Dr. Blomfield, Gloss. Pers. 520. says the true reading is ἀρωγούς ξυμμάχους τ', τ' being a slip of the pen for θ', since an aspirated word follows. Elmsley defends the common reading, and quotes Rhes. 637. Ἐγὼ δὲ τῷδε σύμμαχος Κύπρις δοκοῦσ' ἀρωγὸς ἐν πόνοις παρα-

στατεῖν.

1015. ἄλλις λόγων] The auxiliary verb rarely occurs with ἄλλις. Hec. 278. Τῶν τεθνηκότων ἄλλις, and v. 394. Ἀλλις κόρης σῆς θάνατος. Sometimes a participle is joined with ἄλλις, as (C. R. v. 1051. Ἀλλις νοσοῦσ' ἐγώ.

1018. κομπὸν δ' ἐμοί] "This reading is manifestly required by the sense of the passage. Improperly in our books κομπὸν δέ με." Brunck. Erfurdt considers κομπὸν δ' ἐμὲ the true reading, κομπὸν being taken as a verbal adjective governing the same case as the verb from which it is derived, as Antig. v. 788. σε φύξιμος. Not having met with an instance of κομπὸς so used, I have retained the emendation of Heath and Brunck.

- εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μὴ ποτε
 χάρας φυγόντες τῇσδ' ἐπεύζωνται θεοῖς.
 ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὥς ἔχων ἔχει,
 καί σ' εἴλε θηρῶνθ' ἢ τύχη· τὰ γὰρ δόλῳ 1025
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
 κούκ ἄλλον ἔξεις εἰς τόδ'· ὥς ἐξοῖδά σε
 οὐ ψιλόν, οὐδ' ἄσκειον ἐς τοσὴνδ' ὕβριν
 ἥκοντα τόλμης τῆς παρεστῶσης τανῦν.
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε. 1030
 ἃ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
 ἐνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
 νοεῖς τι τούτων, ἢ μάτην τανῦν τέ σοι
 δοκεῖ λελέχθαι, χᾶτε ταῦτ' ἐμηχανῶ;
 ΚΡ. οὐδὲν σὺ μεμπτόν ἐνθάδ' ὢν ἐρεῖς ἐμοί· 1035
 οἴκοι δὲ χῆμεῖς εἰσόμεισθ' ἃ χρὴ ποιεῖν.
 ΘΗ. χωρῶν ἀπείλει νυν' σὺ δ' ἡμῖν, Οἰδίπους,
 ἔπηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
 ἦν μὴ θάνω γὰρ πρόσθεν, οὐχὶ παύσομαι,
 πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων. 1040
 ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν,
 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.
 ΧΟ. Εἶην ὅθι δαΐων 1041
 ἀνδρῶν τάχ' ἐπιστροφᾷ 1042

στροφὴ α'.

1021. εἰ δ' ἐγκρατεῖς φεύγουσιν] "But if your servants, having the daughters of Œdipus in their power, are betaking themselves to flight."

1030. σὺ πιστὸς] "Πιστὸς, i. e. πίσυνος, πεποιθὸς." Brunck. Porson, Hec. 1117., quotes this among other passages, to prove that verbal adjectives, such as πιστὸς, ὑποπτος, μεμπτὸς, &c. have an active as well as a passive signification.

1033. νοεῖς τι τούτων] "Τι τούτων,

i. e. ταῦτα, by a kind of polite moderation of the Athenians, which you will not improperly class with euphemisms. Œ. R. 1140. Λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; Antig. 35. Trach. 668. Hec. 715. Thucyd. i. 83. Καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν. Coll. ii. 35. Æsch. Eumen. 468." Hermann.

1040. σε τῶν σῶν κύριον στήσω τέκνων] "I put you in possession of your children."

1044. ἀνδρῶν τάχ' ἐπιστροφᾷ] The

τὸν χαλκοβόαν Ἄρη 1045
 μίξουσιν, ἥ πρὸς Πυθίαις,
 ἥ λαμπάσιν ἀκταῖς,
 οὗ Πότνιαι σεμνὰ τιθηνοῦνται τέλη
 θνατοῖσιν, ὧν καὶ χρυσία
 κλῆς ἐπὶ γλῶσσα βέβακεν 1050
 προσπόλων Εὐμολπιδᾶν
 ἐνθ' οἶμαι ὀρειβάταν ἐγρεμάχαν
 Θησεία καὶ τὰς διστόλους

meaning of ἐπιστροφή in this passage has excited much controversy among annotators. "Ἐπιστροφή in re bellica dicitur, quoties exercitus vel cohors, conversione facta, versus hostem fertur." Musgrave. "Argutatur Musgr. Est commissio pugna simpliciter." Jacobs. "Impetus hostilis." Dæderl. "Nescio an ἐπιστροφή nihil nisi παρ-ευσία significet." Elmsley. May not ἐπιστροφή ἀνδρῶν be a poetic inversion so commonly met with in the choral odes for ἄνδρες ἐπιστρεφόμενοι, "the men (sc. of the party of Theseus and of Creon) turning upon each other for attack?" See above, v. 809.

1046. Πυθίαις] There were two temples in the Attic territory dedicated to Pythian Apollo, as the scholiast on this passage informs us; one close to the Acropolis, and the other at Γενεῖ, (alluded to by Thucydides, ii. § 18.) near Marathon. The latter is the Πυθία ἀκτὴ mentioned here.

1047. λαμπάσιν ἀκταῖς] It is worthy of remark that λαμπάσιν is here used as an adjective, but giving to an Athenian ear an allusion to the Eleusinian mysteries, where many λαμπάδες or torches were employed, especially on the fifth of the nine days, which was called ἡ λαμπάδων ἡμέρα. See Theophr. Char. cap. 4. Schol. on Aristoph. Plut. 846. and 1014.

1048. Πότνιαι] By this term were generally designated the Eumenides, but the context shows what Πότνιαι were here meant, sc. Ceres and Pro-

serpine, in honor of whom the greater and lesser Eleusinian mysteries were celebrated.

1049. ὧν] sc. περὶ ὧν [τελῶν]. ὧν may refer to θνατοῖσιν, to Πότνιαι, or to τέλη. The most obvious meaning seems to be that now suggested, though ἐπὶ γλῶσσῃ ὧν [sc. ἀνδρῶν] χρυσία κλῆς προσπόλων Εὐμολπιδῶν βέβακεν, gives a tolerable meaning.

1050. κλῆς ἐπὶ γλῶσσῃ] "A key upon the tongue." A proverbial expression, denoting that the Eleusinian mysteries were not to be divulged. A somewhat different phrase, but to the same purport, is ably illustrated by Dr. Blomfield, Agam. Gloss. 35. βούρ ἐπὶ γλῶσσῃ. The sacred silence imposed upon the initiated was of the most solemn nature. Hor. Od. iii. 2. 26. "Vetabo, qui Cereris sacrum Vulgarit arcanæ, sub iisdem Sit trabibus, fragilemve mecum Solvat phaselum."

1051. Εὐμολπιδᾶν] It is doubted who Eumolpus, the head of the family of the Eumolpidae, was; but they themselves were the perpetual priests of Ceres and Proserpine, and presided over the Eleusinian mysteries. See Pausan. Attic. c. 38.

1052. ὀρειβάταν ἐγρεμάχαν] Some editions omit ὀρειβάταν, but the line, ἐνθ' οἶμαι ὀρειβάταν ἐγρεμάχαν, with or without ὀρειβάταν, can never be made to correspond with πυκτῆρια φάλαρα πέλων. Elmsley rightly thinks the latter line to be corrupt.

1053. Θησεία] The last syllable of

ἀδμῆτας ἀδελφὰς
 αὐτάρκει τάχ' ἐμμίξειν βοᾷ, 1055
 τούσδ' ἀνὰ χώρους
 ἥ που τὸν ἐφέσπερον ἀντιστροφὴ α'.
 πέτρας νιφάδος πελῶσ'
 Οἰάτιδος ἐκ νομοῦ,
 πάλοισιν ἢ ριμφαρμάτοις 1060
 φεύγοντες ἀμίλλαις.
 ἀλώσεται δεινὸς ὁ προσχώρων Ἄρης
 δεινὰ δὲ Θησεϊδᾶν ἀκμὰ,
 (πᾶς γὰρ ἀστράπτει χαλινὸς,
 πᾶσα δ' ὀρμᾶται κατ' ἀμ- 1065
 πυκτήρια φάλαρα πάλων
 ἄμβασις,) οἱ τὰν Ἰππίαν
 τιμῶσιν Ἀθάναν,
 καὶ τὸν πόντιον γαιάοχον
 Ῥέας φίλον υἱόν. 1070
 ἔρδουσιν, ἢ μέλλουσ' ;
 ὥς προμνᾶται τί μοι
 γνώμα, τάχ' ἐνδώσειν
 στροφὴ β'.

Θησέα is here short, unless the word be scanned as a dissyllable and a spondee.

διστόλους] The same as δίσσας. The Greeks were partial to words compounded of στέλλω. Thus we have ὁμόστολος, Cē. R. 202. Apoll. Rhod. ii. 802. μονόστολος, Alcest. 418. Phœn. 754. ἀνεμόστολος, ἰδιόστολος, and some others.

1055. αὐτάρκει... βοᾷ] "Impetu negotio conficiundo pari." Mudge.

1057. τὸν ἐφέσπερον] Here τόπον is understood, or "χώρον." Burton and Heath. See Bos's Ellipses, v. τόπος.

1059. Οἰάτιδος] Οἶα, δῆμος τῆς Ἀττικῆς, ὅθεν καὶ τὸ Οἶηθεν. Schol.

1060. ριμφαρμάτοις] This word is derived from "ρίμφα, an Homeric term, which comes from ῥίπτω, the

Ionic form of ῥίπτω, whence ριμφάλεος." Dr. Blomfield, Gloss. Agam. v. 397.

1065. πᾶσα δ' ὀρμᾶται... ἄμβασις] "Verba πᾶσα ὀρμᾶται πάλων ἄμβασις significant πάντες ὀρμῶνται πάλων ἀναβάται." Elmsley.

1069. γαιάοχον] An Homeric epithet of Neptune. The same term is also applied to Minerva and Mercury. See Cē. R. 160.

1073. ἐνδώσειν] The common reading is ἀν δώσειν, and the accusative τὸν Κρέοντα is supposed to precede it. But it is properly doubted by Musgrave whether δίδωμι can be used in the sense of dedo, to give up. We have adopted Elmsley's emendation ἐνδώσειν, sedatum iri.

- τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὐροῦ-
σαν πρὸς αὐθαίμων πάθη. 1075
τελεῖ, τελεῖ Ζεὺς τι κατ' ἄμαρ
μάντις εἴμ' ἐσθλῶν ἀγώνων.
εἴθ' ἀελλαία ταχύρρῳστος πελειᾶς
αἰθερίας νεφέλας
κύρσαιμ' αὐτῶν ἀγώνων 1080
θεωρήσασα τοῦμὸν ὄμμα.
ἰὼ, Ζεῦ, παντάρχα θεῶν, ἀντιστροφὴ β'.
παντόπτα, πόροις
γᾶς τᾶσδε δαμούχοις
ἐπινικίῳ σθένει τὸν 1085
εὖαγρον τελειῶσαι λόχον
σεμνά τε καὶ Παλλὰς Ἀθήνα·
καὶ τὸν ἀγρευτὰν Ἀπόλλω,
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ἠκυπόδων ἐλάφων, 1090
στέργω διπλᾶς ἀρωγὰς
μολεῖν γὰρ τᾶδε καὶ πολίταις.
ᾧ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς,
ὡς ψευδόμαντις. τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἄσπον αὖθις ὧδε προσπολουμένας. 1095
- ΟΙ. ποῦ, ποῦ; τί φῆς; πῶς εἶπας;
ΑΝ. ᾧ πάτερ, πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;

1081. θεωρήσασα] This passage labors under several difficulties: (1) the chorus of Athenian old men speaks of itself in the feminine gender: (2) θεωρήσασα, a verb of sight, governs the genitive: (3) ὄμμα is put for ὄμματι. These objections are made by Reisig. The feminine θεωρήσασα, however,

agrees with πελειᾶς, and ὄμμα is the accusative of a cognate object after θεωρήσασα, "having seen my own sight of [i. e. with my own eyes] the contest."

1093. τῷ σκοπῷ] i. e. τῷ σκοποῦντι ἐμοί. Jacobs. "You will not say to me, who am on the look-out for you."

ΟΙ. ὦ τέκνον, ἥ πάρεστον;

ΑΝ. αἶδε γὰρ χεῖρες

Θησέως ἔσωσαν, φιλτάτων τ' ὀπαόνων. 1100

ΟΙ. προσέλθετ', ὦ παῖ, πατρὶ, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότι.

ΑΝ. αἰτεῖς ἅ τεύξει. σὺν πόθῳ γὰρ ἡ χάρις.

ΟΙ. ποῦ δῆτα, ποῦ ὅστων;

ΑΝ. αἶδ' ὁμοῦ πελάζομεν.

ΟΙ. ὦ φίλτατ' ἔρνη.

ΑΝ. τῷ τεκόντι πᾶν φίλον. 1105

ΟΙ. ὦ σκῆπτρα φωτός.

ΑΝ. δυσμόρου γε δύσμορα.

ΟΙ. ἔχω τὰ φίλτατ' οὐδ' ἔτ' ἂν πανάθλιος
θανὼν ἂν εἶην, σφῶν παρεστώσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον,
ἐμφύντε τῷ φύσαντι, κἀναπαύσατον 1110
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
καί μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.

ΑΝ. ὃδ' ἔσθ' ὁ σάσας τοῦδε χρὴ κλύειν, πάτερ,
καὶ σοί τε τοῦργον τοῦτ' ἐμοί τ' ἔσται βραχύ.

ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρές 1116

1099. ὦ τέκνον, ἥ πάρεστον;] "So v. 1102. προσέλθετ', ὦ παῖ, and v. 1109. 'Ερείσατ', ὦ παῖ." Schæfer. Similarly, Hec. 277. Μὴ μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης, μηδὲ κτάνητε.

1103. ἅ τεύξει] On the government of τυγχάνω, see C. R. v. 588. and Viger, p. 612.

1105. ὦ φίλτατ' ἔρνη] "Thrice in Æschylus, and as often in Euripides, children are called the ἔρνη, or germs of their parents. In Euripides ἔρνος is only found twice in this figurative sense, and no where else in the tragic writers." Valckenaer, Phœn. 88. See also Eurip. Phœn. 198. Iph. A. 118.

Troad. 768.

1109. ἐρείσατ', ὦ παῖ] "Support both my sides." Œdipus desires his daughters to stand one on each side of him. 'Αμφιδέξιος here only has the signification of ἀμφω. "Hesychius quotes ἀμφιδεξίους χερσὶ from the Telephus of Æschylus, and interprets, with both hands. 'Αμφιδέξιος properly signifies one who uses both hands as right hands." Vauvill. C. R. 1238. Κόμην σπῶσ' ἀμφιδεξίους ἀκμαῖς, which the Schol. explains by ἀμφοῖν χεροῖν.

1111. πλάνου] On the forms πλάνος and πλάνη see C. R. v. 67.

τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.
 ἐπίσταμαι γὰρ τήνδε σὴν ἐς τάσδε μοι
 τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
 σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν. 1120
 καὶ σοὶ θεοὶ πόροιεν, ὥς ἐγὼ θέλω,
 αὐτῶ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς
 μόνοις παρ' ὑμῖν εὖρον ἀνθρώπων ἐγὼ,
 καὶ τοῦπικέες, καὶ τὸ μὴ ψευδοστομεῖν.
 εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε. 1125
 ἔχω γὰρ ἄχω διὰ σέ, κούκ ἄλλον βροτῶν.
 καί μοι χεῖρ', ὧ ἵναξ, δεξιὰν ὄρεξον, ὥς
 ψαύσω, φιλήσω τ', εἰ θέμις, τὸ σὸν πάρα.
 καίτοι τί φωνῶ; πῶς δ' ἂν ἄθλιος γεγῶς
 θιγεῖν θελήσαιμ' ἀνδρὸς, ὧ τις οὐκ ἐνὶ 1130
 κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,

1117. τέκν' εἰ φανέντ'] The nominative or accusative absolute. This idiom most generally occurs with neuter participles, and is well illustrated by Valckenaer, *Phœn.* 206. Matthiæ *Gr. Gram.* § 562. and in *Mus. Crit.* vol. ii. p. 299.

1118. τήνδε σὴν] "Τήνδε σὴν τέρψιν, I translate, this delight of which you are the author." Elmsley.

1121. ὥς ἐγὼ θέλω] i. e. ἂ or δσα θέλω. "The Greek writers, especially the poets, frequently use the particle ὥς where you would expect δσα, ἂ, or some similar word: to which peculiarity learned men not attending, have indulged in very idle conjectures. See Mitscherlich, *Hom. Hymn to Ceres*, v. 137. (where he aptly quotes this very passage of Sophocles) 295. and 416. Hermann, at v. 172. of the same hymn." Schæf. The passage from the *Hymn to Ceres*, v. 130. is as follows: 'Ἀλλ' ὑμῖν μὲν πάντες Ὀλύμπια δώματ' ἔχοντες Δοῖεν κουριδίους ἄνδρας, καὶ τέκνα τεκέσθαι, ὧς ἐθέλουσι τοκῆες. At v. 171. of the same hymn, ἄκα δὲ μητρὶ ἔννεπον, ὥς εἰδὼν τε καὶ

ἔκλυον. Ruhnken would read δσ' εἰδὼν τε, not attending to, or being aware of, this peculiarity which so frequently occurs in Homer.

1125. ἀμύνω τοῖσδε τοῖς λόγοις τάδε] "I repay this [kindness] by these words" [of gratitude]. In this sense ἀμύνω seems to be used, *Herc. F.* 219. *Τοιαῦθ' ἀμύνεθ' Ἡρακλεῖ τέκνοισί τε;*

1128. εἰ θέμις] Elmsley would read ἦ θέμις: but Œdipus asks if he may be allowed to salute Theseus: he does not demand to salute him in the usual way. "Εἰ θέμις and ἦ θέμις frequently occur in very opposite usages; the former is often met with in Sophocles; the latter, though frequent in *Apoll. Rhod.*, is not found even once in Sophocles," [nor perhaps in Euripides.] Valckenaer, *Phœn.* v. 902.

1131. ξύνοικος] This word frequently occurs in Sophocles, *Œ. R.* 1196. *Antig.* 451. *Electr.* 785. 818. but we do not find it at all in Euripides. *Æsch. Agam.* 1631. uses it in the same sense: 'Ἀλλ' ὁ δυσφιλὴς σκότῳ λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.

οὐδ' οὖν ἰάσω. τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.

σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπὰ μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

1135

ΘΗ. οὗτ' εἴ τι μῆκος τῶν λόγων ἔθου πλῆον,
τέκνοισι τερφθεῖς τοῖσδε, θαυμάσας ἔχω,
οὐδ' εἰ πρὸ τοῦ 'μοῦ προὔλαβες τὰ τῶνδ' ἔπη.
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν

1140

λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.

δείκνυμι δ'. ὦν γὰρ ὥμοσ', οὐκ ἐψευδάμην

οὐδὲν σε, πρέσβυ. τάσδε γὰρ πάρεμι' ἄγαν

ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.

χῶπως μὲν ἄγαν ἠρέθη, τί δεῖ μάτην

1145

κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;

λόγος δ', ὃς ἐμπέπτακεν ἀρτίως ἐμοὶ

στείχοντι δεῦρο, συμβαλοῦ γνώμην' ἐπεὶ

σμικρὸς μὲν εἶπεῖν, ἄξιος δὲ θαυμάσαι.

πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.

1150

ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ὥς μὴ εἰδότ' αὐτὸν μηδὲν ὦν σὺ πυνθάνει.

1135. ἐς τόδ' ἡμέρας] The same as ἐς τήνδ' ἡμέραν. See Matthiæ, Gr. Gr. § 285.

1137. θαυμάσας ἔχω] See this formula illustrated, C. R. 567.

1142. ὦν γὰρ ὥμοσ'] Ὅμνυμι regularly requires an accusative, but here the genitive ὦν is by attraction to a genitive τούτων understood after οὐδὲν. So C. R. v. 568. Ἀρνήσις οὐκ ἔνεστιν ὦν ἀνιστορεῖς, i. e. ἀρνήσις τούτων ἀνιστορεῖς.

1147. λόγος δ' ὃς ἐμπέπτακεν] Some editions have λόγον, which would still leave the construction impeded. Porson, Orest. v. 1645. defends the common reading λόγος, and quotes the subjoined instances of a similar idiom, where the noun takes its case from

the relative immediately following. Virg. "Urbem quam statuo, vestra est." Soph. Trach. 283. Τάσδε δ' ὥσπερ εἰσορᾷς, ἐξ ὀλβίων ἀζηλον εὖρευσαι βίον, ἤκουσι πρὸς σε. We add Æsch. Sept. Theb. 396. Καὶ νύκτα ταύτην, ἣν λέγεις ἐπ' ἀσπίδος Ἀστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν, Τάχ' ἂν γένοιτο μάντις ἐννοία τινί. See also Matthiæ Gr. Gr. § 426. 2.

1150. πρᾶγος δ' ἀτίζειν] "Πρᾶγος, res. Vox τραγικωτέρα quam πρᾶγμα. Occurrit infr. 596. 859. Pers. 248. Suppl. 232. Sophocl. Ajac. 21. 347. C. R. 1153. (1150.)" Blomf. Gl. Theb. 2. We do not find πρᾶγος in Euripides at all except in a fragment of the Telephus.

- ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγειῇ δὲ, προσπεισόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ 1155
θύων ἔκυρον, ἥνιχ' ὠρμάμην ἐγώ.
- ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακῆματι;
- ΘΗ. οὐκ οἶδα πλὴν ἔν. σοῦ γὰρ, ὡς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
- ΟΙ. ποῖόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου. 1160
- ΘΗ. σοὶ φασίν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.
- ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;
- ΘΗ. ὄρα πατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς
ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν. 1165
- ΟΙ. ᾧ φίλτατε, σχές οὐπερ εἴ.
- ΘΗ. τί δ' ἔστι σοι;
- ΟΙ. μή μου δεηθῆς.
- ΘΗ. πράγματος ποίου; λέγε.
- ΟΙ. ἔξοιδ', ἀκούων τῶνδ', ὅς ἐσθ' ὁ προστάτης.
- ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι;
- ΟΙ. παῖς οὐμὸς, ᾧ ἵναξ, στυγνὸς, οὗ λόγων ἐγὼ 1170

1156. ἥνιχ' ὠρμάμην ἐγώ] Elmsley properly connects these words, not with παρ' ᾧ θύων ἔκυρον, but with προσπεισόντα καθῆσθαι, and translates them, "whilst I was absent."

1161. οὐ γὰρ ἦδ' ἔδρα] "For this [suppliant] posture is not for a slight reason." Ἐδρα has this sense, C. R. 2.

1161. σοὶ φασίν αὐτὸν] The ordo of this passage is, φασίν αὐτὸν μολόντ' αἰτεῖν ἐλθεῖν ἐς λόγους σοὶ, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. "They say that having come hither, he asks for a conference with you, and for a safe return from his journey hither."

1165. τοῦτο προσχρήζοι τυχεῖν] See C. R. 588.

1166. ᾧ φίλτατε, σχές] The more common reading, and that retained by

Brunck, is ᾧ φίλτατ', ἔπισχες, leaving an anapest in the second foot. To avoid this, Musgrave, Barton, and Hermann adopt ᾧ φίλτατ', ἴσχες. Brunck says truly that ἴσχες is not Greek. It appears to me that the true reading is contained in ᾧ φίλτατισχες by changing ι into ε—φίλτατισχες—φίλτατε, σχές, and this is supported by Heath, Vauvilliers, Bothe, Schaefer, Reinig, and Elmsley.

1168. προστάτης] The usual acception of this word is patronus. See C. R. 401. Here however and at v. 1275. it has the meaning of ἱκέτης, a suppliant. "Προστάτης, supplex, ἱκέτης. Raro hac potestate invenias." Musgrave.

- ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
 ΘΗ. τί δ' ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἃ μὴ
 χρήζεις ; τί σοι τοῦτ' ἐστὶ λυπηρὸν κλύειν ;
 ΟΙ. ἔχθιστον, ὦ "ναξ, φθέγμα τοῦθ' ἦκει πατρί·
 καὶ μή μ' ἀνάγκη προσβάλλης τάδ' εἰπάθειν. 1175
 ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει,
 μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτεία.
 ΑΝ. πάτερ, πιθοῦ μοι, κεί νεία παραινέσω.
 τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
 χάριν παρασχεῖν, τῷ θεῷ θ' ἃ βούλεται. 1180
 καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.
 οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει
 γνώμης, ἃ μή σοι συμφέροντα λέξεται.
 λόγων δ' ἀκοῦσαι τίς βλάβη ; τά τοι κακῶς
 εὖρημέν' ἔργα τῷ λόγῳ μηνύεται. 1185
 ἔφυσας αὐτόν· ὥστε μή γε δρῶντά σε
 τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ,
 θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
 ἀλλ' ἔα αὐτόν. εἰσὶ χιόνεσσι γοναὶ κακαὶ,
 καὶ θυμὸς ὀξύς. ἀλλὰ νομβετούμενοι 1190
 φίλων ἐπαυδαῖς, ἐξεπάδονται φύσιν.
 σὺ δ' εἰς ἐκείνῃ μὴ τανῦν ἀποσκόπει
 πατρῶα καὶ μητρῶα πήμαθ', ἅπαθες·
 καὶ κείνα λεύσσης, (οἷδ' ἐγὼ) γνώσει κακοῦ
 θυμοῦ τελευτήν, ὥς κακὴ προσγίγνεται. 1195
 ἔχεις γὰρ οὐχὶ βαιὰ τὰνθυμήματα,

1171. ἐξανασχοίμην] "There is no want of a preposition here, the force of which you will perceive, by arranging the words thus, οὐ ἐξ πάντων ἀνδρῶν ἄλγιστα ἐγὼ ἀνασχοίμην ἂν κλύων λόγων." Brunck.

1172. οὐκ ἀκούειν ἔστι] "Ἔστι for ἔξεστι. "Is it not in your power to hear, and not perform what you do not

wish?"

1183. λέξεται] "Shall be said." See Porson, Hec. 293. and Monk, Hipp. 1458.

1189. ἔα αὐτόν] These two words only in scansion form a trochee.

1195. θυμοῦ τελευτήν] Compare with this passage, C. R. v. 663.

τῶν σῶν ἀδέρκτων ὁμμάτων τητῶμενος.
 ἀλλ' ἡμῖν εἶπε. λιπαρεῖν γὰρ οὐ καλὸν
 δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
 πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν. 1200

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾷτέ με
 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
 μόνον, ξέν', εἴπερ κείνος ᾧδ' ἐλεύσεται,
 μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτέ.

ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δὲ, χρήζω κλύειν, 1205
 ᾧ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
 σῶς ἴσθ', εἴαν περ καμὲ τις σώζη θεῶν.

ΧΟ. "Οστις τοῦ πλέονος μέρους στροφῇ.
 χρήζει, τοῦ μετρίου παρεῖς,
 ζῶειν, σκαιοσύναν φυλάσ- 1210
 σων ἐν ἐμοὶ κατάδηλος ἔσται.
 ἐπεὶ πολλὰ μὲν αἰ μακρὰ

1197. ἀδέρκτων] "Unseeing." This may be added to the verbal adjectives which have both an active and passive signification. Professor Hermann gives a different meaning in his remark on this word: "Illustre hoc exemplum est ad comprobandum eum adjectivorum usum, quo rem effectam indicant, ut hic ἀδέρκτων, i. e. ὥστε γενέσθαι ἄδεκτα."

1199. εὖ πάσχειν] The phrases εὖ πάσχειν and εὖ ποιεῖν are constantly opposed: the former denotes *to receive*, the latter *to confer*, an act of kindness.

1202. λέγοντες] This word refers to Antigone, and is an instance of Dawes's canon in an extended sense. He says, "when in the tragic writers a woman speaks of herself [he might have added when she is spoken to] in the plural number, she must use the masculine gender."

1203. ᾧδ' ἐλεύσεται] "This word we meet with, Trach. v. 595. This form, so frequent in the epic poets, the scenic writers very rarely use. Among the other Attic writers it seems altogether." *Soph. Œd. Col.*

ther to have become obsolete. Schæfer. P. V. 853. Πάλιν πρὸς Ἄργος οὐχ ἔκουσ' ἐλεύσεται. Æsch. Suppl. 531. Ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι. These are the only places in which ἐλεύσομαι occurs in the tragic writers." Elmsley.

1204. κρατεῖτω τῆς ἐμῆς ψυχῆς] On the meaning of κρατέω with a genitive case, see above, v. 897.

1209. τοῦ μετρίου παρεῖς] Παρεῖς generally requires the accusative; here it may govern the genitive, as being taken adjectively, as in the instance μάχης εὖ εἰδὸτα πάσης, quoted above. Dæderlin imagines that χρήζειν is understood, and Elmsley inclines to the same opinion, and explains the passage thus: ὅστις χρήζει τοῦ πλέονος μέρους (ὥστε ζῶειν) παρεῖς χρήζειν τοῦ μετρίου. Bothe proposes τοῦ μετρίου πάρος, to avoid "the unheard of form," τοῦ μετρίου παρεῖς.

1210. ζῶειν] "This poetic word is used again Electr. 157. and no where else in the Attic writers." Elmsley.

1211. ἐν ἐμοὶ] "In my opinion."

ἀμείραι κατέθεντο δὴ
 λύπας ἐγγυτέρω· τὰ τέρ-
 ποντα δ' οὐκ ἂν ἴδοις ὅπου, 1215
 ὅταν τις ἐς πλέον πείσῃ
 τοῦ θέλοντος· ὁ δ' ἐπὶ κοῦρος
 ἰσοτέλειστος Ἄϊδος, ὅτε Μοῖρ'
 ἀνυμέναιος, ἄλυρος, ἄχορος
 ἀναπέφηνε, 1220
 θάνατος ἐς τελευτάν.
 μὴ φῦναι τὸν ἅπαντα νι- ἀντιστροφή.
 κᾶ λόγον· τὸ δ', ἐπεὶ φανῇ,
 βῆναι κείθεν ὅθεν περ ἦ-
 κει, πολὺ δεύτερον, ὥς τάχιστα. 1225
 ὥς εὔτ' ἂν τὸ νέον παρῇ
 κούφας ἀφροσύνας φέρον,
 τίς πλάγχθη πολὺ μόχθος ἔ-
 ξω; τίς οὐ καμάτων ἐνι;
 φόνοι, στάσεις, ἔρις, μάχαι, 1230

1216. ὅταν τις ἐς πλέον πείσῃ τοῦ θέλοντος] "When a man arrives at a period of life even beyond his wish." All men wish to attain to old age; but when that old age continues long, all the pleasures of life disappear. Nearly to this purport Elmsley explains the passage: *quando quis senectutem, quam vult, attigerit*. Τὸ θέλον is said by the same illustrious scholar to mean θέλημα.

1222. μὴ φῦναι] "The sentiment contained in this passage the ancient fables attributed to Silenus, who, being taken by Midas, is described as having given him this present for his release, and as having taught the king, that it was by far the best for a man not to be born at all; and next to it, to die as soon as possible. So Cicero, *Tuscul. i. 48.*" Brunck. Similarly Theognis, 417. (Ed. Gaisford) Ἀρχὴν μὲν μὴ

φῦναι ἐπιχθονίοισιν ἄριστον, Μηδ' εἰσι-
 δεῖν αὐγὰς ὀξέος ἡελίου· φύντα δ' ὅπως
 ἔκιστα πύλας Ἀΐδαο περῆσαι, Καὶ κείσ-
 θαι πολλὴν γῆν ἐπαμνησάμενον. See also
Herod. i. § 31. and v. § 4. In the
 book of Ecclesiastes, c. iv. 2. the same
 sentiment is expressed: "Wherefore
 I praised the dead which are already
 dead, more than the living which are
 yet alive. Yea, better is he than both
 they which hath not yet been, who
 hath not seen the evil work that is done
 under the sun."

1227. κούφας ἀφροσύνας φέρον]
 "From Simonides, 104. (Brunck, *Anal. i. p. 145.*) Θνητῶν δ' ὅφρα τις
 ἄνθος ἔχῃ πολυήρατον ἡβης, Κούφον
 ἔχων θυμὸν πόλλ' ἀτέλεστα νοεῖ. Κού-
 φος in this passage is for κουφόνοος,
 which in its turn occupies its place,
Antig. 343." Heller.

καὶ φθόνος· τό τε κατάμεμπτον
ἐπιλέλογχε πύματον ἀκρατὲς,
ἀπροσόμιλον, γῆρας ἄφιλον,
ἵνα πρόπαντα

κακὰ κακῶν ξυνοικεῖ. 1235

ἐν ᾧ τλάμων ὄδ', οὐκ ἐγὼ μόνος, ἐπωδός.

πάντοθεν βόρειος ὥς τις ἀκτὰ
κυματοπλήξ χειμερία κλονεῖται,
ὥς καὶ τόνδε κατάκρας

δειναὶ κυματοαγεῖς 1240

ἔται κλονέουσιν αἰεὶ ξυνοῦσαι·

αἰ μὲν ἀπ' αἰλίου δυσμαῖν,

αἰ δ' ἀνατέλλοντος,

αἰ δ' ἀνὰ μέσσαν ἀκτῖν',

αἰ δὲ νυχιάν ἀπὸ ῥιπᾶν. 1245

ΑΝ. Καὶ μὴν ὄδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος
ἀνδρῶν γε μοῦνος, ᾧ πάτερ, δι' ὄμματος
ἀστακτὶ λείβων δάκρυον ᾧδ' ὁδοιπορεῖ.

ΟΙ. τίς οὗτος;

ΑΝ. ὄνπερ καὶ πάλαι κατείχομεν
γνώμη, πάρεστι δεῦρο Πολυνείκης ὄδε. 1250

ΠΟ. οἷ μοι, τί δράσω; πότρεα τὰμαυτοῦ κακὰ

1235. κακὰ κακῶν] See OE. R. v. 100.

1248. ἀστακτὶ] "Not by drops, but copiously." "Hesych. Ἀστακτον οὐ καταστάζον, ἀλλὰ ῥύδην (σύδην). Suidas, ἀστακτὶ, πολυστακτὶ, πολυδακρύτως." Musgr. The last syllable of ἀστακτὶ is here short; at v. 1240 it is long. Hermann lays it down as probable that adverbs with the termination iota, if derived from nouns, have the last syllable common; if from verbs, necessarily short. This point, however, may be very fairly disputed. See Dr. Blomfield's Gloss. P. V. v. 216.

Perhaps Bothe's conjecture of ἀστακτα would be preferable, in consequence of ἀστακτὶ being found at so short an interval (v. 1240.) with the last syllable long.

1251. οἷ μοι, τί δράσω;] A similar passage occurs in the Phœn. v. 1330. Οἷ μοι, τί δράσω; πότρε' ἐμαυτὸν, ἢ πόλιν Ἰτένω δακρύσας, ἣν περίε' ἔχει νέφος Τροοῦτον, ὅστε δι' Ἀχέροντος ἵεναι; Valckenaer remarks on these lines, that there are many passages of a similar meaning in the Phœnissæ of Euripides, and the OE. C. of Sophocles.

πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων
 πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
 ξὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον,
 ἐσθῆτι σὺν τοιαῦδε, τῆς ὁ δυσφιλῆς 1255
 γέρων γέροντι συγκατώκηκεν πίνος,
 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστυρεῖ
 κόμη δι' αὐρας ἀκτένιστος ἄσσεται
 ἀδελφὰ δ', ὡς ἔοικε, τούτοιςιν φορεῖ
 τὰ τῆς ταλαίνης ἠηδύος θρεπτήρια. 1260
 ἄ' γὰρ πανάλης ὄψ' ἄγαν ἐκμανθάνω
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς
 ταῖς σαῖσιν ἦκειν· τᾶλλα μὴ 'ξ ἄλλων πύθη.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοὶ, πάτερ, 1265

1252. παῖδες] Polynices here calls his sisters παῖδες: and indeed they are in either Œdipus represented as much younger than their brothers, and as having been quite *children* when the disasters of their parents occurred. See the conclusion of Œ. R. v. 1498. Antigone, however, addresses her brother by the term παῖ. See *infra*, v. 1429.

1255. τῆς] The prepositive article for the relative ἥς. This form occurs not unfrequently in the tragic writers. See Œ. R. v. 1045.

1256. γέρων γέροντι] See Œ. R. v. 100.

1258. κόμη δι' αὐρας] The poet Gray has imitated this, at the commencement of the Bard: "Dark was his beard, and flowing hair Stream'd like a meteor in the troubled air."

1259. ἀδελφὰ...τούτοιςιν] "Akin to these." In the Antig. v. 192. ἀδελφὸς is used in the same sense, but with a genitive case: Καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω ἀστοῖσι. "Grammaticus apud Bekker. p. 341. 'Ἀδελφὰ· ὁμοία, παραπλήσια.'" Elmsley.

1260. θρεπτήρια] "This noun generally signifies the reward due to

those who bring any one up, but here it denotes nourishment." Brunck. See Vackenaer, Phœn. 45.

1263. τᾶλλα μὴ 'ξ ἄλλων πύθη] This is the reading of all the Mss. τᾶλλα was altered by Reiske into τὰ μὰ, and by Brunck into τοῦτο. Heath, finding no sufficient sense in the common reading, says, "Forsan rescribi debet, τᾶλλα γ' εἰ 'ξ ἄλλων πάθη, etiamsi cætera ab aliis passus es." Musgrave and Elmsley adopt Reiske's alteration. Hermann removes the comma after ἦκειν, and for πύθη has πάθη. The common reading, however, seems to convey a sufficiently intelligible meaning. Polynices, seeing the wretchedness of his father, acknowledges that he had acted most basely (κάκιστος) in not contributing to his support and comfort; and then adds, τᾶλλα μὴ 'ξ ἄλλων πύθη, do not inquire [how I have conducted myself in] the other particulars [of my life] from others: [for I will confess them myself, as I have just done in respect to the attention which I ought to have paid you.]

1265. Αἰδῶς ἐπ' ἔργοις πᾶσι] "Αἰδῶς,

παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μὲν ἐστὶ, προσφορά δ' οὐκ ἔστ' ἔτι.

τί σιγαῖς;

Φώνησον, ὦ πάτερ, τί μὴ μ' ἀποστραφῇς.
οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας 1270
πέμψεις ἀναυδός, οὐδ' ἃ μηνίεις φράσας;
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες,
πειράσαστ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
τὸ δυσπρόσοιστον καὶ προσήγορον στόμα·
ὥς μὴ γ' ἄτιμον, τοῦ θεοῦ γε προστάτην, 1275
οὔτω μ' ἀφῇ γε, μηδὲν ἀντεικὼν ἔπος.

ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς, ὣν χρεῖα πάρει.
τὰ πολλὰ γὰρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά. 1280

ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι.
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
ἄρωγόν, ἐνθεν μ' ὦδ' ἀνέστησεν μολεῖν

clemency, pity, unless you would rather translate it, respect which is due to the wretched. Eurip. Heracl. 461. Παλλῆς γὰρ αἰδοῦς κατυχῆς τις ἀν γένοι. See also Herc. F. 301. Alcest. 986. Hom. Il. Ω. 44. But this notion is almost peculiar to the poets." Musgrave. Heller properly prefers the latter signification.

1267. προσφορά] "Exprobratio," Brunck. "Defensio," Edit. Lond. "Aditus," Musgrave. This word is used above, v. 570. and probably has the same sense (*accessio*) here. Polynices says that his former offences may be remedied, if Œdipus will forgive them; but that he will not add to them whether he be forgiven or not.

1272. σπέρματ' ...] In the tragic writers, persons are frequently described, as here, under a twofold character, the copulative δὲ being used in the latter member, or τε in both. An-

drom. 25. Πλαθεῖσ' Ἀχιλλέως παῖδ', δεσπότη δ' ἐμῷ. Med. 966. (Ed. Elmsl.) Πατρὸς νέαν γυναῖκα, δεσπότην δ' ἐμήν. Hec. 532. ὦ παῖ Πηλέως, πατὴρ δ' ἐμός. Iph. A. 1153. Καὶ τῷ Διὸς τε παῖδ', ἐμῷ τε συγγόνῳ. See Mus. Crit. vol. ii. p. 32.

1273. ἀλλ' ὑμεῖς γε] Ἀλλὰ ... γε, "saltem." Ἀλλὰ with or without γε has this meaning. Soph. Electr. 412. ὦ θεοὶ πατρῶι, ξυγγένεσθέ γ' ἀλλὰ νῦν. Ἀλλὰ in this sense does not always stand at the head of a sentence; ἀλλὰ in the sense of *sed*, "but," necessarily does. See Viger, p. 385.

1275. προστάτην] See above, v. 1178.

1278. ἢ τέρψαντά τι] "Exciting either some delight or indignation or pity."

1283. ἐνθεν] Unde, i. e. "from whose altar."

ὁ τῆσδε τῆς γῆς κοίρανος, διδούς ἐμοὶ
 λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ. 1285
 καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι,
 καὶ ταῖνδ' ἀδελφαῖν, καὶ πατρὸς κυρεῖν ἐμοί.
 ἃ δ' ἦλθον, ἥδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρώας ἐξελήλαμαι φυγὰς,
 τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις 1290
 γοιῇ πεφυκῶς ἡξίου γεραιτέρῳ.
 ἀνθ' ὧν μ' Ἐτεοκλῆς, ὧν φύσει νεώτερος,
 γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ,
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν,
 πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν 1295
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω
 ἔπειτα καὶ πὸ μαντέων ταύτῃ κλύων.
 ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
 λαβὼν Ἀδραστον πενθερὸν, ξυνωμότας
 ἔστησ' ἐμαυτῷ, γῆς ὅσοιπερ Ἀπίας 1300
 πρῶτοι καλοῦνται, καὶ τετίμηνται δορί,
 ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον
 ξὺν τοῖσδ' ἀγείρας, ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἶεν. τί δῆτα νῦν ἀφιγμένος κυρῶ; 1305

1285. λέξαι τ' ἀκοῦσαί τ'] "A phrase familiar with the Attic writers." Musgrave.

ἀσφαλεῖ ξὺν ἐξόδῳ] See above, v. 1162. where Polyuices is said to have asked ἀπελθεῖν ἀσφαλῶς τῆς δευρ' ὁδοῦ.

1288. ἃ δ' ἦλθον] For δι' ἃ ἦλθον. See Valckenaer, Phœn. 157.

1295. πόλιν δὲ πείσας] Euripides says that the brothers agreed to reign for one year alternately, and that Eteocles being the elder reigned first, and refused at the end of the year to give up the sceptre to his younger brother. Phœn. v. 71.

1298. Ἄργος ἐς τὸ Δωρικόν] "Into Doric, i. e. Peloponnesian Argos," to distinguish it from Amphiloehian Argos, as Buttmann has properly observed. Brunck makes Ἄργος Δωρικόν to mean the Peloponnese.

1300. Ἀπίας] The Peloponnese was called γῆ Ἀπία, from Apis, a celebrated physician, as we are informed in the Supplices of Æschylus, v. 257. (ed. Wellauer.)

1303. θάνοιμι πανδίκως] "I might die with every plea of justice on my side." Musgrave unnecessarily connects πανδίκως with ἀγείρας, and Vauvilliers with ἐκβάλοιμι.

σοὶ προτροπαίους, ὧ πάτερ, λιτὰς ἔχων,
 αὐτός τ' ἑμαυτοῦ, ξυμμάχων τε τῶν ἑμῶν,
 οἳ νῦν ξὺν ἑπτὰ τάξεσι, ξὺν ἑπτὰ τε
 λόγχαις, τὸ Θήβης πεδῖον ἀμφιστᾶσι πᾶν·
 οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν 1310
 δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
 Τυδεύς· τρίτος δ' Ἐτεόκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατήρ
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ 1315
 Καπανεὺς τὸ Θήβης ἄστρῳ δηώσειν πυρί·
 ἔκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,
 ἐπάνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δ' ὁ σὸς, κεῖ μὴ σὸς, ἀλλὰ τοῦ κακοῦ 1320
 πότμου φυτευθεῖς, σὸς γέ τοι καλούμενος,
 ἄγω τὸν Ἀργεὺς ἄφοβον εἰς Θήβας στρατόν.
 οἳ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι,

1310. Ἀμφιάρεως] Lists of the seven
 Argive commanders, posted against the
 seven gates of Thebes, are given in the
 Sept. Theb. of Æschylus, the Phœn.
 and Suppl. of Eurip., and in this place.
 They all agree, except that in the Phœn.
 the name of Adrastus is substituted
 for that of Eteoclus: it is however
 most probable that Adrastus in the
 engagement entrusted the command
 to his general Eteoclus. See Gr. Grad.
 v. Ἐτεοκλής.

Æ. C.	Phœn.
Amphiaraus.	Hippomedon.
Tydeus.	Tydeus.
Eteoclus.	Parthenopæus.
Hippomedon.	Polynices.
Capaneus.	Adrastus.
Parthenopæus.	Amphiaraus.
Polynices.	Capaneus.

Eur.—Suppl. Sept. Theb.
 Capaneus. Tydeus.
 Eteoclus. Capaneus.
 Hippomedon. Eteoclus.
 Parthenopæus. Hippomedon.
 Tydeus. Parthenopæus.
 Amphiaraus. Amphiaraus.
 Polynices. Polynices.
 1316. τὸ Θήβης ἄστρῳ δηώσειν πυρί] Capaneus is said in the Sept. Theb. 428. to have had as the device of his shield a man bearing a torch, and the inscription, πρήσω πόλιν.

1319. πιστὸς Ἀταλάντης γόνος] The genuine or real son of Atalanta.

1323. οἳ σ' ἀντὶ παίδων] "The relative pronoun is used when after a digression the proposition is reverted to." Heller. There is a remarkable instance of this, Hec. v. 788. Νόμῳ

μῆνιν βαρεῖαν εἰκάθειν ὀρμαμένῳ 1325
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 ὃς μ' ἐξέωσε κἀπεσύλησεν πάτρας.
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι πρῶτος.
 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων, 1330
 αἰτῶ πιθέσθαι καὶ παρειακάθειν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ·
 ἄλλους δὲ θαπτεύοντες οἰκοῦμεν σύ τε
 κἀγὼ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ᾧ τάλας ἐγὼ, 1335
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὃν, εἰ σὺ τῇμῃ συμπαραστήσῃ φρενὶ,
 βραχεῖ ξὺν ὄγκῳ καὶ χρόνῳ διασπεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,

γὰρ καὶ θεοὺς ἡγοῦμεθα, καὶ ζῶμεν
 ἄδικα καὶ δίκαι' ὀρισμένοι· Ὅς [sc. νό-
 μος] εἰς σ' ἀνελθὼν . . .

ἀντὶ παίδων τῶνδε] "By these
 your children here, sc. Antigone and
 Ismene. 'Αντὶ is the same as πρὸς
 in solemn appeals." Brunck.

1326. τῷδ' ἀνδρὶ τοῦμοῦ] Τῷδ' ἀνδρὶ,
 sc. ἐμοί. See CE. R. v. 524. Τοῦμοῦ,
 i. e. τοῦ ἐμοῦ.

1327. κἀπεσύλησεν πάτρας] Ἀπο-
 συλάω governs regularly two accusa-
 tives; but here πάτρας takes its case
 from ἐξέωσε, in the same manner as
 φέρω is succeeded by a genitive de-
 pendent upon συμμετίσχω. Antig. v.
 537. καὶ συμμετίσχω καὶ φέρω τῆς
 αἰτίας. See R. P. Med. 734.

1330. πρὸς νῦν σε κρηνῶν] The re-
 mark is trite, but may not on that ac-
 count be less acceptable to the young
 Greek scholar, that in solemn appeals,
 made by πρὸς with a genitive, the pro-
 noun σέ is inserted between the pre-
 position and the noun. Philoct. 468.
 Πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὃ
 τέκνον. Med. 324. Μὴ πρὸς σέ γονά-
 των, τῆς τε νεογάμου κόρης. The Latins
 place the pronoun *te* similarly under

the same circumstances. Tibull. iv. El.
 v. 8. "Per te dulcissima furta, Perque
 tuos oculos, per geniumque rogo." See
 Valckenaer, Placen. 1659.

θεῶν ὁμογνίων] "By the gods
 which preside over relations." "Eur.
 Andr. 915. 'Ἄλλ' ἄντομαί σε, Δία κα-
 λοῦσ' ὁμόγνιον. See Lexicon." Brunck.

1336. κοινῇ καθ' ἡμῶν ἐγγελῶν] The
 ridicule of a triumphant enemy seems
 to have been the bitterest degradation
 and insult which was calculated upon
 by the ancients, and worse than death
 itself. Medea murdered her children
 rather than afford herself to be a laugh-
 ing-stock to her enemies. See infra v.
 1420. Med. 384. 405. 1045. Herc.
 F. 285. Eur. fr. Cress. vi. 4. Soph.
 Antig. 647. Aj. Fl. 79. 303. Med.
 793. Iph. T. 503. Æsch. Choëph.
 216.

1339. ὥστ' ἐν δόμοισι] This line is
 remarkable for the number of sigmas.
 Euripides was satirised for the alli-
 teration of the sigmas. But we find in
 Sophocles many instances of the same
 fault, if it be one. See CE. R. 361.
 Pors. Med. 476.

στήσω δ' ἑμαυτὸν, κεῖνον ἐκβαλὼν βία. 1340

καὶ ταῦτα μὲν σοῦ ξυνθέλοντος ἔστι μοι
κομπεῖν· ἄνευ σοῦ δ', οὐδὲ σωθῆναι σθένει.

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὔνεκ', Οἰδίπους,
εἰπὼν ὅποια ξύμφορ', ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς 1345

μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἑμοὶ
Θησεὺς, δικαίων ὥστ' ἑμοῦ κλύειν λόγους,

οὔτ' ἂν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο·

νῦν δ' ἀξιοθεὶς εἴσι, κακούμεσας γ' ἑμοῦ
τοιαῦθ', αἶ τὸν τοῦδ' οὔ ποτ' εὐφρανεῖ βίον. 1350

ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
αἶ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει,

τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας,

καῖθηκας ἀπολιν, καὶ στολὰς ταύτας φορεῖν,

αἶς νῦν δακρῦεις εἰσορῶν, ὅτ' ἐν πόνῳ 1355

ταῦτῳ βεβηκὼς τυγχάνεις κακῶν ἑμοί.

οὐ κλαυτὰ δ' ἐστὶν, ἀλλ' ἑμοὶ μὲν οἰστέα

τάδ', ὥσπερ ἂν ζῶ σοῦ φονέως μεμνημένος.

σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,

σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος 1360

ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.

εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφούς

1344. ἔκπεμψαι] This is the strict usage of the middle voice, as Hermann has well explained the word, referring to Androm. 826. *dimittite a te*.

1347. δικαίων ὥστ'] Ὡστε here seems to be redundant, as in Hipp. v. 1323. on which passage Dr. Monk, with his usual great accuracy and classical research, remarks, "Abundat ὥστε ante infinitivum, ut in Eur. Suppl. 581. (591.) Οὔτοι μ' ἐπαίρεις, ὥστε θυμῶσαι φρένας. Æsch. P. V. 347. Choëph. 540. Soph. Phil. 656. Electr. 1454." See Porson, Advers. p. 208.

1351. ὅς γ'] Here Œdipus turns

from speaking of to speaking to Polynices. This passage has been alluded to by Porson in illustration of Hec. v. 1188. (ed. 1808.) Πρὸς τόνδε δ' εἰμι, καὶ λόγοις ἀμείψομαι· δε φῆς 'Αχαιῶν πόνον ἀπαλλάσσω διπλοῦν.

σκῆπτρα καὶ θρόνους ἔχων] Unless ἔχων signifies here, *wishing* or *trying* to possess the sceptre and throne, it does not appear *historically* that Polynices ever for a day swayed the Theban sceptre. See above, v. 1295.

1356. ἑμοί] Ἐμοί is the dative governed by ταῦτῳ. See C. R. v. 274.

τὰς παῖδας, ἥτ' ἂν οὐκ ἂν ἦν, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐπσώζουσιν, αἶδ' ἐμαὶ τροφοί,
 αἶδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν. 1365
 ὑμεῖς δ' ἀπ' ἄλλου, κούκ ἐμοῦ, πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τι πω,
 ὡς αὐτίκ', εἴπερ οἶδε κινουῦνται λόχοι
 πρὸς ἄστυ Θήβης· (οὐ γάρ ἐσθ' ὅπως πόλιν
 κείνην ἐρεῖ τις) ἀλλὰ πρόσθεν αἵματι 1370
 πεσεῖ μιν θείας, χῶ ζύναιμος ἐξ ἴσου.
 τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανῆκ' ἐγὼ,
 νῦν τ' ἀνακαλοῦμαι ζυμμάχους ἐλθεῖν ἐμοί,
 ἴν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
 καὶ μὴ ἔα τιμάζητον, εἰ τυφλοῦ πατρὸς 1375
 τοιῶδ' ἔφυτον. αἶδε γὰρ τάδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάπημα καὶ τοὺς σοὺς θρόνους
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
 Δίκη ζύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε καὶ πάτῳ ἐμοῦ, 1380
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀρὰς,
 ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
 ἐν δορὶ κρατῆσαι, μήτε νοστῆσαί ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερσὶ

1366. ἀπ' ἄλλου] Polynices, v. 1320. says, ἐγὼ δ' ὁ σὸς, καὶ μὴ σός. To this remark Œdipus probably alludes.

1369. ἄστυ Θήβης] Ἄστυ and πόλις are here contradistinguished; ἄστυ denoting the buildings and perhaps inhabitants of which a city consists, πόλις, the state, i. e. the government of the city. The same distinction holds between *urbs* and *civitas*. Stephens, however, calls this distinction between ἄστυ and πόλις "valde frigida."

1370. κείνην ἐρεῖ τις] Turnebus reads κείνην ἐρείψεις, which is adopted by Brunck and Elmsley. Many MSS.

give ἐρεῖ τις, which supplies a very good meaning, by considering the words οὐ γὰρ ἐσθ' ὅπως πόλιν κείνην ἐρεῖ τις as parenthetical.

1372. τοιάσδ' ἀρὰς σφῶν πρόσθε] Phœn. 65. Ἀρὰς ἀρᾶται πασιὼν ἀνοσιωτάτας θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.

1381. τάσδε συλλαβὼν ἀρὰς] "Talking with you these curses." On the government of συλλαμβάνω, see C.E.R. 971.

1384. τὸ κοῖλον Ἄργος] See above, v. 375.

θανεῖν, κτανεῖν θ' ὑφ' οὔπερ ἐξελήλασαι. 1385

τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
 στυγνὸν πατρῶον ἔρεβος, ὥς σ' ἀποικίση·
 καλῶ δὲ τάσδε δαίμονας· καλῶ δ' Ἄρη,
 τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
 καὶ ταῦτ' ἀκούσας στεῖχε, κᾶξάγγελλ' ἰὼν 1390
 καὶ πᾶσι Καδμείοισι, τοῖς σαυτοῦ θ' ἅμα
 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους
 τοιαῦτ' ἐνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
 ξυνήδομαί σοι· νῦν τ' ἴθ' ὥς τάχος πάλιν. 1395

ΠΟ. οἴμοι κελεύθου, τῆς τ' ἐμῆς δυσπραξίας,
 οἴμοι δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος
 Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ;
 τοιοῦτον, οἶον οὐδὲ φωνῆσαι τινι
 ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν, 1400
 ἀλλ' ὄντ' ἀναυδὸν τῇδε συγκύρσαι τύχῃ.
 ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ
 τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἀρωμένου,
 μή τοί με, πρὸς θεῶν, σφά γ', ἐάν γ' αἰ τοῦδ' ἀραι
 πατρὸς τελῶνται, καί τις ὑμῖν ἐς δόμους 1405
 νόστος γένηται, μή μ' ἀτιμάσῃτέ γε,
 ἀλλ' ἐν τάφοισι θέσθε κἂν κτερίσμασιν.
 καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον,
 τοῦδ' ἀνδρὸς, οἷς πονεῖται, οὐκ ἐλάσσονα
 ἔτ' ἄλλον οἶσει τῆς ἐμῆς δουργίας. 1410

ΑΝ. Πολύνεικες, ἱκετεύω σε πεσθῆναί τί μοι.

ΠΟ. ὦ φιλτάτῃ μοι ποῖον ἔλπιόνη; λέγε.

1387. πατρῶον ἔρεβος] Πατρῶον, ἐξ
 οὗ δ' ὁ Τάρταρος ἐγεννήθη. Schol.

1397. ὁδοῦ τέλος] "A termination
 of my expedition," sc. against Thebe.

1402. ὦ τοῦδ' ὅμαιμοι παῖδες] "Τοῦδ'
 num ad ὅμαιμοι, an ad παῖδες, an a

"que pertinet?" Heller. Τοῦδε,
 τοῦ αὐτοῦ.

ὅμαιμοι] Ἄλλα here is *saltem*.
 v. 1273.

τῆς ἐμῆς δουργίας] "On
 of your service to me."

- ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστα γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
- ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν 1415
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;
- ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτρην κατασκάψαντι κέρδος ἔρχεται;
- ΠΟ. αἰσχροὺν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα. 1420
- ΑΝ. ὄρᾳς τὰ τοῦδ' οὖν ὡς ἐς ὄρθον ἐκφέρει
μαντεύμαθ', ὅς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ;
- ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
- ΑΝ. οἷ' μοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπεσθαι τάνδρως, οἷ' ἐθέσπισεν; 1425
- ΠΟ. οὐδ' ἀγγελοῦμεν φλαυρ'· ἐπεὶ στρατηλάτου
χρηστοῦ, τὰ κρείσσω, μηδὲ τάνδεᾶ λέγειν.
- ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
- ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς

1414. καὶ μὴ... διεργάσῃ] "And do not *dispatch* (destroy) yourself and me." διεργάζομαι and ἐκπράσσω have frequently this meaning. *Hec.* 369. ἄγ' οὖν, Ὀδυσσεῦ, καὶ διέργασαί μ' ἔγων. *Hec.* 513. Πῶς καὶ νῦν ἐξεπράξατ'; See below, v. 1652.

1415. πῶς γὰρ αὖθις αὖ πάλιν στράτευμ' ἄγοιμι ταυτὸν] On this passage "we have several conjectures. The first is that of Vauvilliers and Brunck, Πῶς γὰρ αὖθις ἂν πάλιν: the second that of Toup, Στράτευμ' ἄγοιμ' ἂν ταυτόν: the third, Porson's *Adversar.* p. 315. Στράτευμ' ἄγοιμι ταῦτ' ἂν: the fourth, my own, Πῶς δ' ἂν αὖθις αὖ πάλιν. The easiest, perhaps, is that of Toup, "Ἀγοιμ' ἂν." Elmsley. The pleonastic expressions αὖθις αὖ πάλιν, αὖθις αὖ, and αὖθις πάλιν, not unfrequently occur in the tragic writers. *Philoct.* 952. quoted by Elmsley, Αὖθις αὖ πάλιν εἴσειμι πρὸς σε ψιλὸς, οὐκ ἔχων τροφήν. *Add Helen.* 931.

Nub. 975.

1416. ἄγοιμι ταυτὸν] "Ταυτὸν" the same, "not diminished but entire." Jacobs.

1419. καὶ τὴν πρεσβεύοντ' ἐμὲ] "And that I being the older."

1421. ὄρᾳς τὰ τοῦδ' οὖν....] "Do you see then how correctly his prophecies are turning out, who pronounces death from both of you?"

1423. χρήζει] *Χρήζει χρησμοφδεῖ.* Schol. Elmsley however remarks: "χρήζει in this passage seems to mean *χρῆ*, *fatalis est*. See Wesseling, *Herod.* i. 8. Χρῆν γὰρ Κανθαύλῃ γενέσθαι κακῶς."

συγχωρητέα] The neuter plural, where we more usually find the neuter singular. See *CE. R.* 419.

1424. τίς δὲ τολμήσει] The ordo is: τίς δὲ κλύων τὰ [θεσπίσματα] τοῦδε τάνδρως [i. e. Οἰδίπου] οἷα ἐθέσπισε, τολμήσει ἔπεσθαι [σοι];

ἔσται μέλουσα δύσποτμός τε καὶ κακὴ 1430
 πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων.
 σφῶ δ' εὐοδοίη Ζεὺς, τάδ' εἰ τελεῖτέ μοι
 θανόντ'· ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔζετον.
 μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὖθις.

ΑΝ. ὦ τάλαιν' ἐγώ. 1435

ΠΟ. μήτοι μ' ὀδύρου.

ΑΝ. καὶ τίς ἄν σ' ὀρμώμενον
 εἰς προὔπτον Ἄιδην οὐ καταστένοι, κάσι;

ΠΟ. εἰ χρεὶ, θανοῦμαι.

ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟ. μὴ πείθ' ἄ μὴ δεῖ.

ΑΝ. δυστάλαινά τ' ἄρ' ἐγώ,
 εἴ σου στερηθῶ.

ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι, 1440
 καὶ τῇδε φῦναι χᾶτέρα. σφῶν δ' οὖν ἐγὼ
 θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακόν.

1431. πρὸς τοῦδε πατρὸς] "From or in consequence of." So Antig. v. 51. Πρὸς αὐτοφύρων ἀμπλακημάτων.

1433. θανόντ'] For θανόντι. The iota of the dative is sometimes, though rarely, elided in the tragic writers. This is asserted by Porson, Suppl. xxii. and proved by Dr. Monk, Alcest. 1137. though denied by Dr. Elmsley in his note on this passage, where he says that if τάδ' εἰ τελεῖτέ μοι θανόντα be not a construction similar to Med. 814. Σοὶ δὲ συγγνώμη λέγειν τάδ' ἐστὶ, μὴ πᾶσχουσιν, ὡς ἐγὼ, κακῶς,—ὀρῶσαι may be understood.

ἐπεὶ οὐ] These two words in scanning form an iambus.

1435. βλέποντ'] "Seeing—alive." Alc. 143. Καὶ πῶς ἂν αὐτὸς καθάνοι τε καὶ βλέποι; on which line see Dr. Monk's note. After βλέπειν used in this sense, φάος αἰγᾶς ἡλίου, or ἡλίου Soph. Oed. Col.

may be understood. See Helen. 60. Iph. T. 350 and 675. Rhes. 968. Iph. T. 719. Eurip. fr. Erechth. xi. 2.

1438. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ] Μὴ σύ γ', without a verb, is the language of earnest remonstrance or affectionate entreaty. Valckenaer, Phoen. v. 534. "μὴ σύ γ' est blandientis et venustum." Hec. 408. Μὴ σύ γ' οὐ γὰρ ἄξιον. See Matthiae Gr. Gram. § 465.

1439. μὴ πείθ'] "Do not try to persuade me."

δυστάλαινά τ' ἄρ'] The particle τε occurs before ἄρα not only in interrogative sentences, as Τίς τ' ἄρ' σφῶν θεῶν ἐριδι ξυνέηκε μάχεσθαι; but also in affirmations, as here, and Electr. 404. See Hermann, Vig. p. 658.

1440. ταῦτα δ' ἐν τῷ δαίμονι] "These things depend upon the Deity." On this usage of ἐν see above, v. 248.

- ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν.
 ΧΟ. νέα τάδε νεόθεν ἤλθέ μοι στροφὴ α'.
 κακὰ, βαρύποτμα κακὰ, παρ' ἀλαοῦ ξένου, 1445
 εἴ τι μοῖρα μὴ πιγχάνει.
 μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων
 ἔχω φράσαι.
 ὄρᾳ, ὄρᾳ ταῦτ' αἰὲ χρόνος, ἐπεὶ μὲν ἔτε-
 ρα, τὰ δ' ἐπ' ἡμᾶρ αὐθις αὖξων ἄνω— 1450
 ἔκτυπεν αἰθῆρ, ὦ Ζεῦ.
 ΟΙ. ὦ τέκνα, τέκνα, πῶς ἂν, εἴ τις ἔντοπος,
 τὸν πάντ' ἄριστον δεῦρο Θησεία πόροι;
 ΑΝ. πάτερ, τί δ' ἐστὶ τὰξίωμ', ἐφ' ὃ καλεῖς;
 ΟΙ. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄξεται 1455
 βροντὴ πρὸς "Αἰδην. ἀλλὰ πέμψαθ' ὡς τάχος.
 ΧΟ. ἴδε μάλα μέγας ἐρείπεται ἀντιστροφὴ α'.
 πτύπος ἄφατος ὃδε Διόβολος· ἐς δ' ἄκραν
 δεῖμ' ὑπῆλθε κρατὸς φόβαν.
 ἔπτηξα θυμόν. οὐράνια γὰρ ἀστραπὴ 1460
 φλέγει πάλιν.

1443. ἀνάξιαί γὰρ πᾶσιν] "For you are undeserving at the hands of all." Αξίος and ἀνάξιος require a genitive of the thing merited and a dative of the person from whom. Dr. Elmsley interprets πᾶσιν by *omnino*, referring to C.E. R. v. 40. Ὡ κρᾶτιστον πᾶσιν Οἰδίπου κᾶρα, but in this instance πᾶσιν means *with* or *in the opinion of* all.

1444. νέα τάδε] The chorus, alarmed by the storm of thunder and lightning, says, These are fresh evils resulting to me from the blind stranger, unless his destiny is reaching him. Elmsley explains this passage somewhat differently: "unless fate is coming upon us."

1445. κακὰ, βαρύποτμα κακὰ] Hermann's conjecture of κακὰ at the commencement of the line is here adopted on account of the metre.

1446. πιγχάνει] The common read-

ing is *κιχάνει*, a *bacchius*, whereas the metre requires a *cretic*, which we have here inserted after Hermann and Elmsley. On the formation of verbs in *άνω*, see Dr. Blomfield, *Sept. Theb.* 44. and Dr. Monk, *Hipp.* 1442.

1447. μάτην γὰρ οὐδέν] "For I am not able to mention any claim of the Gods [upon man which is] in vain."

1451. ἔκτυπεν αἰθῆρ] This is the fulfilment of the prophecy mentioned by *Œdipus*, v. 95.

1452. ἔντοπος] "On the spot." The same word is used above, v. 840. *Phil.* 212. 280. 1171.

1458. ἐς δ' ἄκραν] "And fear has penetrated to the extremity of the hair of my head."

1460. οὐράνια] Brunck has *οὐρανία*, which militates against the metre; see the *strophe*. Οὐράνια is the accusative plural neuter, used adverbially.

τί μὰν ἀφήσει τέλος; δέδια δ'. οὐ γὰρ ἄλλι'
ἀφορμᾷ πότ', οὐδ' ἄνευ ξυμφορᾶς.
ὦ μέγας αἰθὴρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἦκει τῷδ' ἐπ' ἀνδρὶ θέσφατος 1465
βίου τελευτὴ, κούκ ἔτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὥς τάχιστα μοι μολὼν
ἀνακτα χάρας τῆσδέ τις πορευσάτω.

ΧΟ. ἔα, ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται στρ. β'. 1471
διαπρύσιος ὄτοβος.

ἴλαος, ὦ δαίμων, ἴλαος, εἴ τι γὰρ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίου δὲ συντύχοι-

μι, μὴδ' ἀλαστον ἄνδρ' ἰδὼν, 1475

ἀκερδῇ χάριν μετάσχοιμί πως.

Ζεῦ ἄνα, σοὶ φωνῶ.

ΟΙ. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμψύχου, τέκνα,
πιχθήσεταιί μου καὶ κατορθοῦντος φρένα;

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί; 1480

ΟΙ. ἀνθ' ὧν ἔπασχον εὔ, τελεσφόρον χάριν
δοῦναί σφιν, ἦνπερ τυγχάνων ὑπεσχόμεν.

1467. συμβαλὼν ἔχεις;] On the meaning of the participle used with the verb ἔχω, see OE. R. 567.

1473. ἀφεγγὲς φέρων] "Bringing gloom [the darkness of a storm] upon this land."

1474. ἐναισίον δὲ] The Scholiast seems to have read ἐναισίφ, as did Suidas. If ἐναισίον be the true reading, "it takes its case from the primitive τύχοιμι." Brunck. One Ms. has ἐναισίφ, which Dr. Elmsley has admitted into the text. Turnebus gave ἐν αἰσίφ, which, in the adverbial sense, *propitiiously*, seems best adapted to the context.

1477. Ζεῦ ἄνα] Ἄνα may be either the vocative case of ἄναξ, or the ab-

breviated colloquial expression for ἀνάστηθι. Either acceptation will suit this passage, but the latter will suit it probably best. See Matthiae Gr. Gram. § 205. obs. 5.

1481. τελεσφόρον χάριν] "Grant him the completion of that promise of gratitude which I made him."

1482. τυγχάνων ὑπεσχόμεν] "An hypallage for ἐτυχον ὑποσχόμενος. See Eustath. Il. Δ. p. 505. and Koen. de Dialect. p. 35." Brunck. See also Hermann, Adnott. Viger. No. 198. Porson, Hec. 782. "ἦνπερ τυγχάνων ὑπεσχόμεν male cepere interpretes. Sensus est: quam promisi, si ipse a Theseo id, quod peterem, consequerem."

- ΧΟ. ἰὼ παῖ, . . . βᾶθι, βᾶθ', εἴτ' ἀκρὰν ἀντ. β'.
 ἐπὶ γύαλον ἐναλίῳ
 Ποσειδανίῳ θεῷ τυγχάνεις 1485
 βούβυτον ἐστίαν ἀγίζων, ἴκου.
 ὁ γὰρ ξένος σε καὶ πόλι-
 σμα καὶ φίλους ἐπαξιοῖ
 δικαίαν χάριν παρασχεῖν, παθών.
 σπεῦσον, ἄϊσσ', ὦ ἄναξ. 1490
- ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται πτύπος,
 σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
 μή τις Διὸς κεραυνὸς, ἢ τις ὀμβρία
 χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
 τοιαῦτα χειμάζοντος εἰκάσαι πάρα. 1495
- ΟΙ. ἄναξ, ποθοῦντι προῦφάνης, καί σοι θεῶν
 τύχην τις ἐσθλὴν τῆσδ' ἔθηκε τῆς ὁδοῦ.
- ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαῖου, νέορτον αὖ;
 ΟΙ. ῥοπή βίου μοι. καί σ', ἄπερ ξυνήνεσα,
 θέλω, πόλιν τε τήνδε, μὴ ψεύσας θανεῖν. 1500
- ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ;
 ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
 ψεύδοντες οὐδὲν σημάτων προκειμένων.

1486. βούβυτον ἐστίαν] "The altar where oxen are sacrificed." The word βούβυτος is well illustrated by Abresch, in Misc. Obs. vol. iii. p. 82. See Choëph. Gl. 255.

1487. ὁ γὰρ ξένος σε καὶ πόλισμα] The ordo is, ὁ γὰρ ξένος ἐπαξιοῖ σε καὶ πόλισμα καὶ φίλους [δοτε] παθὼν παρασχεῖν [ὑμῖν] δικαίαν χάριν. See a similar construction in Porson, Med. v. 1396. as referred to by Schæfer. "Solæca videtur oratio, ὁ ξένος ἐπαξιοῖ σε παρασχεῖν χάριν." Brunck.

1493. μή τις Διὸς] "Is it some thunderbolt of Jove?" "Μὴ interrogatively for μῶν. Elmsl. Heracl. 483. Adnot." Hermann.

1497. τῆσδ' ἔθηκε τῆς ὁδοῦ] The

common reading in all the Mss. is ἐσθλὴν ἔθηκε τῆσδε τῆς ὁδοῦ. To avoid the omission of the augment, Heath and Pierson gave τῆσδ' ἔθηκε τῆς ὁδοῦ, which is adopted by Brunck. Reising and Hermann prefer ἔκε τῆσδε τῆς ὁδοῦ. Elmsl. Heracl. v. 934. had once proposed τύχην τις ἐσθλή ἔθηκε τήνδε τὴν ὁδὸν, but in his edition of C. C. he retains Heath's emendation; properly observing that the best mode of emendation seems to be the transposition of these words.

1501. ἐν τῷ δὲ κεῖσαι] "i. e. τίνι σήματι πέποιθας; this usage of κεῖσθαι is rare." Jacobs. "We may compare προσκεῖσθαι, Electr. 240. 1040. Aj. 407." Dæderl.

ΘΗ. πῶς εἶπας, ᾧ γεραίῃ, δηλοῦσθαι τάδε ;

ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς, τὰ πολλὰ τε 1505
στράψαντα χεῖρὸς τῆς ἀνικῆτου βέλη.

ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὄρῳ,
κοῦ ψευδόφημα· χᾶ' τι χρὴ ποιεῖν λέγε.

ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι 1510
γῆρας ἄλυπα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι,
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
* * * * *

τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινὶ,
μήθ' οὗ κέκευθε, μήτ' ἐν οἷς κεῖται τόποις· 1515
ὥς σοι πρὸ πολλῶν ἀσπίδων, ἀλκὴν ὄδε,
δορός τ' ἐπακτοῦ, γειτόνων ἀεὶ τιβῇ.
ἃ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ,
αὐτὸς μαθήσει, κεῖσ' ὅταν μόλῃς, μόνος·
ὥς οὗτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τω, 1520
οὗτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς αἰεὶ σῶζε, χᾶ' ταν εἰς τέλος
τοῦ ζῆν ἀφικνῇ, τᾷ προφειστάτῳ μόνῳ

1506. στράψαντα] The same as ἀστράψαντα. The word στράπτω rarely occurs, though we find it in "Apolon. Rhod. i. 544. Στράπτε δ' ὑπ' ἡελίῳ φλογὶ εἴκελα νηὸς ἰούσης τεύχεα. Ibid. iii. 1017 and 1215. Oppian, Cyneg. iii. 349 and 513." Musgrave. The old reading was στρέψαντα, which Pierson altered to στράψαντα.

1509. ἃ σοι γῆρας ἄλυπα τῇδε] Σοι τῇδε πόλει, the same as τῇδε σου πόλει, this your state: the Scholiast seems to have read σοι γῆρας ἄλυπα σῇ τε κείσεται πόλει.—Γῆρας ἄλυπα, never afflicted by the pains of old age. Similarly, Electr. 1002. ἄλυπος ἔτης ἐξαπαλλαχθήσεται.

1515. μήθ' οὗ κέκευθε] "Neither [the precise spot] where my body is concealed, nor in what parts of the

country it lies." Dr. Elmsley considers this as tautologous; but the latter member refers to the field or plain, the former to the exact spot in that plain where Œdipus was to be buried.

1516. ὥς σοι πρὸ πολλῶν] "That instead of many shields and mercenary [or auxiliary] spears, this may always give you protection against your neighbors." Ἀσπίς and δόρυ are used both by the poets and prose-writers for ἀσπίς and δορύφοροι. So ἵππος for ἵππεῖς. See Dr. Blomf. Gl. Pers. 320. Phœn. 76. Πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων. Ibid. 571. Ἀργεῖά τ' ἐγχεῖ δόρυ τὸ Καδμείων ἔλῃ... Πρὸ is here used as Anacreon uses ἀντί. Τί οὖν δίδωσι; κάλλος Ἀντ' ἀσπίδων ἀπάσων, Ἀντ' ἐγχείων ἀπάντων.

σήμαιν'· ὁ δ' αἰεὶ τῷ 'πιόντι δεικνύτω.
 χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν 1525
 Σπαρτῶν ἀπ' ἀνδρῶν. αἱ δὲ μυρίαὶ πόλεις,
 καὶν εὔ τις οἰκῇ, ραδίως καθύβρισαν.
 θεοὶ γὰρ εὔ μιν, ὅψ' δ' εἰσορῶσ', ὅταν
 τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὃ μὴ σὺ, τέκνον Αἰγέως, βούλου παθεῖν. 1530
 τὰ μὲν τοιαῦτ' οὖν εἰδὸτ' ἐκδιδάσκομεν.
 χῶρον δ', ἐπείγει γὰρ με τοῦκ θεοῦ παρὸν,
 στείχωμεν ἤδη, μηδ' ἔτ' ἐντρεπώμεθα.
 ᾧ παῖδες, ᾧδ' ἔπεςθ'. ἐγὼ γὰρ ἡγεμῶν
 σφῶν αὖ πέφασμαι καινός, ὥσπερ σφῶ πατρί.
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἱᾶτέ με 1536
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
 τῇδ', ᾧδε, τῇδε βᾶτε. τῇδε γάρ μ' ἄγει
 Ἑρμῆς ὁ πομπός, ἧ τε νερτέρᾳ θεός. 1540
 ᾧ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν·
 νῦν δ' ἐσχατόν σου τοῦμόν ἄπτεται δέμας.
 ἤδη γὰρ ἔρπω, τὸν τελευταῖον βίον
 κρύψων παρ' Αἰδην. ἀλλὰ, φίλτατε ξένων,

1524. ὁ δ' αἰεὶ τῷ 'πιόντι] "And let him point it out to his successor for the time being."

1526. Σπαρτῶν ἀπ' ἀνδρῶν] From the Sparti or Thebans. Dæderlin says that not the Thebans alone are meant, but whoever were not γηγενεῖς or αὐτόχθονες: so that not even the Spartans are excluded.

1527. καὶν εὔ τις οἰκῇ] "Οἰκῇ for διοικῇ." Brunck.

1528. θεοὶ γὰρ εὔ μιν, ὅψ' δ'] The slow though certain punishment of sin is a common place with both Greek and Latin writers. See Gesner, Hor. Od. iii. 2. "Raro antecedentem scelestum Deseruit pede pœna claudo."

1533. μηδ' ἔτ' ἐντρεπώμεθα] "It is

probable that Sophocles meant to allude to the ἐντροπαλίζεσθαι, Il. Z. 496. which is said of those who depart unwillingly, and linger." Dæderlin.

1537. ἵνα μοῖρ' ἀνδρὶ τῷδε . . .] "Where it is fated for me to be buried in this land." Κρύπτειν χθονὶ or γῇ is a common expression for to bury. See Helen. 62. 518. 1221. Herc. F. 1356. Alcest. 481. Hec. 885. Antig. 196.

1540. Ἑρμῆς ὁ πομπός] Sc. τῶν νεκρῶν. Hor. Od. i. 10. Hymn to Mercury: "Tu piæ lætis animas reponis Sedibus, virgaque levem coërces Aurea turbam."

1544. φίλτατε ξένων] "Œdipus does not by this term address Theseus and

αὐτός τε, χώρα θ' ἥδε, πρόσπολοί τε σοί, 1545
εὐδαίμονες γένοισθε· καὶ π' εὐπραξία
μέμνησθ' ἐμοῦ θανόντος εὐτυχεῖς αἰεῖ.

ΧΟ. Εἰ θέμις ἐστὶ μοι τὰν ἀφανῆ θεὸν στροφῇ.
καὶ σὲ λιταῖς σεβίζειν,
ἐννυχίαν ἀναξ, 1550
Αἰδωνεῦ, Αἰδωνεῦ,
λίσσομαι, μήτ' ἐπιπόνῳ μήτ'
ἐπὶ βαρυαχεῖ
ξένον ἐξανύσαι
μόρῳ τὰν παγκευθῇ κάτω 1555
νεκρῶν πλάκα, καὶ Στύγιον δόμον.
πολλῶν γὰρ ἂν καὶ μάταν
πημάτων ἰκνουμένων,
πάλιν σὲ δαίμων δίκαιος αὔξει.
ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου ἀντιστρ.
θηρὸς, ὃν ἐν πύλαισι 1561
φασὶ πολυξέστοις

his attendants, but the leader of the chorus, from whom he was now departing: they were called πρόσπολοι, because, according to the system of Greek tragedy, they were inferior in situation and dignity to the choragus" [? coryphæus.] Dæderl.

1546. καὶ π' εὐπραξία . . . εὐτυχεῖς αἰεῖ] "Similis verborum in Eur. Suppl. 204." Hermann.

1548. Elmsley's arrangement of this chorus is here adopted rather than that of Brunck, because the strophe and antistrophe correspond better, though not exact in every part.

τὰν ἀφανῆ θεὸν] Θεὸν, Proserpine. Θεὸς is of two genders, ὁ and ἡ: instances of the latter are Androm. 130. Med. 1376. Troad. 933. Deus is sometimes used in Latin for Dea.

1554. ἐξανύσαι] "Ἀνύω and its compounds are frequently found in

Sophocles in this sense. Antig. 805. τὸν πάγκοιτον δὲ δρῶ θάλαμον τήνδ' Ἀντιγόνην ἀνύουσιν. Aj. 606. κακὰν ἐλπίδ' ἔχων ἔτι μέ ποτ' ἀνύσειν τὸν ἀπότροπον ἀδελφὸν Αἰδαν. This formula is elliptic: fully, ἐξανύσαι ὁδὸν εἰς τὰν νεκρῶν πλάκα. See Markland. Eurip. Supplices, where a similar expression occurs, v. 1142. πότανοι δ' ἤνυσαν τὸν Αἰδαν." Brunck. Add Orest. 1702. ἔστρων πόλον ἐξανύσας.

1557. πολλῶν γὰρ ἂν] "For though many undeserved calamities may have come" [upon you heretofore]. On the usage of ἂν with a participle, see Matthiæ Gr. Gram. § 597. b.

1560. ὦ χθόνιαι θεαί] "By these words are meant the Furies, or Ceres and Proserpine, which latter must be understood in Herod. vii. 153. The Furies are called κατὰ χθονὸς θεαί, Eumen. 115." Dæderl.

εὐνᾶσθαι, κνυζᾶσθαι τ'
 ἐξ ἄντρων ἀδάματον
 φύλακα παρ' Αἴδα 1565
 λόγος αἰὲν ἀνέχει.

τὸν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
 κατεύχομαι ἐν καθαρῷ βῆναι
 ὀρμωμένῳ νερτέρᾳ
 τῷ ξένῳ νεκρῶν πλάκας. 1570

σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓ. Ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
 τύχοιμι λέξας Οἰδίπουν ὀλωλότα·
 ἃ δ' ἦν τὰ πραχθέντ', οὐθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν, οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ. 1575

ΧΟ. ὀλωλε γὰρ δύστηνος;

ΑΓ. ὥς λελοιπότα
 κεῖνον τὸν αἰεὶ βίοτον ἐξεπίστασο.

ΧΟ. πῶς; ἄρα θείᾳ κᾰπόνῳ τάλας τύχη;

ΑΓ. τοῦτ' ἐστὶν ἤδη κᾰποθαυμάσαι πρέπον.
 ὥς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρῶν 1580
 ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
 ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὁδὸν

1572. ξυντομωτάτως μὲν ἂν τύχοιμι] The ἄγγελος or ἐξάγγελος frequently opens his detail of the circumstances which he comes to announce by stating in the first instance the catastrophe. The particulars are asked of him, and he proceeds to narrate them. C. R. 1224. ΕΗ. Ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ Μαθεῖν, τέθηκε θεῶν Ἰοκάστης κᾰρά. See Antig. 1281. Trach. 876.

1573. λέξας Οἰδίπουν ὀλωλότα] "In speaking of Oedipus as dead." This form of speech is called an Oropism. See Valckenaer, Phœn. v. 711. and Matth. Gr. Gr. § 550. "I shall hit

[sc. the mark, I shall be right] in saying most concisely that Oedipus has perished."

1574. ἐν βραχεῖ] "Briefly:" thus above, v. 1568. ἐν καθαρῷ, purely. Χρόνῳ is understood with βραχεῖ; χρόνῳ is sometimes expressed. See Pers. 719. and Dr. Blomfield's note.

1577. τὸν αἰεὶ βίοτον] "Know for certain that he has left life for ever." "Τὸν αἰεὶ may be interpreted either with Suidas, a long life, or as we say, pour jamais." Vauvilliers.

1583. τὸν καταρράκτην ὁδὸν] See above, v. 57.

χαλκοῖς βάθροισι γῆθεν ἐρρίζωμένον,
 ἔστη κελεύθων ἐν πολυσχίστων μιᾷ, 1585
 κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
 Περίθου τε κεῖται πίστ' αἰεὶ ξυνθήματα
 ἀφ' οὗ μέσος σταῖς, τοῦ τε Θορικίου πέτρου,
 κοίλης τ' ἀχέρδου, καπὸ λαΐνου τάφου,
 καθέζετ'· εἴτ' ἔλυσσε δυσπινεῖς στολάς. 1590
 καῖπειτ' αὖσας παῖδας, ἠνώγει ρυτῶν
 ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
 τὰ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον
 πάγον μολούσα, τάσδ' ἐπιστολάς πατρὶ
 ταχεῖ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν 1595
 ἐσθῆτί τ' ἐξήσκησαν, ἣ νομίζεται.
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν,
 κοῦκ ἦν ἔτ' ἀργὸν οὐδὲν ὦν ἐφίετο,
 ἔκτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
 ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα 1600
 πατρὸς πεσοῦσαι κλαιον, οὐδ' ἀνίσταν
 στέρνων ἀραγμοὺς, οὐδὲ παμμήκεις γόους.
 ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρὸν,
 πτύξας ἐπ' αὐταῖς χεῖρας, εἶπεν· ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ. 1605

1590. καθέζετ'] Not ἐκαθέζετο.
 "The tragic writers do not prefix the
 augment to καθεζόμεν, καθήμεν, καθεῦ-
 δον. The comic writers ad libitum
 either prefix or reject." Pors. Suppl.
 Hec. p. xviii.

1593. εὐχλόου] Ceres was worship-
 ped in Attica under the name of Χλόη,
 where we are told by Pausanias that
 she had a temple dedicated to her as
 Δημήτηρ Χλόη. See Casaub. in Athe-
 naeum, lib. xiv. c. 3.

1594. ἐπιστολάς] "Commands."
 Hesych. Ἐπιστολαί· ἐντολαί, ἐπιταγαί.
 Pers. 784. καὶ μνημονεύει τὰς ἐμὰς
 ἐπιστολάς. Sophocl. Androm. ap. Phry-

nich. Ecl. 164. in the same sense, προσ-
 φάτους ἐπιστολάς." Dr. Blomf. Gloss.
 P. V. 3.

1595. ταχεῖ.....ξὺν χρόνῳ] The
 same as ἐν βραχεῖ, v. 1574.

1597. δρῶντος] "Δρῶντος, i. e.
 ὑπηρετοῦντος." Musgrave. Brunck at
 v. 74. considers δρῶντος as put for
 δρωμένου, but there is no necessity to
 take it in such an acceptation.

1598. κοῦκ ἦν ἔτ' ἀργόν] "And no-
 thing was left undone."

1599. Ζεὺς χθόνιος] Subterraneous
 Jupiter, i. e. Pluto. See Blomf. Gl. P.
 V. 1029.

ὄλωλε γὰρ δὴ πάντα τὰμὰ, κούκ ἔτι
 τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν·
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον
 τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
 τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον 1610
 ἢ τοῦδε τάνδρὸς ἔσχεθ', οὗ τητῶμεναι
 τὸ λοιπὸν ἤδη τὸν βίον διάξετον.
 τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι
 λύγδην ἔκλαιον πάντες. ὥς δὲ πρὸς τέλος
 γόων ἀφίκοντ', οὐδ' ἔτ' ὠρώρει βοή, 1615
 ἦν μὲν σιωπή· φθέγμα δ' ἐξαίφνης θεοῦ
 ' θάυξεν αὐτὸν, ὥστε πάντας ὀρθίας
 στηῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας.
 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὗτος, οὗτος Οἰδίπους, τί μέλλομεν 1620
 χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.
 ὁ δ', ὥς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
 αὐδᾷ μολεῖν οἱ γῆς ἀνακτα Θησεία.
 κἄπει προσῆλθεν, εἶπεν· ὦ φίλον κἄρα,
 δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις, 1625
 ὑμεῖς τε, παῖδες, τῶδε καὶ καταίνεσον
 μή ποτε προδώσειν τάσδ' ἐκὼν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονεῖν εὔ ξυμφέροντ' αὐταῖς αἰεὶ.

1610. τὸ γὰρ φιλεῖν οὐκ ἔστιν] "For there is no one from whom you received more love than from me."

1616. θεοῦ 'θάυξεν] The common reading is τινὸς θάυξεν, where the augment is omitted, which was never done in the iambic senary. Porson, Phoen. v. 5. corrected this passage to φθέγμα δ' ἐξαίφνης τινὸς θεῶν ἐθάυξε. Elmsley suspects that τινὸς is derived from θεοῦ: and being the easiest emendation, is here retained.

1620. οὗτος, οὗτος] See C. R. 522. Elmsley appositely quotes Aj. v. 89.

ὦ οὗτος Αἴας, δεύτερόν σε προσκαλῶ.

1621. πάλαι δὴ τὰπὸ σοῦ βραδύνεται] On the usage of πάλαι with the present tense, see C. R. 279.

1622. ἐπήσθητ' καλούμενος] Verbs of perception, such as αἰσθάνομαι, ἴσθμι, &c. take after them a participle and not the infinitive mood. See C. R. 66.

1628. μέλλης φρονεῖν] This is Kidd's alteration for the common reading φρονῶν, Misc. Crit. p. vii. (Ed. 1817.) and seems to be required. See below, v. 1766.

ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τάδ' ὅρκιος δράσειν ξένω. 1630
 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθύς Οἰδίπους
 ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων, λέγει·
 ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ
 χωρεῖν τόπων ἐκ τῶνδε, μηδ' αἶ μὴ θέμις,
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν. 1635
 ἀλλ' ἔρπειθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μαινθάνων τὰ δρώμενα.
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν
 ζύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
 στένοντες ἁμαρτοῦμεν. ὡς δ' ἀπήλθομεν, 1640
 χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
 τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 ἄνακτα δ' αὐτὸν ὁμμάτων ἐπίσκιον
 χεῖρ' ἀντέχοντα κρατὸς, ὡς δεινοῦ τινὸς
 φόβου φανέντος, οὐδ' ἀνασχετοῦ βλέπειν. 1645
 ἔπειτα μέντοι βαιὸν, οὐδὲ σὺν χρόνῳ,
 ὀρᾶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα,
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταυτῷ λόγῳ.
 μόρῳ δ' ὁποῖα κείνος ἄλετ', οὐδ' ἂν εἰς
 θνητῶν φράσειε, πλὴν τὸ Θησέως πάρα. 1650
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ

1629. οὐκ οἴκτου μέτα] Not with weakness resulting from mere pity, but (ὅρκιος) faithfully resolving to keep his oath. Οἴκτος has a similar meaning, Sept. Theb. 51. οἴκτος οὗτις ἦν διὰ στόμα.

1639. ἀστακτὶ] See above, v. 1248.

1642. τὸν ἄνδρα] "Who would not replace [for τὸν ἄνδρα] τὸν ἄνδρα, if the metre would permit it? So Soph. Antig. 561. Τὸ παῖδε φημι τῷδε, τὴν μὲν ἀρτίως Ἄρουν πεφάνθαι; τὰν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ. Eurip. Phoen. 1621. Νεκρῶ

δὲ τῷδε, τὸν μὲν εἰς δόμους χρεῶν ἦδη κομίζειν, τόνδε δ' ὅς περσων πόλιν." Elmsley.

1643. ἄνακτα δ' αὐτὸν] The ordo is, ἄνακτα δ' αὐτὸν ἀντέχοντα χεῖρα κρατὸς ἐπίσκιον ὁμμάτων.

1646. βαιὸν, οὐδὲ σὺν χρόνῳ] This instance of repetition or redundancy may be added to those which are enumerated, CE. R. v. 58. See Suidas, v. ἐπίσκιον, where this passage is quoted.

1648. καὶ τὸν θεῶν Ὀλυμπον] And the Olympus [the abode] of the Gods.

περαυνὸς ἐξέπραξεν, οὔτε ποντία
 θέλλαι κινήθεισα τῷ τότε ἐν χρόνῳ
 ἀλλ' ἢ τις ἐκ θεῶν πομπὸς, ἢ τὸ νεγρέων
 εὖνουν διαστὰν γῆς ἀλύπητον βάθρον. 1655

ἄνῃς γὰρ οὐ στενακτὸς, οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ', εἴ τις βροτῶν,
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
 οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

ΧΟ. ποῦ δ' αἶτε παῖδες, χοῖ προπέμψαντες φίλων;

ΑΓ. αἰδ' οὐχ ἐκὰς. γόνων γὰρ οὐκ ἀσήμονες 1661

φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

ΑΝ. αἶ, αἶ. φεῦ ἔστιν, ἔστι νῶν δὴ στροφὴ α'.

οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον
 ἄλαστον αἶμα δυσμόροιον στενάζειν, 1665
 ᾧτινι τὸν πολὺν

ἄλλοτε μὲν πόνον ἔμπεδον εἵχομεν,
 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν
 ἰδόντε καὶ παθούσα.

ΧΟ. τί δ' ἔστιν;

1652. ἐξέπραξεν] See above, v. 1414.

1657. εἴ τις βροτῶν] This parenthetic form, which gives the force of the superlative to the adjective, with which it is connected, varies in the mode of expression. We have OE. R. 1108. εἴπερ τις ἄλλος, πιστός. Call. Hymn. in Dian. 161. λιπαρὴ τε καὶ εὐβοτος εἰ νύ τις ἄλλη.

1658. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν] Antig. 469. Σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν, ἔχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω.

1660. χοῖ προπέμψαντες] Προπέμπω, as here, signifies *deduco*, to conduct or accompany a person part of the way. "Where are his daughters and those of his friends who conducted him on the way?" See Steph. Thes.

1664. οὐ τὸ μὲν, ἄλλο δὲ μὴ] "Not

in one way and in another not." Schol. Τὸ ἐξῆς· ἔστι νῶν στενάζειν οὐ τὸ ἔμφυτον μὲν πατρὸς αἶμα, ἄλλο δὲ μὴ, ἀλλὰ πολλὰ δηλώνοντι. "Compare Phocylides ap. Gaisford. t. i. p. 444. Καὶ τόδε Φωκυλίδεω. Λέριοι κακοί, οὐχ ὁ μὲν, ὅς δ' οὐ Πάντες, πλὴν Προκλέους, καὶ Προκλέης Λέριος. The words πατρὸς ἔμφυτον αἶμα can scarcely refer to any thing else than to the death of Oedipus, though αἶμα does not well apply to such a kind of death." Elmsley.

1669. ἰδόντε καὶ παθούσα] The dual masculine adjective is generally applied to two females, as in v. 1665. but here both the masculine and feminine are joined together. Brunck, thinking this inelegant, proposed ἰδόντε καὶ παθόντε, on which Hermann remarks: "Brunck

AN. οὐκ ἔστιν μὲν εἰκάσαι, φίλοι. 1670

XO. βέβηκεν;

AN. ὥς μάλιστ' ἂν ἐν πόθῳ λάβοις.
τί γάρ; ὅτῃ μήτ' Ἄρης,
μήτε πόντος ἀντέκυρσεν,
ἄσκοποι δὲ πλάκες ἔμαρψαν
ἐν ἀφανεῖ τινι μόρῳ φερόμεναι. 1675

τάλαινα· νῶν δ' ὀλεθρία
νῦξ ἐπ' ὄμμασιν βέβηκε.
πῶς γὰρ ἢ τιν' ἀπίαν γᾶν, ἢ
πόντιον κλύδων' ἀλώμεναι, βίου
δύσοιστον ἔχομεν τροφάν; 1680
IΣ. οὐ κάτοιδα. στροφὴ β'.

κάτα με φόνιος Ἀἴδας
ἔλοι πατρὶ ξυνθανεῖν γεραῖῃ
τάλαιναν· ὥς ἔμοιγ' ὁ μέλ-
λων βίος οὐ βιωτός. 1685

XO. ᾧ διδύμα τέκναν ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς
φέρειν χρὴ, μηδ' ἄγαν φλέγειςθον·
οὔτοι κατάμεμπα.

was not aware that these forms were adapted to the sweetness of sound, when he thought that Sophocles wrote ἰδόντε καὶ παθόντε."

1671. ὥς μάλιστ' ἂν ἐν πόθῳ] Εἰ πόθῳ is the reading of most Mss. But ἐν πόθῳ, suggested by Canter and adopted by Brunck in his first and second edition, and also by Elmsley, is here retained as best adapted to the sense of the passage.

1676. τάλαινα] I. e. οἱμοι τάλαινα,—τάλαινα being in the singular number, as the accent denotes, and the metre requires.

1678. ἢ τιν' ἀπίαν γᾶν] "Some distant land. Hom. Od. H. 25. Τηλόθεν Soph. Œd. Col.

ἐξ ἀπίης γαίης, which Hesychius thus interprets: ἐξ ἀπίης γαίης· ἀλλοτρίας, ἢ ξένης, ἢ μακρὰν οὐσσης." Musgrave. See however Dr. Blomf. Gl. Agam. 247. where he contends that here also the Peloponnese is meant.

1685. βίος οὐ βιωτός] This language of deep affliction, "There is nothing in my future life worth the living for," frequently occurs in the tragic writers. See Hipp. 823. 871. Alcest. 248. Ion 672. Antig. 566.

1687. τὸ φέρον] "That which comes." The sentiment is common in the tragic writers. Phœn. 393. δεῖ φέρειν τὰ τῶν θεῶν. Orest. 1023. φέρειν ἀνάγκη τὰς παρεστάσας τύχας.

- AN. πόθος καὶ κακῶν ἄρ' ἦν τις. ἀντιστρ. α'.
καὶ γὰρ ὃ μηδαμὰ δὴ τὸ φίλον, φίλον· 1691
ὁπότε γε καὶ τὸν ἐν χερσὶν κατεῖχον.
ὦ πάτερ, ὦ φίλος,
ὦ τὸν αἰεὶ κατὰ γᾶς σκότον εἰμένος·
οὐδὲ γὰρ ὢν ἀφίλητος ἐμοί ποτε 1695
καὶ τᾶδε μὴ κυρήσης.
- XO. ἔπραξεν οὖν ;
- AN. ἔπραξεν οἷον ἤθελεν ;
- XO. τὸ ποῖον ;
- AN. ἄς ἔχρηζε γᾶς ἐπὶ ξένας
ἔθανε· κοίταν δ' ἔχει
νέρθεν εὐσκίαστον αἰέν, 1700
οὐδὲ πένθος ἔλιπ' ἄκλαυτον. αἰεὶ
γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρύον, οὐδ' ἔχω
πῶς με χρὴ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδ' ἄχος. τῷ μὴ 1705
γᾶς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ'
ἔρημος ἔθανες ὦδέ μοι.
- ΙΣ. ὦ τάλαινα, ἀντιστροφὴ β'.
τίς ἄρα με πότμος αὐθις ὦδ'
ἔρημος . . . 1710
ἐπαμμένει, σέ τ', ὦ φίλα,
τὰς πατρὸς ὦδ' ἐρήμας ;
- XO. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν
τὸ τέλος, ὦ φίλαι, βίου,
λήγετε τοῦδ' ἄχους· κακῶν 1715

1691. ὃ μηδαμὰ δὴ τὸ φίλον, φίλον] A similar form of expression occurs, Orest. 809. Τὸ καλὸν, οὐ καλόν.

1694. εἰμένος] "For ἀμφισπόμενος. Eurip. Troad. 496. Τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροῖα πέπλων λακίσμαθ'.

These are the only passages in the tragic writers where εἰμένος occurs." Elmsley.

1697. ἔπραξεν οἷον ἤθελε] "So Ajax, 967. "Ὦν γὰρ ἡράσθη τυχεῖν ἐκτῆσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελε." Bruncck.

- γὰρ δυσάλατος οὐδεὶς.
 ΑΝ. πάλιν, φίλα, συθῶμεν. στροφὴ γ'.
 ΙΣ. ὥς τί ρέζομεν;
 ΑΝ. ἥμερος ἔχει με—
 ΙΣ. τίς;
 ΑΝ. τὰν χθόνιον ἐστίαν ἰδεῖν—
 ΙΣ. τίνος; 1720
 ΑΝ. πατρὸς, τάλαιν' ἐγώ.
 ΙΣ. θέμις δὲ πῶς τάδ' ἐστί; μῶν
 οὐχ ὄρας;
 ΑΝ. τί τόδ' ἐπέπληξας;
 ΙΣ. καὶ τόδ', ὥς
 ΑΝ. τί τόδε μάλ' αὖθις;
 ΙΣ. ἄταφος ἔπιτνε, δίχα τε παντός.
 ΑΝ. ἄγε με, καὶ τῷδ' ἐπενάριζον. 1725
 ΙΣ. . . .
 ΑΝ. . . .
 ΙΣ. αἶ, αἶ, δυστάλαινα, ποῖ δῆτ'
 αὖθις ᾧδ' ἔρημος ἄπορος
 αἰῶνα τλάμον' ἔξω;
 ΧΟ. φίλαι, τρέσητε μηδέν. ἀντιστροφὴ γ'.
 ΑΝ. ἀλλὰ ποῖ φύγω; 1730
 ΧΟ. καὶ πάρος ἀπέφυγε
 ΑΝ. τί;
 ΧΟ. τὰ σφῶν τὸ μὴ πιτνεῖν κακῶς.
 ΑΝ. φρονῶ.
 ΧΟ. τί δῆθ', ὅπερ νοεῖς;
 ΑΝ. ὅπως μολούμεθ' ἐς δόμους
 οὐκ ἔχω. 1735
 ΧΟ. μηδέ γε μάτευσ.
 ΑΝ. μόγος ἔχει.

1715. κακῶν γὰρ δυσάλατος οὐδεὶς] "For there is no one who is not easily caught by misfortunes."

- ΧΟ. καὶ πάρος, ἐπεὶ.
 ΑΝ. τοτὲ πέρα, τοτὲ δ' ὕπερθεν.
 ΧΟ. μέγ' ἄρα πέλαγος ἐλάχετόν τι.
 ΑΝ. ναὶ, ναί.
 ΧΟ. ξύμφημι καὺτός.
 ΑΝ. φεῦ, φεῦ. ποῖ μόλωμεν, ᾧ Ζεῦ; 1740
 ἐλπίδων γὰρ ἐς τίν' ἔτι με
 δαίμων τανῦν γ' ἐλαύνει;
 ΘΗ. παύετε θρῆνον, παῖδες. ἐν οἷς γὰρ
 χάρις ἢ χθονία ξυναποικεῖται
 πενθεῖν οὐ χρή· νέμεσις γάρ. 1745
 ΑΝ. ᾧ τέκνον Αἰγέως, προπίτνομέν σοι.
 ΘΗ. τίνος, ᾧ παῖδες, χρείας, ἀνύσαι;
 ΑΝ. τύμβον θέλομεν
 προσιδεῖν αὐταὶ πατρὸς ἡμετέρου.
 ΘΗ. ἀλλ' οὐ θεμιτὸν γὰρ κεῖσε μολεῖν. 1750
 ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
 ΘΗ. ᾧ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος,
 μήτε πελάζειν ἐς τούσδε τόπους,
 μήτ' ἐπιφωνεῖν μηδένα θνητῶν
 θήκην ἱερὰν, ἣν κεῖνος ἔχει. 1755
 καὶ ταῦτά μ' ἔφη πρᾶσσοντα, καλῶς
 χώραν ἔξειν αἶεν ἄλυπον.
 ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν,
 χῶ πάντ' αἰῶν Διὸς Ὀρκος.
 ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνου, 1760
 ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
 τὰς Ὠγυγίους πέμψον, εἴαν πως

1744. ξυναποικεῖται] The common reading is ξυναποκεῖται, which militates against the metre. Brunk, to avoid this, inserts γ' after ξύν; ξύν γ' ἀπόκειται. Porson proposes νῦν ἀπόκειται. ξυναποικεῖται is the reading

of Hermann.

1759. χῶ πάντ' αἰῶν Διὸς Ὀρκος] The first syllable of αἰῶν is here short, as also Pers. 639. It is long above, v. 298. See Greek Gradus in v.

1762. τὰς Ὠγυγίους] "Ancient

διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὀμαίμοις.

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅπόσ' ἂν 1765
μέλλω πράσσειν πρόσφορά θ' ὑμῖν,
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
πρὸς χάριν· οὐ γὰρ δεῖ μ' ἀποκάμνειν.

ΧΟ. ἀλλ' ἀποπαύετε, μηδ' ἐπὶ πλείω 1770
θρῆνον ἐγείρετε.
πάντως γὰρ ἔχει τάδε κῦρος.

Thebes." "From Ogyges, they say, a very ancient king either of Attica or of Thebes, or (as Schol. Hesiod. Theog. p. 296.) the king of the Gods, all ancient and venerable things were called Ogygian. Cf. Pers. 7. Eumen. 1034. Soph. Philoct. 143." Dr. Blomf. Gl. Sept. Theb. 310.

QUESTIONS.

1. Give an account of the plot of the *Œdipus Coloneus*.
2. Where was Colonus, and why so called? and to what particular deities was it consecrated?
3. State the circumstances in the life of Sophocles which were connected with this play.
4. What were the *δῆμοι* at Athens, and how many were they in number?
5. Of the forms *πάθη*, *πάθος*, and *πάθημα*, which are used by each of the Tragic writers?
6. Distinguish between *ἤκομεν μανθάνειν* and *ἤκομεν μαθησόμενοι*.
7. *πύργοι μὲν, οἱ πόλιν στέγουσι*—what towers and city were these, and how far distant from each other?
8. What is the government of *βρύω* in the Tragic writers?
9. Illustrate the elliptic phrase *ὡς γέροντι*, and produce similar instances of usage from Greek and Latin writers.
10. What is the force of the preposition *ἐκ* in composition with verbs? Distinguish between *σώζω* and *ἐκσώζω*.
11. What is the difference in usage between *ὅπου* and *ὅποι*?
12. What is the general meaning and usage of verbal adjectives in *ιμος*?
13. Who are meant by *Γῆς τε καὶ Σκόρου κόραι*? Is any other origin assigned them, and by whom?
14. Who were the *Εὐμενίδες*, and why were they so called?
15. What case or cases does *εὐχομαι* require after it?
16. To what numbers and genders is the accusative *νιν* applied?
17. What is the meaning and government of *ἀτιμάζω*?
18. State the objection which has been made to *ἀτιμος ἐκ γ' ἐμοῦ φανεῖ*, and your opinion of its validity.
19. Why was Prometheus called *πυρφόρος θεός*?
20. What is the difference between *ὁδὸς* and *ὁδός*? What was the latter at Colonus?
21. Explain the full force of *σοι* and *μοι* in sentences where they are said by grammarians to be redundant?

22. What is meant by *Κολωνός ἰπότης*?

23. What is the signification of the article with an adverb? Give instances.

24. What is the difference between *ἔδρας ἔφ' ὑμῶν* and *ἔδρας ἐφ' ὑμῶν*?

25. Explain the phrase *οὐ γὰρ ἂν*, and give instances where it is used.

26. What is the meaning of *ἔχω* with an adverb, or the accusative neuter of an adjective?

27. On what principle does *κρύψον* govern two accusatives in the passage *καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον κατ' ἄλσος*?

28. What is the derivation and meaning of *ἀμαιμάκετος*?

29. How are such expressions as *φωνῇ ὀρώ* and *κτύπον δέδορκα* explained, and what is remarkable in them?

30. Under what circumstances may a short syllable be lengthened at the end of an anapæstic line? Give instances.

31. Illustrate and correct, if necessary, the passage *κύπιν σμικροῖς μέγας ὥρμονν*.

32. *ἐν ἀφθέγκτῳ μὴ προπέσης νάπει...* To what ancient opinion does this allude? Quote a similar instance from a Latin author.

33. Give the distinct meanings of *φυλάσσω* in the active and middle voices.

34. Of the expressions (1) *ποῖ τις ἔλθῃ*; (2) *ποῖ τις ἂν ἔλθῃ*; (3) *ποῖ τις ἔλθοι*; (4) *ποῖ τις ἂν ἔλθοι*; which is correct, and which solecistical?

35. In what tenses and persons is the subjunctive used, where we should regularly expect the imperative?

36. What is the difference between *οὐ μὴ* with the future indicative and with the aorist subjunctive?

37. Explain the meaning of the phrase *εὐσεβίας ἐπιβαίνειν*?

38. What is the force and usage of *τί γὰρ πάθω*;

39. Illustrate the force of *γάρ* with or without *ἦ* preceding it, in interrogative sentences.

40. Of the forms *αὐθις* and *αὐρις*, which was used by Homer and by the Attic writers?

41. Under what circumstances has *οἶος* the sense of *possibilis*?

42. v. 270. *ἰκόμην ἴν' ἰκόμην*. Explain and illustrate this and similar idioms.

43. What is the proper meaning and derivation of *ἐχέγγυος*? How is it applied C. C. v. 281.? and give instances of a similar usage.

44. Explain the accurate meaning of *ρύομαι* in the middle voice.

45. What is the usual government of ἄσσον? How may a different government in the Tragic writers be explained? Quote instances of illustration.

46. Describe the various names of helmets among the Greeks, and thence the materials of which they were originally composed.

47. Explain and illustrate the peculiarity in the expression τὰμὰ δυστήνου κακά.

48. Distinguish between ἀλᾶσθαι and πλανᾶσθαι.

49. What is the meaning of the future participle after verbs of motion?

50. Give the different meanings of καὶ μὴν in the Tragic writers.

51. What is the tense and accentuation of ἐρεσθαι?

52. Give the different cases of Οἰδίπους in the singular.

53. What is the meaning of σπουδαῖος, and by which of the scenic writers is it used?

54. What is the signification of παρὰ with the genitive, dative, and accusative, and what its primary sense?

55. Give the English of δι' οὐδενὸς ποιοῦμαι, and confirm your interpretation by other instances.

56. What is the meaning of κατέρχομαι when referred to an exile, and how does it obtain that meaning?

57. What are the futures of πίνω, and what the quantity of their first syllable?

58. With what tenses is πάλαι found, and what is its strict meaning with each of them?

59. Distinguish accurately between φίλος, ἑταῖρος, ξένος, πρό-ξενος, and δορύξενος.

60. State the discrepancies in the accounts given by Euripides and Sophocles of the history of Œdipus and his family.

61. What is the force of the epithet κοῖλον as applied to Argos?

62. Explain the difference of πράσσω, and of ποιῶ or δρῶ with an adverb, and give instances.

63. Illustrate with examples the idiom βαιοῦ, κουχὶ μυρίου χρόνου.

64. Why have several cities, such as Ἀθηναί, Μυκηναί, &c. the plural form?

65. What is the difference in meaning between οὐ μὴ λάβῃς and οὐ λήψει?

66. What are the several meanings of οὐ μὴ, and οὐ?

67. What were the νηφάλιοι θυσίαι?

68. What is the quantity of the first syllable of ἄνω, perficio, in the Greek poets?

69. What is meant by the abstract being put for the concrete? Give instances from the *Œ. C.*

70. Who were the *μεγάλαι θεαί*?

71. Why was the olive called *ἐγγέων φόβημα δαίτων*?

72. Whence did Jupiter obtain the appellation *Μόριος*?

73. What epithets of colour are applied to the olive, and which is the most correct?

74. What is the difference, if any, between *εὖπιπος* and *εὖπωλος*?

75. Under what circumstances is the article prefixed to an adjective in the Tragic writers?

76. What is the nominative singular neuter of *ἄλλος*, *αὐτός*, *ὁ αὐτός*, *τοσοῦτος*, and *τοιοῦτος*?

77. What is the force of *ὁμως* at the end of a sentence?

78. What Ionic forms occur in the Tragic Iambics?

79. Explain the phrase *σπεύδειν ἀπὸ ῥυτῆρος*, v. 890.

80. What is the meaning of *δίστομοι ὁδοί*? Produce instances of similar expressions in the Tragic writers.

81. Illustrate the idiom *παιδεύειν τινὰ κακόν*, and give instances.

82. Give examples of the figure called Hendiadys.

83. What is the meaning of the phrase *κλῆς ἐπὶ γλώσση*? Give instances of similar expressions.

84. Who were the Eumolpidæ, and what was their office?

85. What is the quantity of the last syllable of accusatives in *α* from nominatives in *εὐς*? Quote exceptions, if any.

86. To which of the Gods was the epithet *γαιόχος* applied?

87. Under what circumstances do nominatives or accusatives, put absolutely, generally occur?

88. Distinguish between *εἰ θέμις* and *ἢ θέμις*.

89. Explain the difference in meaning between *ἐθαύμασα* and *θαυμάσας ἔχω*.

90. When may the nominative plural masculine apply to *one* woman?

91. What is the quantity of the last syllable of adverbs ending in *ει* or *ι*? and which is the proper orthography?

92. Whence was the Peloponnese called *Ἀρία*?

93. Mention the names of the seven Argive commanders in the Theban war. In what Greek Tragedies are they enumerated? and do they all give the same list?

94. Give instances of alliteration in this play, especially of the letter sigma.

95. What is the difference between *ἄστν* and *πόλις*? Does the same distinction hold between two similar words in Latin?

96. Can the iota of the dative singular be elided? Give in-

stances in proof of your opinion, and explain those which seem to contradict it.

97. What vowels and diphthongs form in scansion only one syllable with *οὐ*? Quote instances.

98. What cases does *ἄξιος* require after it?

99. *Ζεῦ, ἄνα, σοὶ φωνῶ*. What part of speech is *ἄνα*?

100. What are the various forms of writing, and the different meanings?

101. Who were the Sparti? and who the *χθόνιαί θεαί*?

102. What were the respective offices of the Choregus and the Coryphæus of the Grecian drama?

103. What was the difference between the *ἄγγελος* and *ἐξάγγελος*?

104. Explain and illustrate the figure called Oropism. Whence and why was it so called?

105. Give instances in which the augment was omitted in the Tragic senary.

106. Explain the parenthetic form, *εἰ τις βροτῶν*, and show its meaning by similar examples in Greek and Latin.

107. Derive and explain the following words: *ἀμφιδέξιος*, *ῥιμφάρματος*, *διεργάζομαι*, *ἐκπράσσω*, *χρησμωδέω*, *θωύζω*, *προπέμπω*, *ιστορέω*, *παρεγγυάω*, *ἁμαιμάκετος*, *ἐχέγγυος*, *ἡλιοστερής*, *οἰκουρέω*, *νηλίπους*, *ταχύρρυστος*, *ἀπροσόμιλος*, *ἀκτένιστος*, *κατασκαφή*, *θέσφατος*, *ζύντομος*, *ἐπιστολή*, *ἐναρίζω*.

108. What is the force of the prepositions in the composition of the following words: *ἐξαιτέω*, *παραμείβομαι*, *προστίθημι*, *μεθίστημι*, *ἀνάτλημι*, *προφαίνω*, *κατέχω*, *ἐπεισπίπτω*, *ὑπερφέρω*, *προλαμβάνω*, *ἐξανέχω*, *παρασπάω*, *κατατίθεμαι*, *ἀφορμάω*, *συμβάλλω*, *μετέρχομαι*, *ἐξηγέομαι*, *προδίδωμι*, *ἐπιφωνέω*, *διακωλύω*.

109. Show the difference in meaning of the following words in the active and middle voices: *ἐκπέμπω*, *φυλάσσω*, *ρύω*, *χράω*, *διδάσκω*, *φαίνω*, *πορεύω*, *ἄπτω*, *ἔχω*, *παύω*, and state the different usages of the middle voice.

110. State the canons against which the following lines militate, and correct the lines.

α. πᾶς γάρ τις ηὔδα τοῦτό γ' ἡμῖν ἐμπόρων;

β. ποῖ τις φροντίδος ἔλθοι;

γ. εἴσω κατ' αὐτῶν εὐστομοῦσιν ἀήδονες.

δ. νήφων αἰνοῖς, κᾶπὶ σεμνὸν ἐξόμην.

ε. ὕλην ἄσιτος ἀνήλικός τ' ἄλωμένη.

ς. νῦν δ' ἐκ θεῶν του καὶ ἀλιτήρου φρενός.

η. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς.

θ. ἀλλ' οὔτε μὴ λάχωσιν τοῦδε ξυμμάχου.

ι. ὦ φίλτατ', ἐπισχες, οὔπερ εἶ.

GREEK INDEX.

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FINIS.

ŒDIPUS REX,

CHIEFLY ACCORDING TO THE TEXT OF BRUNCK;

WITH

CRITICAL, PHILOLOGICAL, AND EXPLANATORY NOTES,

ILLUSTRATIONS OF PECULIAR IDIOMS, AND,

EXAMINATION QUESTIONS.

BY

THE REV. JOHN BRASSE, D.D.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

P R E F A C E.

So many excellent editions of Sophocles have within the last twenty years issued from the press, as well in this country as on the continent, under the superintendence of highly-gifted Greek scholars, that some explanation and apology seems necessary for offering the present publication to the notice of the literary world.

The labours of Brunck, Elmsley, Hermann, Erfurdt, and others, are extremely valuable, and exhibit a vast extent of research, soundness of judgment, and accuracy of discrimination. But the notes of these distinguished editors are less useful to the student by being written in Latin, which he is either unable to comprehend, or unwilling to submit to the trouble of reading. As the ancient system of learning and teaching the Greek through the medium of the Latin language is now deservedly and generally sinking into disuse, it seemed desirable to give to the world a cheap edition of those plays of "The Attic Bee" which still remain, in a concise form, with short *English* notes, explaining the more difficult words and passages, and illustrating manners, customs, allusions, and idioms. By this means, the young scholar will not unwillingly seek in his own native tongue, and readily find, that assistance which he formerly declined to accept when presented under the uninviting garb of cumbrous criticism and of a foreign tongue. Such were the considerations which prompted the publication of the *Œdipus Rex*; a

play generally placed the first in the collection, as it is decidedly the best, of the plays of Sophocles. Notes bearing on, or illustrative of any particular passage, have been for the most part translated from the works of the first critics; and a collection of questions on the notes is subjoined for the use of teachers, who may wish to examine their pupils as to the extent of their proficiency.

The utility of the present attempt to facilitate the endeavours of the student in understanding the *Œdipus Rex*, has been satisfactorily proved on a small scale by the Author himself for some years: he therefore ventures to introduce it to the favourable notice of those who are engaged in the arduous and important task of classical tuition.

*Waltham Cross,
February 20. 1829.*

In this Third Edition very considerable additions are made from the notes of Brunck, Musgrave, Erfurdt, and Hermann.

F. V.

ΥΠΟΘΕΣΙΣ ΟΙΔΙΠΟΔΟΣ ΤΥΡΑΝΝΟΥ

ΕΜΜΕΤΡΟΣ ΠΑΡ' ΑΡΙΣΤΟΦΑΝΟΥΣ.

ΛΙΠΩΝ Κόρυθον Οϊδίπους, πατὴρ νόθος
πρὸς τῶν ἀπάντων λοιδορούμενος ξένος,
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,
ζητῶν ἑαυτὸν, καὶ γένους φυτοσπόρον.
εὐρὼν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς,
ἄκων ἔπεφνε Λαῖον γεννήτορα.

5

Σφριγγὸς δὲ δευρῆς θανάσιμον λύσας μέλος,
ῥσχυνε μητρὸς ἀγνοουμένης λέχος.
λοιμὸς δὲ Θήβας εἶλε, καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,
ὅπως πύθεται τοῦ κακοῦ παυστήριον,
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,
τὸν Λαίειον ἐκδικηθῆναι φόνον.

10

ὄθεν μαθὼν ἑαυτὸν Οϊδίπους τάλας,
δισσὰς τε χερσὶν ἐξανάλωσεν κόρας,
αὐτὴ δὲ μήτηρ ἀγχόνας διόλετο,

15

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ὁ Τύραννος Οἰδίπους ἐπὶ διακρίσει πατέρου ἐπιγέγραπται. χαριάντως δὲ τύραννον ἔκριναν αὐτὸν ἐπέγραφον, ὥς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιήσεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὥς φησι Δικαίαρχος. εἰσὶ δὲ καὶ οἱ πρότερον αὐτὸν, οὐ τύραννον, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν, καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δὲ τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταί, τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς τυράννους προσαγορεύοντες, ὅψέ ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἕλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἰππίας ὁ σοφιστὴς φησιν. Ὅμηρος γοῦν τὸν πάντων παρανομέτατον Ἐχέτον, βασίλῃα φησὶ, καὶ οὐ τύραννον· εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα.¹ προσαγορευθῆναι δὲ φασὶ τὸν τύραννον ἀπὸ τῶν Τυρρήνων· χαλεποὺς γὰρ τινας περὶ ληστείας τοῦτους γενέσθαι. [οἱ δὲ λέγουσιν αὐτὸν γεννηθῆναι ἀπὸ Τύρου πάσης. εἴρηται δὲ τύραννος κατὰ τὸ ἔτυμον, οἷον εἰ τείρων τοὺς λαοὺς, καὶ ἀνίας ἐπιφέρων, καὶ τυρεῶν δόλους κατὰ τῶν ὅπ' αὐτόν.] ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα, δῆλον. οὔτε γὰρ Ὅμηρος, οὔτε Ἡσίοδος, οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν, τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δ' Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ, τοὺς τυράννους φησὶ τοπρότερον αἰσυμνητὰς προσαγορεύεσθαι. εὐφημότερόν γ' ἐκεῖνο τοῦτομα.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩ, ΤΩ, ΘΗΒΑΙΩ.

Λάϊε Λαβδακίδη, παῖδων γένος ἄλβιον αἰτεῖς ;
 δάσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ
 σοῦ παιδὸς χεῖρεςσι λιπεῖν φάος. ὥς γὰρ ἔνευσεν
 Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
 οὗ φίλον ἤρπασας υἱόν· ὁ δ' ἠϋξάτο σοι τάδε πάντα.

Odys. σ. 84.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, οὐδ' μία φωνή,
καὶ τρίπον· ἀλλάσσει δὲ φωνὴν μόνον, ὅσσ' ἐπὶ γαῖαν
ἔρπετ' ἀκινεῖται, ἀνὰ τ' αἰθέρα, καὶ κατὰ πόντον.
ἄλλ' ὅπῃ πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνει,
ἔνθα τάχος γυίοισιν ἀφανρότατον πέλει αὐτοῦ.

ἸΛΤΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλῦθι, καὶ οὐκ ἐθέλουσα, κακόπτερε μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἥνικα γαῖαν ἐφέρει,
πρῶτον ἔφυ τέτραπους νήπιος ἐκ λαγόνων
γηραλέος δὲ πέλων, τρίτατον πόδα, βάκτρον ἐρείδει,
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

¹ See Jacobs, Animadverss. ad Anthol. Gr. vol. iii. p. 2. pag. 350. **Er-
FURDT.**

ΤΑ ΤΟΥΤ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΤΣ.

ΙΕΡΕΤΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ *ἐκ γερόντων Θηβαίων.*

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ *Λαῖον.*

ΕΞΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙ. ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας πόθ' ἔδρας τάσδ' ἐμοὶ δοάζετε,

1. The scene opens and represents the Forum at Thebes, with altars placed in different directions; prostrated before which are various groups of people, supplicating the gods to remove the plague then raging so violently. Œdipus, the king (τύραννος) of Thebes, enters and enquires the cause of their supplications, &c.

τοῦ πάλαι νέα] This is an instance of oxymoron or antithesis, where two words of opposite meaning are placed together, and both acquire additional strength by their juxta-position. Valckenaer (Hipp. 1034.) remarks that Euripides was particularly partial to the oxymoron; but it is not peculiar to him. Horace cultivated the same figure in a very successful manner. Od. i. 6. 9. *Conamur tenues grandia*. Od. iii. 1. 22. *Somnus agrestium lenis virorum*. Od. i. 15. 2. *Idæis Helenam perfidus hospitam*, &c.

τροφή] The abstract is here put for the concrete — *nourishment* for persons nourished: so below, v. 85. Ἄναξ, ἐμὸν κήδευμα for κηδεστής. Musgrave says that τροφή is very seldom used in the sense of *suboles* or offspring; yet he adduces one instance from the Cyclops of Euripides, v. 189., where it is so applied: *μηκάδων ἀρνῶν τροφαί*.

2. τίνας ποθ' ἔδρας τάσδ' ἐμοὶ δοάζετε; This is Brunck's reading: but *Soph. Œd. R.*

incorrect — for μοι is here not emphatic, but in some sense redundant, and may be rendered *to my sorrow* or the like. When the genitive, dative, or accusative of ἐγὼ are emphatic, they are written, ἐμοῦ, ἐμοί, ἐμέ; otherwise μου, μοι, με. Πότε in interrogative and other sentences is used to denote impatience; τίνας ἔδρας τάσδε is the Greek mode of expressing briefly, what we should, according to our idiom, have expected to be written *τίνας ποθ' ἔδραι εἰσίν*, &c. In the Hecuba of Euripides, v. 186. Polyxena, not knowing the fate which threatened her, asks her mother, τί τόδ' ἀγγέλλεις; that is, what is this news which you are communicating? So Virg. *Æn.* iv. 10. *Quis novus hic nostris successit sedibus hospes?* See *Classical Journal*, No. lxiii. p. 86. *δοάζω* signifies: (1) to cause to go quickly (from *δοός*), to urge on; as in *Orest.* 331. *δοάζων σε μέλεον* (see also *Herc. F.* 382. *Iph. T.* 1142. *Bacch.* 65. *Erfurdt.*): (2) intransitively, to be urged on, to rush; *Troad.* 307. *δοάζει δεῦρο δρόμῳ* (*Bacch.* 219. *δοάζει τιμώσας δαίμονα*; where the acc. *δαίμονα*, according to Brunck, is dependent on *τιμώσας*. *Troad.* 349. *μαινὰς δοάζουσ'*. *Orest.* 1542. *δοάζων αἰθέρος ἄνω καπνός*. *Phœn.* 800. *ἰππέλαισι δοάζεις*. *Erfurdt.*): (3) here it seems to mean, to sit; though it has no such mean-

ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι ;
 πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
 αἶ' γὰρ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
 ἄλλων ἀκούειν, αὐτὸς ᾧδ' ἐλήλυθα,
 ὃ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
 ἀλλ', ᾧ γεραιῇ φράζ', ἐπεὶ πρέπων ἔφυς

5

ing in Euripides. The word occurs only once in Æschylus, Suppl. 603. ὑπ' ἀρχᾶς δ' ὀβρινοῦς δοάζων, and is explained by the Schol. καθήμενος. The Scholiast on δοάζετε here explains it by δάσσετε, κατὰ διάλυσιν as he expresses it. (The same explanation is given by Plutarch de Audiend. Poet. p. 22. E. Musgr. et Etymol. M. p. 360. 10. Br.)

3. ἰκτηρίοις] Here is an allusion to the custom of suppliants who held branches of olive bound with fillets in their hands: the chaplets also were worn by the priests, especially of Apollo, as a mark of dignity and office. Æn. vii. 237. Præferimus manibus vittas et verba precantia. So Homer describes Chryses as, στέμματ' ἔχων ἐν χερσὶν ἐκηθόλου Ἀπόλλωνος. These chaplets were composed of olive wrapped round with wool, and called by the Greeks στέμματα, στέφη, and εἰρεσιῶναι, (and by the Latins velamina; Plaut. Amphitr. i. 1. velatis manibus orant. Bruck.)

ἐξεστεμμένοι] Completely decorated. Ἐκ or ἐξ in composition with a verb denotes completion or success in the action expressed by the verb. Φεύγω, I try to escape, I run away; ἐκφεύγω, I succeed in running away, I escape. So σώζω, ἐκσώζω, &c.

5. Παιάνων] Παιάν was: (1) properly a hymn to Apollo, who was also called Παιάν, and to Diana: (2) a hymn addressed to the infernal gods; a funeral dirge; see infr. 187. cf. Alcest. 436.; (3) a hymn in general addressed

to any of the gods; see Proclus, Chrestom. p. 381., Gaisford's edition.

6. παρ' ἀγγέλων . . . ἄλλων] Not "from other messengers," but "from others as messengers or informants." Erfurdt considers ἄλλων redundant, and quotes Plato, Gorg. § 84. ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων; but in that passage ἄλλων is scarcely redundant. Elmsley quotes two more apposite passages where ἄλλος is really redundant; Orest. 531. and Aristoph. Pax, 759.

8. ὃ πᾶσι κλεινὸς] This apparently vain-glorious method of describing himself, adopted by Œdipus, is not unfrequent in the ancient poets. Εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν Ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει, Odys. i. 19. This passage has been imitated by Virgil, Æn. i. 379. Sum pius Æneas, famâ super æthera notus. See De la Cerda on this passage. Œdipus derived his name (οἰδέω and ποῦς) from the circumstance of his ankles having been inhumanly fastened together by an iron prong or skewer, when he was exposed on Mount Cithæron. See infr. vv. 1010—1015. and Phœn. 25. Senec. Œdip. v. 812. Forata ferro gesserat vestigia, Tumore nactus nomen et vitio pedum.

9. ἔφυς] The preterimperf. or 2 aor. is here used, as it very commonly is, in the sense of the present. So Horace uses erat for est. Nunc est bibendum, nunc pede libero Pulsanda

πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε, 10
 δείσαντες, ἢ στέρξαντες; ὥς Δέλοντος ἂν
 ἐμοῦ προσαρκεῖν πᾶν. δυσάλητος γὰρ ἂν
 εἶην, τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.

ΙΕ. ἀλλ', ὦ κρατύνων Οἰδίπους χώραις ἐμῆς, 15
 ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα
 βωμοῖσι τοῖς σοῖς· οἱ μὲν, οὐδέπω μακρὰν
 πτέσθαι σθένοντες· οἱ δὲ σὺν γήρᾳ βαρεῖς

tellus; nunc Saliaribus Ornare pulvinar Deorum Tempus erat dapibus, sodales! Od. i. 37.

10. τίνι τρόπῳ] Brunck interprets these words by quare, quamobrem? and refers to Markland's Supplices, 147. The meaning, however, seems to be, "in what state or situation are you?" And so Elmsley, a scholar, instar omnium, understood it, by giving the explanation πῶς ἔχετε; The Scholiast says, τίνι τρόπῳ . . . ἀντὶ τοῦ, ἐπὶ ποίᾳ προφάσει ἰκετεύετε; The subsequent line shows the propriety of attending to the sense suggested above: "are you in a state of fear or of want?"

11. στέρξαντες] Στέργω primarily denotes the feeling of natural affection, as a parent to his offspring. "To ask, to implore: so the Latins use the word amo. Plautus, Men. ii. 3. 71. Sed scin' quid, te amabo, ut facias." Brunck. C. C. 1094. Elmsley remarks, "De interpretatione adhuc non-nihil hæreo."

ὥς Δέλοντος ἂν] Here is a genitive absolute preceded by ὥς, and qualified by ἂν; "since I should be willing to assist you in every way, did I know" τίνι τρόπῳ καθέστατε. The genitive absolute preceded by ὥς without ἂν is more frequent. See Viger. p. 457. ed. Glasg. 1813.

13. μὴ οὐ] These two words in scanning only form one long syllable, as in the case of ἢ οὐ, μὴ εἰδέναι, ἐπεὶ οὐ, and some others. See Hermann.

Elem. Doctr. Metr. p. 35., and Classical Journal, No. lxiii. 87. Elmsley remarks that "the particles μὴ οὐ are scarcely ever joined together, unless a negative precedes in the same sentence;" and this passage forms no objection to the rule, because a negative is supposed in the word δυσάλητος, which is the same as οὐκ εὐάλητος. See his pref. to the 3d ed. of C. R.

16. βωμοῖσι τοῖς σοῖς] Not "near altars dedicated to you," but "near altars placed before your palace." "This was a custom well known to the ancients. Plaut. Curcul. i. 1. 71. Nunc ara Veneris hæc est ante horum fores. In general before the house there was an altar of Apollo Ἀγνιεὺς. Aristoph. Vesp. 875. γείτον Ἀγνιεῦ τοῦ ἡμοῦ προθύρου. Plaut. Bacchid. ii. 1. Saluto te, vicine Apollo, qui ædibus Propinquus nostris accolis, veneroque te. See Electr. 637. 1372. Eurip. Phoen. 284. 640." Brunck. Refer also to v. 912. of this play.

οἱ μὲν οὐδέπω μακρὰν πτέσθαι σθένοντες] The young are here described under the similitude of birds not able to fly far. "Children are frequently called νεοσσοί. See Eurip. Troad. 752. Herc. F. 72. 984. This well-known custom in some degree softens the boldness of Sophocles's metaphor." Musgrave. In the Sept. Theb. 10. we have an account poetically delineated of youth, manhood, and old age: Ὕμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι Ἡθης ἀκμαίας, καὶ τὸν ἐξηβον χρόνον,

ιερῆς, ἐγὼ μὲν Ζηνός· οἶδε τ' ἠθέων
 λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 20
 ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεία σποδῶ.
 πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
 ἤδη σαλεύει, κἀνακουφίσαι κάρα
 βυθῶν ἔτ' οὐχ οἶα τε φοινίου σάλου,
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, 25
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε

Βλαστημὸν ἀλδαίνοντα σώματος πολὺν,
 "Ὄραν τ' ἔχονθ' ἕκαστον. Elmsley has
 altered πτέσθαι, the reading of Brunck,
 into πτάσθαι, on the ground that "the
 form πτέσθαι no where occurs except
 in this place, and in Aj. 698. where
 MSS. vary." Erfurdt makes πτέσθαι
 the present infin. contracted from
 πέτεσθαι. "Whence," he says, "it
 may easily be judged, why Sophocles
 preferred to use πτέσθαι rather than
 πτάσθαι." See, however, R. Porson,
 Med. v. 1.

18. οἶδε τ'] So Erf. rightly for οἶ
 δέ τ'. Construe *hique*. Herm.

20. ἀγοραῖσι] "Images of the gods
 were usually erected in the forum, or
 market-place, as Johnson well remarks,
 comparing Sept. Theb. 258." Mus-
 grave. Below, v. 161. Diana is de-
 scribed as occupying a circular seat in
 the forum. Ἄρτεμιν, ἃ κυκλόμεν
 ἀγορᾶς θρόνον εὐκλέα δάσσει.

διπλοῖς ναοῖς] Two temples, or ra-
 ther shrines of Minerva; the one dedi-
 cated to her as Minerva Onceæa, the
 other as Minerva Ismenia. See the
 Scholiast.

21. ἐπ' Ἴσμηνοῦ] "At or near the
 prophetic ashes upon the Ismenus;"
 i. e. at the prophetic altar of Apollo,
 situated on the river Ismenus, and sur-
 rounded with the ashes of the victims
 sacrificed in his honour. See Herod.
 Clio. § 52. "Pausanias in Boeot. c.
 10. describes the temple of Apollo Is-
 menius." Musgr. The young scholar

will bear in mind that σποδῶ is go-
 verned by πρὸς, and Ἴσμηνοῦ by ἐπ'.

23. σαλεύει] Is agitated like the sea
 A city or state is very frequently
 spoken of in the Attic poets under the
 representation of a ship; and this mode
 of expression seems to have been very
 grateful to the Athenians, who were
 proud of their pre-eminence by sea.
 Antig. 162. Ἄνδρες, τὰ μὲν δὴ πόλεος
 ἀσφαλῶς θεοὶ, Πολλῶ σάλῳ σείσαντες,
 ἔρθωσαν πάλιν. See also Antig. 190.
 Sept. Theb. 2. and Hor. Od. i. 14.

24. οἶα τε] Οἶός τε ἔστιν, and οἶός
 ἔστι without the particle τε, signifies
 δύναται, is able, according to Viger. p.
 96. In the tragic writers, the latter
 expression rarely occurs in this sense.
 Viger says, p. 425., that οἶός τε is put
 elliptically for τοῖός τε, οἶος.

25. φθίνουσα] "This description of
 a plague, repeated at v. 168. &c., was
 probably suggested to Sophocles by
 that calamity which befel the Athe-
 nians in the second year of the Pelo-
 ponnesian war; and the particulars of
 which are given by Thucydides, ii. 49.
 and by Lucretius vi." Musgrave.

26. ἀγέλαις βουνόμοις] Ἀγέλαι βού-
 νομοι may mean herds fed in large or
 extensive pastures. Βοῦς and ἵππος
 in composition have the effect of in-
 creasing; thus βουλιμία, Aristoph.
 Plut. 874., is a violent hunger; as
 also βουπεῖνα, Call. Cer. 103. Βοῶπις,
 large or full eyed; ἱπποδάμων, large-
 stalking; ἱπποβουκόλος, a principal

ἀγόνους γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
 σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὑφ' οὗ κενοῦται δῶμα Καδμεῖον· μέλας δ'
 Ἄιδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
 θεοῖσι μὲν νυν οὐκ ἰσούμενόν σ' ἐγώ,
 οὐδ' οἶδε παῖδες, ἐζόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου
 κρίνοντες, ἐν τε δαιμόνων ξυναλλαγαῖς·
 ὅς γ' ἐξέλυσας, ἄστυ Καδμεῖον μολών, 35

herdsman. See Eustath. Il. N. 824. Triclin. Soph. Aj. Fl. 232. and Viger. p. 74.

τόκοισί τε ἀγόνους γυναικῶν] So inf. v. 172. *ὅτε τόκοισιν ἡτῶν καμάτων ἀνέχουσι γυναῖκες.* 2 Kings, xix. 3. "And they said unto him, Thus saith Hezekiah, This is a day of trouble and of rebuke, and of blasphemy; for the children are come to the birth, and there is not strength to bring them forth."

27. ἐν δ'] Ἐν is here used in the sense of simul: "Hesych. ἐν δέ· πρὸς τούτοις δέ, ἐν αὐτοῖς δέ. See infr. v. 183. CEd. C. 55. Antig. 420. Trach. 207. Aj. 675." Elmsl. See also Blomf. Gloss. Sept. Theb. 965.

ὁ πυρφόρος θεός] "Ὁ πυρφόρος θεός is Mars, whose star was called by the Greeks πυρρεῖς. See Cic. de Nat. Deor. ii. 20. Hygin. Poet. Astronom. iv. 19. Manethon. Apotelesm. ii. 291. Manil. iv. 501." Musgrave. The scholiast gives a better reason for the term πυρφόρος. The pestilence is so called because it produces fever, λοιμὸς, ὁ πυρετοφόρος. Whatever was hostile or destructive was called by the Greeks Ἄρης, ὁ πυρφόρος θεός, as explained by Musgrave and the Schol. Here the destroying object is, ἔχθιστος λοιμὸς. We accordingly find, infr. 191. the chorus praying thus: Ἄρη τε (sc. λοιμὸν) τὸν μαλερὸν — παλίσσυντον δρόμημα νωτίσαι πάτρας ἄπυρον. See Musgr. Aj. 706.

28. σκήψας ἐλαύνει] "Gl. ἐπισκήψας, βαρέως ἐμπεσών." Brunck. Ἐλαύνει, drives or destroys by driving. "Apolonid. Anthol. p. 97. Ἑέρξου — στόλος Ἑλλάδα πᾶσαν ἤλαυνεν. Leonidas, ibid. p. 247. ἤλασε τὰς πολλὰς τῶν ἐτέων δεκάδας. See also Pers. 777." Musgrave.

31. ἰσούμενον] Gl. ἴσον; connect this with κρίνοντες. Brunck. and Toup. This word occurs in the same sense, v. 580.

33. συμφοραῖς — ξυναλλαγαῖς] Συμφοραῖς are the ordinary events, occurrences of life; ξυναλλαγαῖς, the particular instances in which the gods interpose. So infr. 953. Πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; see Brunck. Soph. Electr. 1230. "Δαμόνων ξυναλλαγὰς dicit, immissa ab diis, et nominatim Sphingem intelligens." Herm.

35. ἐξέλυσας] Didst entirely, or for ever release. On the meaning of ἐκ in composition with verbs, see above, v. 3. Some place the comma not after ἐξέλυσας, but after Καδμεῖον, rendering the passage thus: "who didst come and deliver the city of Cadmus from the tribute." Ἐκλύω ἄστυ and ἐκλύω δασμὸν are each proper separately, and therefore conjointly. R. P. Phœn. 300. "If προσπιτνεῖν σε and προσπιτνεῖν ἔδραν are correct expressions separately, why may they not be so in conjunction?" An instance of this double government occurs, Trach. 49. Δέσποινα Δράνεια, πολλὰ μὲν σ' ἐγὼ κατεῖδον

σκληρᾶς αἰδοῦ δασμόν, ὃν παρείχομεν,
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον,
οὐδ' ἐκδιδαχθεῖς· ἀλλὰ προσθήκη θεοῦ
λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον·
νῦν τ', ὧ κράτιστον πᾶσιν Οἰδίπου κᾶρα, 40
ἰκετεύομέν σε πάντες οἶδε πρόστροποι,
ἀλκήν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
φήμην ἀκούσας, εἴτ' ἀπ' ἀνδρὸς οἴσθᾳ που·
ὥς τοῖσιν ἐμπείροισι καὶ τὰς συμφορὰς
ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων. 45

ἤδη πανδάκρυτ' ὀδύματα, τὴν Ἡράκλειον ἐξοδὸν γουμένην. There is, however, no necessity for altering the usual punctuation.

36. αἰδοῦ] The minstrel, sc. Sphinx. See an account of the Sphinx in Hyginus and Bryant's Mythology.

παρείχομεν] The preterimperfect here, as generally, denotes frequency of occurrence: *we used to pay*. Παρέσχομεν, 2 aor. would have conveyed the idea of no more than one payment. The nature of the δασμός, or tribute, is explained, Phoen. 1040.

37. καὶ ταῦθ'] "And that too." Here is an ellipse, which may be supplied by ἐποίησας, or some similar word; τάδε is also used under like circumstances, infr. 812. καὶ τὰδ' οὐ τις ἄλλος ἦν ἢ ἡ γὰρ ἐμαυτῷ τάσδ' ἀρὰς δ' προστιθείς. Antig. v. 322. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.

ἐξειδῶς — ἐκδιδαχθεῖς] Certainly knowing, fully instructed. See note, v. 3.

39. The last syllable of ἡμῖν, being the first part of the fourth foot of an iambic senary, is necessarily *short*. In Sophocles, the last syllable of ἡμῖν and ὑμῖν is generally *short*. They are written indifferently ἡμῖν, ὑμῖν, or ἡμῖν, ὑμῖν. Porson says: "hac scribendi ratione sæpissime (fortasse semper, vide Aj. 689. Electr. 255. 454.) usus est Sophocles." The third of these in-

stances is easily altered; in the first, a MS. gives ἡμῶν. Another instance might have been given by the learned professor in v. 630. of this play. The same syllable is *long* in Euripides and Æschylus.

40. κράτιστον πᾶσιν Οἰδίπου κᾶρα] Οἰδίπου κᾶρα is a periphrasis for Οἰδίπους. In the Antig. v. 1. ὦ κοινὸν αὐτάδελφον Ἰσμήνης κᾶρα. Hor. Od. i. 24. 1. Quis desiderio sit pudor aut modus Tam cari capitis? There are two Greek forms of the name Œdipus: sc. Οἰδίπους, gen. Οἰδίου or Οἰδιόδος, and Οἰδιπόδης, ου. Elmsley, at v. 406., contends that Οἰδίπους, not Οἰδίπου, is the proper vocative. Musgrave explains πᾶσιν by παντάπασι, παντελῶς; but Erfurdt more properly interprets it, "among all," "in the judgment of all."

43. φήμην] Φήμη is a voice, the response of an oracle, as in v. 86. τοῦ θεοῦ φήμην φέρων, and v. 158.

45. ζώσας] "Alive, living, flourishing, prosperous." The scholiast paraphrases it by ἀσφαλεῖς, ἀδιαπτώτους: "for with the experienced I perceive the results of their counsels most safe or prosperous." Translate: "flourishing with success. So infr. 485. ζῶντα περιποιᾶται. Æsch. Agam. 828. ἄτης δὲ λλαὶ ζῶσιν. Τεθνηκέναι is applied in a contrary sense, as Eurip. Helen. 294. τοῖς πράγμασιν τέθνηκα." Erfurdt.

ἴθ' ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
 ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἤδε γῇ
 σωτῆρα κλήζει τῆς πάρος προθυμίας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα,
 στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον· 50
 ἀλλ' ἀσφαλεία τήνδ' ἀνόρθωσον πόλιν.
 ὄρνιθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην
 παρέσχεσ ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
 ὡς, εἴπερ ἄρξεις τῇσδε γῆς, ὥσπερ κρατεῖς,
 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν. 55
 ὡς οὐδέν ἐστιν οὔτε πύργος, οὔτε ναῦς,
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

46. ἀνόρθωσον] This is a metaphor from maritime affairs. See above, v. 23. So Antig. 189. καὶ ταύτης ἐπιπλέοντες ὀρθῆς, τοὺς φίλους ποιοῦμεθα. 'Ανόρθωσον, right [the vessel of] the state again. 'Ανὰ in composition frequently denotes repetition.

48. τῆς πάρος προθυμίας] This genitive is governed of ἔνεκα, according to L. Bos, or rather denotes the cause. So Soph. Electr. 1027. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

49. μηδαμῶς μεμνώμεθα] Brunck μεμνόμεθα. Erfurdt reads μεμνήμεθα, the optative, with Eustath. p. 1332, 18=1457, 34. But Elmsley says that μεμνήμεθα is the form of the optative, and that the subjunctive is the tense best adapted to the meaning of the passage. "Let us not, or do not allow us to remember." For instances of μὴ with a subjunctive, he has referred to Œ. C. 174. Trach. 804. Eurip. Herc. F. 1309. See also Viger. p. 371. and Matthiæ Gr. Gr. p. 763. Hermann thus writes:—"Non assentior Elmsleio, subjunctivum sententiæ convenientiorem esse, quem interpretatur: *ne sinas nos meminisse*. Id si voluisset poeta, aliter, puto, loquutus esset. Nam voluntatis aliquam declarationem contineret μηδαμῶς μεμνόμεθα, juberetque

sacerdos oblivisci Œdipi, per quem servata et rursum perditæ esset civitas, quum optare potius debeat, ut servatæ tantum, et non rursus perditæ recordari possint. Sed optativi formam μεμνόμεθα satis videtur defendisse Buttmanus in Gr. Gr. i. 442."

54. ἄρξεις . . . κρατεῖς] "If thou wilt govern the land, as thou now hast possession of it." Ἀρχω denotes to exercise government over; κρατέω, to be in possession of. A person may be in possession of a country, and yet consign its government to others.

55. κάλλιον] The penult of comparatives in *ων* is long in the Attic dialect, and short in the others. In Doric, Ἀδιον, ὦ ποίμαν, τὸ τεὸν μέλος, Theocr. i. 1. In Ionic, Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδή, Il. A. 249.

56. ὡς οὐδέν] Flor. i. 1. Imaginem urbis magis quam urbem fecerat: incolæ deerant.

οὔτε ναῦς] Dr. Blomfield, Pers. Gl. 355. would remove the comma after ναῦς and place it before ἀνδρῶν.

57. ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω] This line appears to be an instance of repetition; and many such instances occur in the tragic writers. Philoct. 31. Ὅρῳ κένην οἴκησιν ἀνθρώπων δίχα. But if ἀνδρῶν μὴ ξυνοι-

ΟΙ. ὦ παῖδες οἰκτρὸί, γνωτὰ κούκ ἄγνωτά μοι
 προσήλθεθ' ἰμείροντες. εὖ γὰρ οἶδ' ὅτι
 νοσεῖτε πάντες, καὶ νοσοῦντες, αἷς ἐγώ
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται

60

κούντων be taken as the genitive absolute, and not governed by ἔρημος, it will convey the reason why the city is desolate; and thereby the notion of redundancy is done away, "for neither tower nor city is [good for] any thing, being desolate, if no inhabitants dwell within it." This interpretation agrees with the remark of Erfurdt, who says, "verba ἀνδρῶν — ἔσω non ab ἔρημος pendere, sed genitivos esse absolutos puto." A similar sentiment to that which is contained in this line occurs in Antig. 737. Πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρός ἐσθ' ἐνός. Thucyd. vii. 77. "Ἄνδρες γὰρ πόλις, καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί.

58. γνωτὰ, κούκ ἄγνωτά] This is clearly an instance of repetition or redundancy. "So in Homer, Il. Z. 333. "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ὀνειδίσας, οὐθ' ὑπὲρ αἶσαν: on which passage Eustathius, p. 645., remarks, ἐπιμονὴν δ' λόγος ἔχει τὴν κατ' ἥθος ἀληθευτικὴν. ὅτι ὁμοιον παρὰ τῷ φιλομήρῳ Σοφοκλεῖ τὸ, γνωτὰ κούκ ἄγνωτά μοι. καὶ τὸ, ἡδὺς οὐδὲ μητρὶ δυσχερὴς (Electr. 929.). καὶ τὸ, οὔτε τι τοῦ θανέειν προμηθεύς, τό τε μὴ βλέπειν ἐτοῖμα (Electr. 1078.). He might have added, Aj. Fl. 289. ἄκλητος, οὐθ' ὑπ' ἀγγέλων κληθεῖς." Brunck. "The ancients said γνωστὸς, κλαυστὸς, ἡμίκαυστος, καταχύσματα, κρούσμα; the more modern omitted the sigma. See Dorvill. ad Charit. p. 403." Blomf. Pers. 403. This is probably true; but it seems too much to alter γνωτὰ into γνωστὰ, in the absence of MS. authority. Suidas quotes this passage under the word γνωτὸς, not γνωστὸς. We shall recur to this form below.

60. νοσεῖτε πάντες] "The author of the Argonautics, ii. 631. has imitated

this passage: Αἰεὶ δὲ στονόεσσαν ἐπ' ἡματι νύκτα φυλάσσω, Ἐξότε τὸ πρῶτιστον ἐμὴν χάριν ἡγερέθεσθε, Φραζόμενος τὰ ἕκαστα· σὺ δ' εὐμαρέως ἀγορεύεις, Οἷον ἐῆς ψυχῆς ἀλέγων ὑπερ' αὐτὰρ ἔγωγε Εἶο μὲν οὐδ' ἡβαιὸν ἀτύζομας ἀμφὶ δὲ τοῖο, Καὶ τοῦ ὁμῶς, καὶ σεῖο, καὶ ἄλλων δειδί' ἐταίρων." Brunck. Similarly Seneca, Troad. 1064. Sua quemque tantum, me omnium clades premit.

νοσοῦντες] This is a nominativus pendens, or a nominative without a verb to follow it. Instances of this kind are not uncommon, and proceed from a change of construction made by the writer during the act of composition. When Sophocles wrote νοσοῦντες, he probably intended to complete the sentence with νοσεῖτε, or some similar word. "Elmsley [after Burton and others] thought that νοσοῦντες was put Atticè for νοσοῦντων. But here is nothing Attic, nor is the nominative put for the genitive. For the sense is, νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγώ. But to show that this was to be understood of all without any exception, he changes the mode of expression, and says, οὐκ ἔστιν ὑμῶν ὅστις." Erfurdt. The following are examples of a nominativus pendens: Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόβουν κακοί, Φύλαξ ἐλέγχων φύλακα, Antig. 260. Sept. Theb. 678. Ἄνδροῦν δ' ὁμαίμοιν θάνατος ᾧδ' αὐτόκτονος, Οὐκ ἔστι γῆρας τοῦδε τοῦ μᾶσματος. See Monk. Hippol. 22. Valckenaer. Phoen. 292. and Classical Journal, No. lxi. p. 98.

62. εἰς ἓν] "Ἐν is the reading of several MSS. and editions, and preferred by Elmsley to ἓνα, the reading of Brunck. But the context μόνον καθ' αὐτὸν, κοῦδέν' ἄλλον seems to require

μόνον καθ' αὐτὸν, κούδέν' ἄλλον· ἡ δ' ἐμὴ
 ψυχὴ πόλιν τε καὶ με καὶ σ' ὁμοῦ στένει.
 ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65
 ἀλλ' ἴστε πολλὰ μὲν με δακρύσαντα δῆ,
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
 ἦν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
 ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
 Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικὰ 70
 ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
 δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.

ἵνα, one individual; and this is the opinion of Erfurdt.

65. ὥστ' οὐχ ὕπνω γ'] This is probably an imitation of the precept given by the οἶλος ὄνειρος in Homer to Agamemnon, Il. B. 24. Οὐ χρὴ παννύχιον εὐδῆν βουλευφόρον ἄνδρα. So also Sept. Theb. 1. Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια, "Ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως, Οἴακα νομῶν, βλέφαρα μὴ κοιμῶν ὕπνω.

66. ἴστε . . . με δακρύσαντα] Not δακρύσαι. After the verbs οἶδα, αἰσθάνομαι, ἴσθμι, and others of a similar kind, the Greeks place the participle and not the infinitive mood. Thus ἴστε με δακρῦσαι would not be Greek, though Pro certo habete me flevisse, is very good Latin. The Latin poets sometimes imitate this construction. Virg. Æn. ii. 376. sensit medios dilapsus in hostes. And in English, though affectedly, Milton, P. L. ix. 792. And knew not eating death.

67. πλάνοις] There are two forms, πλάνος and πλάνη. The former is never used by Æschylus [see Pier-son. Mœris. p. 315. Elmsl.], the latter never by Sophocles; both forms occur in Euripides, that of the feminine only once. Brunck calls πλάνος the Attic form.

70. γαμβρόν] Γαμβρός is any relation by marriage; here a brother-in-

law. So πενθερός, says Brunck, has a wide sense.

Πυθικὰ] Of Delphi: so called either from Πυθών, the serpent slain by Apollo; [Stravimus innumeris tumidum Pythona sagittis:] or more probably from πύθομαι, to inquire. "Nomen esse dicitur a serpente confixo ibi sagittis Apollinis, et ibi computrescente, a πύθω, putrescere facio. Sed fortasse verius, a πυθάνομαι, quia ibi oraculum celebre." Damm. in P. R.

71. ὡς πύθοιθ'] I sent him that he might learn. Where a purpose, end, result, &c., is denoted by the help of the particles ἵνα, ὅφρα, ὥς, μὴ, &c. (1) if both the action and the purpose of it belong entirely to time past, the purpose is denoted by the optative mood only, as here: (2) if the action belong to time present or future, the purpose is denoted by the subjunctive, and not otherwise. Πέμπω and πέμψω, ὡς πύθεται: ἔπεμψα, ὡς πύθοιτο, are correct: πέμπω and πέμψω, ὡς πύθεται: ἔπεμψα, ὡς πύθεται, are incorrect. See Mr. Tate's able and lucid explanation of Dawes's Canon, Mus. Crit. vol. i. p. 524. and Dawes. Misc. Crit. p. 82.

72. τήνδε ῥυσαίμην] The epsilon is here short before the initial ρ, otherwise there would be a spondee in the fourth place. When a word ending

καί μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνῳ
 λυπεῖ, τί πράσσει. τοῦ γὰρ εἰκότος πέρα
 ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75

ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
 μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.

ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἶδε τ' ἀρτίως

Κρέοντα προσστείχοντα σημαίνουσί μοι.

ΟΙ. ὦ ἄναξ Ἀπολλων, εἰ γὰρ ἐν τύχῃ γέ τῳ 80

with a short vowel precedes a word beginning with *ρ*, the syllable preceding the *ρ* becomes long, *provided the metrical ictus falls upon it*; otherwise the syllable, as in this passage, remains short. Τοῦτ' ἔστιν ἤδη τοῦργον εἰς ἐμὲ ῥέπον, C.E.R. 847. This limitation of Dawes's Canon, (which like most of his canons requires some restriction,) was communicated to the editor by his able and kind instructor, J. Tate. On this subject, see Kidd's Edition of Dawes, p. 285. Quarterly Review, vol. v. p. 225. Blomf. Prom. 1059.

ῥυσαίμην] ῥύω signifies, to draw or drag; ῥύομαι, in the middle voice, to draw to oneself; and is a term derived from war, when a man drew to himself his wounded friend out of the fight, in order to protect him; hence, to defend, to rescue.

73. καί μ' ἡμαρ] "And the day measured along with [or compared with] the time [of his departure] grieves me [to think] what he is doing." Erfurdt has illustrated the construction λυπεῖ, τί πράσσει, by the following references, *infr.* 155. ἀμφί σοι ἀζόμενος τί . . ἐξανύσεις χρέος. Aj. Fl. 794. ὅστε μ' ὠδίνειν, τί φης. Hec. 185. δειμαίνω, τί ποτ' ἀναστίνεις. See Schæfer. L. Bos. p. 580.

74. εἰκότος πέρα] *ultra quàm equum erat.* Musgr.

75. ἄπεστι] This line is considered by Porson (see Kidd) as a gloss or explanation of the preceding words, τοῦ γὰρ εἰκότος πέρα (which he ingeniously

alters from the common reading πέρα), "for he passes beyond or exceeds the reasonable time," χρόνου being understood from the preceding line. This gloss being placed in the margin, from thence crept into the text. Such also was the opinion of Bentley, which seems to be corroborated by Suidas, τοῦ καθήκοντος πέρα χρόνου, τουτέστι, τοῦ δρισθέντος, λέγεται δὲ καὶ τοῦ εἰκότος πέρα. Besides, the word καθήκω, though so common in the Greek prose writers, does not occur in any other passage of the poets except this. It may not therefore unfairly be inferred that this line is not the composition of Sophocles, but the manufacture of some scholiast or transcriber.

77. δηλοῖ] "Subjunctive. See Matth. Gr. Gr. § 527. not. 2." Erf.

79. προσστ.] All the MSS. προσστείχοντα, and so in C. C. 30. Προσστρατοπεδεύσαντες is rightly read by Schweighæus. Polyb. i. 42. Erf.

80. εἰ γὰρ ἐν τύχῃ γέ τῳ] *Ei* and *ei* γάρ, with the optative, which are said to be used in the optative sense of the Latin *utinam*, are in reality elliptical: "if he come, &c., I shall be happy," or "all will be well." So Homer, Hymn. in Merc. 309. *Ei* γὰρ ἐμοὶ τοσσὴνδε θεοὶ δύναμιν παραβείν. Hec. 824. *Ei* μοι γένοιτο φθύγγος ἐν βραχίλοισι. The Latin writers have *si* in the same sense. *Si* nunc se nobis ille aureus arbore ramus Ostendat nemore in tanto, Æn. vi. 187. *O si* angulus ille Proximus accedat, qui nunc denormat agellum, Hor. Sat. ii. 6. 8.

σωτῆρι βαίη, λαμπρὸς ὥσπερ ὄμματι.

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς. οὐ γὰρ ἂν κάρα
πολυστεφῆς ᾧδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,

85

τίν' ἡμῖν ἦκεις τοῦ Θεοῦ φήμην φέρων;

ΚΡ. ἐσθλήν. λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι

κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

Markland, Eurip. Suppl. 1145., proposed τῶς for τῷ, to correspond with ὥσπερ. Brunck calls this a most elegant emendation, and admits it into the text. But τῷ for τινί is generally used in phrases of this kind. Sept. Theb. 468. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῷ. Choeph. 132. ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινί.

81. σωτῆρι] The ancients applied the title σωτήρ even to their female deities, though the feminine form σώτειρα was in common use. Ἡγούμεθα τῆς πόλεως εἶναι τὰς σωτήρας, Pherocrates. See Pearson on the Creed, p. 72. Brunck calls σωτήρ a noun subst. "Compare Agam. 673. Philoct. 1471. Med. 360." Elmsl.

82. οὐ γὰρ ἂν] These particles may be rendered by alioquin non, "otherwise not;" and they always precede an elliptic sentence: "for he would not have come crowned with laurel, &c., if he had not been the bearer of good tidings." Σχολῇ ἂν also is used in similarly elliptic sentences. Σχολῇ σ' ἂν αἰκούς τοὺς ἐμοὺς ἐστειλάμην, Œ. R. 424.

83. πολυστεφῆς] A messenger of good tidings had his head crowned with branches of laurel or rather bay. Εὐφημίας νῦν ἴσχυ' ἐπεὶ καταστεφῇ Στεῖχονθ' ὀρώ τιν' ἄνδρα πρὸς χάριν λόγων, Trach. 178. "Theseus in Eurip. Hipp. v. 813. being informed of the death of his wife, says, τί θῆτα τοῖσδ' ἀνέστεμμαι κάρα πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν; Fabius Pictor ap. Liv. xiii. 11. Se jussum ab tempore

antistite, sicut coronatus laurea corona et oraculum adisset, et rem divinam fecisset, ita coronatum navim ascendere, nec ante deponere eum, quam Romam pervenisset." Brunck.

"παγκάρπου, perfœcundæ. A rare meaning, but defended by other compounds of πᾶν." Erf.

84. ξύμμετρος] "The Schol. well: οὐκ ἔστι, φησί, μακράν, ἀλλ' ἐγγὺς καὶ μέτρον ἔχων τοῦ ἀκούειν, διὰ τὸ πλησίον γενέσθαι." Erf.

85. ἄναξ] A prince, ὁ ἄνω ὢν, one who is above or over others. "By this name were addressed not only kings, but the sons and relations of kings and the nobility of any state. See infr. 904. Antig. 1091. Hipp. 88." Musgrave.

κήδευμα] For κηδεστῆς, relation: the abstract for the concrete: see above, v. 1. τροφή. "Eurip. Orest. 479. ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμὸν. Phœn. 298. ὦ ξυγγένεια τῶν Ἀγήνορος τέκνων. infr. 128. τυραννίδος οὕτω πεσοῦσης—for τυράννου οὕτω πεσόντος." Brunck.

86. ἦκεις . . . φέρων;] The participle ἄγων, φέρων, ἔχων, and some others, are found with verbs of motion. See Valckenaer. Phœn. 257.

87. τύχοι . . . ἐξελθόντα] Not ἐξελθεῖν. Some grammarians maintain that τυγχάνω ἐξελθὼν is precisely the same in meaning as ἐξῆλθον. But this is not true: for wherever τυγχάνω is used, there is always implied an idea of casualty or chance. See Viger. p. 246.

- ΟΙ. ἔστιν δὲ ποῖον τοῦπος; οὔτε γὰρ θρασύς,
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90
- ΚΡ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
- ΟΙ. ἐς πάντας αὖδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος, ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
- ΚΡ. λέγοιμ' ἂν οἷ ἤκουσα τοῦ θεοῦ πάρα. 95
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν, μηδ' ἀνήκεστον τρέφειν.
- ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς συμφορᾶς;
- ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν 100
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.

90. τῷ γε, &c.] "The dative here marks the cause. See Matth. Gr. Gr. § 403. c." Erf.

92. ἔτοιμος εἰπεῖν] The auxiliary verb εἰμι is frequently omitted, when ἔτοιμος is used. So Troad. 74. ἔτοιμ', ἃ βούλει, τὰπ' ἐμοῦ. Med. 612. ὡς ἔτοιμος ἀφθόνη δούναί χερσί. See also Demosth. Philipp. iii. 3. and Aj. 813.

εἴτε καὶ στείχειν ἔσω] "The complete sentence would be, εἴτε καὶ στείχειν ἔσω χρήξεις, ἔτοιμός εἰμι καὶ τοῦτο δρᾶν. Eurip. Ion. 1120. Πεπυσμέναι γὰρ, εἰ δανεῖν ἡμᾶς χρεῶν, ἥδιον ἂν δάνοιμεν, εἴθ' δρᾶν φάος; where Heath says that ἥδιον ἂν (ᾧμεν is understood." Elms.

95. "Λέγ. ἂν] I will say. See on El. 1491." Brunck.

99. τρόπος] "Modus, ratio. Aristot. Polit. 2. τίς οὖν ὁ τρόπος ἔσται διαλογῆς τῶν ψήφων; Eurip. Herc. F. 965. τίς ὁ τρόπος ξενώσεως τῆσδε;" Erf.

100. φόνῳ φόνον] The juxtaposition of these words adds considerably to the force of the passage. Orest. 32. Κάπειθ' ὁ κείνου γενόμενος φόνῳ φόνον λύσει. See also Orest. 807. Eurip. Suppl. 624. Κακὸς, πόνος, νόσος, and other words occur under the same circumstances. Κακὸν κακῶς νῦν ἔμορον

ἐκτρίψαι βίον, OE. R. 238. Πόνος πόνῳ πόνον φέρει, Aj. Fl. 866. Infr. μέλεος μελέῳ ποδὶ χηρεύων.

101. ὡς τόδ' αἷμα χειμάζον πόλιν] Mudge altered the common reading τόδ' into τήνδ', which was adopted by Brunck, but Erfurdt and Elmsley defend τόδε—"this murder" [of which I am going to speak]: "δδε is sometimes so placed, as to refer to what is subsequently mentioned. Hom. Il. ix. 527. Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε, 'Ὡς ἦν ἐν δ' ὁμῶν ἐρέω πάντεσσι φίλοισι. P. V. 622. Ἰα. Οἴκουν πόροις ἂν τήνδε δωρεὰν ἐμοί; Pr. Λέγ' ἦντιν' αἶται." Erfurdt. This usage of δδε, not unfrequent in the tragic writers, is most common in Herodotus . . . τάδε λέγουσι—they mention the following particulars. 'Ὡς—αἷμα χειμάζον is the nominative or accusative absolute. The same government occurs without ὡς: as Hec. 118. Τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν. Hermann notes: "Pronomen δδε ita spectat ad sequentia, ut proprie sit hic, quem in mente habeo. Itaque h. l. quum nominatus sit jam φόνος, ad hunc refertur: tum demum ad sequentia. Accusativorum hujusmodi constructionem explicuit Elmsleius ad

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην ;

ΚΡ. ἦν ἡμῖν, ὦ "ναξ, Λαΐός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω. 105

ΚΡ. τούτου θανόντος, νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.

ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς ; ποῦ τόδ' εὐρεθήσεται
ἵχνος παλαιᾶς δυστέκμαρτον αἰτίας ;

ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον 110
ἀλωτόν· ἐκφεύγει δὲ τὰ μελούμενον.

ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λαΐος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ ;

ΚΡ. θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν

Heracl. 693. et in addendis ad eum locum."

107. "Τιμωρεῖν τινά. Suidas v. 'Ἐπιστέλλει. The order is ἐπιστέλλει τινὰ τιμωρεῖν τοὺς αὐτοέντας. So δηλοῦν τινά, *infr.* 1287." Elmsley. Hermann, as in the text, reads τινάς, and thus notes : "Τινὰ cum Erfurdio edidit etiam Elmsleius, comparans ille v. 1287. probatque Reisigius ad Œd. Col. p. 319. At illius loci alia ratio est. Hic non ut aliquis, sed ut civitas cædem illam puniat, jubere dicitur oraculum. Itaque revocavi τινάς, quod etiam Suidæ cod. Leid. habet. Indicat eo pronomine Creon, incertum esse, qui sint illi, qui occiderint Laium."

108. ποῦ γῆς ;] Ubi terrarum ? ubi gentium ? adverbs of time, place, and quantity require a genitive. There is a somewhat singular application of this in Antig. 42 : Ποῖόν τι κινδύνευμα ; ποῦ γνώμης ποτ' εἶ ;

110. τὸ δὲ ζητούμενον] "Terence, Heaut. iv. 1. 8. Nihil tam difficile est, quin quærendo investigari possiet." Brunck. "Chæremon Stobæi, i. 9. p. 236. Heer. οὐκ ἔστιν οὐδὲν τῶν

ἐν ἀνθρώποις, ὃ τι, οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται." Erf.

112. It seems strange, and is one of the improbable circumstances in this beautiful play, that Œdipus should have succeeded to the throne of Laius, and married his widow, without having made himself acquainted with the particulars connected with the death of Laius : they were known to Jocasta ; and we are told in the play itself, v. 693., that Œdipus and Jocasta lived on the most confidential and affectionate terms. "Œdipus, however, offers an excuse for this, v. 128., and 229., and Aristotle de Art. Poët. xviii. 14. and xxv. 8." Erfurdt.

114. θεωρὸς] θεωρὸς was a person commissioned to offer sacrifice to some god, and to consult an oracle. He was always engaged and concerned in the transaction of business relative to the gods ; and thus distinguished from πρέσβυς, a person charged with civil business. In the council of the Amphictyons, the θεωρὸς was called ἱερομνήμων. Laius went to Delphi : τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν εἰ μηκέτ' εἴη. Phœn. 36.

- πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὥς ἀπεστάλη. 115
- ΟΙ. οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν ;
- ΚΡ. θνήσκουσι γάρ, πλὴν εἷς τις, ὃς φόβῳ φυγῶν,
ὣν εἶδε, πλὴν ἓν, οὐδὲν εἶχ' εἰδὼς φράσαι.
- ΟΙ. τὸ ποῖον ; ἐν γὰρ πόλλ' ἄν ἐξεύροι μαθεῖν, 120
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
- ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
- ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἄν τόλμης ἔβη ; 125
- ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαίου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
- ΟΙ. κακὸν δὲ ποῖον ἐμποδῶν, τυραννίδος
οὕτω πεσοῦσης, εἶργε τοῦτ' ἐξειδέναί ;

ἐκδημῶν] This word is distinguished from ἀποδημῶν. Ἐκδημῶν is a person who goes out of his own country : ἀποδημῶν, an absentee, or one who is living in a foreign country.

117. ὅτου τις ἐκμαθὼν] "From whom one might learn, and make use of his information." Ὅτου is governed of ἐκμαθὼν, and φτίνι in the absence of ἐκμαθὼν would have been expected with χρήσαιτο. When two verbs, or a verb and a participle governing different cases, refer equally to the same noun, the Greeks, in order to avoid an inharmonious repetition, used the noun only *once* governed by one of the verbs, and omitted with the other. See R. P. Med. 724. and Matthiæ Gr. Gr. § 556.

120. ἐν γὰρ . . .] The order is — μαθεῖν γὰρ ἐν ἐξεύροι ἄν πολλά. "The ascertaining of one fact may be the means of discovering many." Erf. observes that "εὐρίσκω often signifies not so much *excogitare* as *rationem invenire, qua fieri aliquid possit*. Lucian.

Parasit. t. ii. p. 860. εἰροῖς εἰπεῖν. Plutarch. Præc. Reipubl. gerendæ, p. 798. F. (ἡτῶν δὲ παύσασθαι καὶ δεόμενος μεταβολῆς καὶ ἡσυχίας, εἶρε καταθέσθαι τὴν δύναμιν."

122. ἔφασκε] "He used to say" — he was in the habit of saying. See above, v. 36.

125. ἐπράσσετ' ἐνθένδ'] "Unless he had been tampered with, or acted upon, by money from this country." "Translate, *pecunia hinc transactum esset*, i. e. *nisi hinc, ex hac regione, pecunia esset subornatus*." Erf.

ἐς τόδ' ἄν τόλμης] This expression is elliptical : supply μέρος with L. Bos. Τόδε τόλμης is nearly the same in meaning as τήνδε τόλμην.

128. τυραννίδος οὕτω πεσοῦσης] "When royalty had thus fallen." Here is the abstract put for the concrete : τυράννου οὕτω πεσόντος. Æsch. P. V. 232. ἔνεστι γὰρ πῶς τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοις μὴ πεποιθέναί. See above, v. 85.

ΚΡ. ἡ ποικιλωδὸς Σφίγξ τὰ πρὸς ποσὶ σκοπεῖν 130
μεθέντας ἡμᾶς τὰφανῇ, προσήγετο.

ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ,
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν·
ὥστ' ἐνδίκως ὄψεσθε καὶ με σύμμαχον, 135

γῇ τῇδε τιμωροῦντα, τῷ θεῷ δ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπαιτέρω φίλων,
ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανών, τάχ' ἂν
καὶ μ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι. 140

κείνῳ προσαρκῶν οὖν, ἐμαυτὸν ὠφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν, βάθρων
ἵστασθε, τούσδ' ἄραντες ἰκτῆρας κλάδους·
ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζετω,
ὡς πᾶν ἐμοῦ δράσοντος. ἡ γὰρ εὐτυχεῖς 145
σὺν τῷ θεῷ φανούμεθ', ἡ πεπτωκότες.

ΙΕ. ὦ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν, ὧν ὃδ' ἐξαγγέλλεται.

138. αὐτὸς αὐτοῦ] Αὐτοῦ is here governed by ὑπὲρ in the preceding line. "Ἀποσκεδῶ. Attic. futur. for ἀποσκεδάσω. See on Ran. 298." Brunck.

139. τάχ' ἂν καὶ μ' ἂν] On the subject of the double ἂν, Hermann, Viger. p. 644. remarks that ἂν seems to be repeated in the same sentence, if the one belongs to the verb, and the other to another word which may be taken doubtingly. In this passage he says the former ἂν refers to the verb θέλοι, the latter to καὶ με; "hic poterit insidias struere fortasse etiam mihi." So also infr. v. 340. Τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἐπὶ κλύων; τοιαῦτ' ἂν κλύων must be taken together; "quis non irascatur, si forte talia audierit?" See Matthiae Gr. Gr. § 599.

142. "Βάθρων ἵστασθε] I. e. ἀπὸ βάθρων. Antig. 418. (ἀπὸ) χθονὸς

αἰέρας. Oppian. Cyneg. iv. 186. αἰρόμενος χθονός." Erf. "They were sitting at the altar in the manner of suppliants. See C. C. 1158." Brunck.

144. Κάδμου λαὸν] The governors of the land of Cadmus: the senate: the same are designated as Χώρας ἀνακτες, infr. 904.

145. ὡς πᾶν ἐμοῦ δράσοντος] This is an instance of the genitive absolute with ὡς. The particle ὡς implies certainty.

146. σὺν τῷ θεῷ] "With the help of the god," sc. Apollo. The words σὺν θεῷ and θεοῖς frequently occur in the tragic and other Greek writers, joined to a verb future. See Med. 625. and 798. and Matth. Gr. Gr. § 577.

148. ὅδ'] Ὅδε here refers to Creon. The object of these suppliants was to ascertain from Œdipus what response

Φοῖβος, δ', ὁ πέμψας τάσδε μαντείας, ἅμα
σωτήρ θ' ἵκοιτο, καὶ νόσου παυστήριος.

149

ΧΟ.

ᾠ Διὸς ἀδυσπῆς φάτι, τίς ποτε τᾷς πολυχρύσου στ. ἀ.

Πυθῶνος ἀγλαὰς ἔβας

Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,
ἱήϊε Δάλιε Παιάν,

ἄμφι σοὶ ἀζόμενος, τί μοι ἦ νέον,

155

ἢ περιτελλομέναις ὥραις πάλιν

ἐξανύσεις χρέος.

εἰπέ μοι, ὦ χρυσέας τέκνον' ἐλπίδος, ἄμβροτε φάμα.

πρῶτά σε κεκλόμενος, δύγατερ Διός, ἄμβροτ' Ἀθάνα,

[ἀντιστ. ἀ.

of an oracle or other means could produce any alleviation to the pestilence; and Creon had announced to them the particular mode to be adopted.

151. "ᾠ Διὸς — φάτι] *Æschyl. Eumen. 19. Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. Add Virgil. *Æn.* iii. 251."* Musgr.

τίς ποτε] "With what possible meaning?" Thus we say, What *ever* could he mean?

πολυχρύσου] Delphi is called *πολύχρυσος* from the number of offerings presented to it. See an account of some of these given by Gyges and Croesus, and described by Herodotus, *Clio* § 53. and Pindar, *Pyth.* vi. 8. It is also to be remembered that in the temple at Delphi were kept the treasures of several states. Herodotus mentions *θησαυροὺς τῶν Κορινθίων*.

153. *ἐκτέταμαι*] I am stretched out, or on the rack: "I am racked in my fearful mind." "Properly said of the dead, as Gataker observed." Erf. See *R. P. Med.* 585.

πάλλων] the active voice is here used where the middle *παλλόμενος* would be more proper. See *R. P. Orest.* 316. The scholiast reads *πολλῶ* for *πάλλων*.

154. ἱήϊε Δ. Π.] "Brunck and

Erf. made these words parenthetical. I do not. What he called before *Διὸς φάτι*, he now calls by the name of Apollo." Herm.

ἀζόμενος] "Gl. *εὐλαβούμενος, φοβούμενος*. Homer. *Il.* *Æ.* 261. *ἄζετο γάρ, μὴ Νυκτὶ Δοῇ ἀποθύμια ἔρδοι.*" Brunck.

155. τί μοι ἦ νέον] "What new event thou wilt accomplish, or one recurring (*πάλιν*) after revolving years." The event about which the chorus is anxious, is one that may have never occurred before, or one which may. Tac. *Hist.* i. 2. *Jam vero Italia novis cladibus, vel post longam seculorum seriem repetitis, afflicta.*

158. *χρυσέας*] This word is here scanned as a spondee. In Homer, *Il.* A. 15. the two concluding syllables of *χρυσέφ* form in scanning only one short syllable: *χρυσέφ ἀνὰ σκήπτρῳ*.

ἄμβροτε φάμα] Immortal response, i. e. an oracle or response sent from an immortal.

159. *κεκλόμενος*] Al. *κεκλομένης*: the dative case agreeing with *μοι* after *προφήτητέ*, v. 163. Seidler, Eurip. *Troad.* 117. p. 16. thinks that *κεκλόμενος* is the true reading; and Erfurdt (edit. 1823.) has adopted it into the text on the suggestion of Hermann.

γαιάοχόν τ' ἀδελφεῶν 160
 Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
 καὶ Φοῖβον ἑκαβόλον, ἰὼ
 τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
 εἴ ποτε καὶ προτέρας ἄτας ὕπερ
 ὀρнуμένας πόλει 165
 ἠνύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.
 ὦ πόποι, ἀνάριθμα γὰρ φέρω στροφῇ β'.

160. γαιάοχόν τ'] This epithet is applied to Jupiter, Neptune, and to Mercury, as well as to Diana. See Sept. Theb. 298. Æsch. Suppl. 795.

161. ἃ κυκλόεντ'] "Who sits on a splendid circular throne or pediment in the forum." Diana had a temple in the forum at Thebes dedicated to her, where her statue represented her in a sitting posture on a circular pediment or base.

εὐκλέα] "The common reading εὐκλεᾶ is wrong. Both forms are correct; but the latter is here inadmissible by the law of the metre. See Eustath. p. 1516. The Scholiast thinks that Εὐκλεα is the nominative for Εὐκλεία, under which name Diana was worshipped among the Boeotians and their neighbours the Platæans. See Plutarch. in Aristid. p. 317." Brunck. "Recte," says Hermann, "Sophocles epicam, sive mavis lyricam formam ut in chori carmine posuit, in quo εὐκλεᾶ pedestre et vulgare fuisset."

θάσσει] Θάσσω, though generally intransitive, takes an accusative of the place occupied or seated upon. "Α θέτιδος δάπεδον καὶ ἀνάκτορα θάσσει, Androm. 117. See also Iph. T. 278. Troad. 138. Herc. F. 1205.

162. ἑκαβόλον] Dor. for ἐκηβόλον, a Homeric word: ἐκατηβελέτης also occurs in Homer.

164. εἴ ποτε καὶ προτέρας] The order is, εἴ ποτε καὶ προτέρας ἄτας ὀρнуμένας ὑπὲρ πόλει. . . "if ever, when former disaster rushed over, or threatened, the state."

Ἄρτεμιν] H. l. quod attinet, as 189. and περὶ v. 94. Æschyl. S. Th. 425. τρέμω δ' αἱματηφόρους μόρους ὑπὲρ φίλων ὀλομένων ιδέσθαι." Erf.

166. ἠνύσατ' ἐκτοπίαν] "You effected the expulsion of calamity." Here ἐκτοπίαν expresses the effect produced upon φλόγα. After a verb active, an accusative frequently follows of the object; and an adjective, as here, or a participle agreeing with it, to denote the change which that action produces in its nature or qualities. Phœn. 446. Μᾶτερ, διαλλάξασαν ὁμογενεῖς φίλους, "having reconciled relations [so as to make them] friends." So Virg. Æn. i. 69. Incute vim ventis submersasque obrue classes. In English we have the same idiom: "to strike a man dead." On this subject see Bentley's Epistle to Mill. p. 18. Toup, Emend. Suid. iii. p. 320. Hemsterh. ad Aristoph. Plut. p. 4.

167. ὦ πόποι] "O Dii. Lycophron v. 943. has the nominative of this word: τοιγὰρ πόποι φύξηλιν ἠνδρῶσαν σπόρον. Plutarch, vol. ii. p. 22. Δρύορες δὲ πόπους τοὺς δαίμονας [καλοῦσιν]." Musgrave. Πόποι does not occur in Euripides, but frequently in Homer and Æschylus. Od. A. 32. ὦ πόποι, οἶον δὴ νῦν θεοὺς βροτοὶ αἰτιώωνται. On this passage the Scholiast observes: ὦ πόποι, ὦ παπαί. ἐστὶ δὲ ἐπὶ ῥῆμα σχετλιασμοῦ δηλωτικόν—"it is an adverb expressive of indignation;" and also of alarm, sorrow, and astonishment: but in this latter sense it is written ποποῖ.

πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἐνι
φροντίδος ἔγχος, 170

ὧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα
κλυτᾶς χθονὸς αὔξεται, οὔτε τόκοισιν
ιητῶν

καμάτων ἀνέχουσι γυναῖκες·
ἄλλον δ' ἂν ἄλλω 175
προσίδοις, ἅπερ εὐπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον
ἀκτὰν πρὸς ἐσπέρου θεοῦ·

169. οὐδ' ἐνι φροντίδος] Οὐδὲ νῶ is the reading of Suidas and the scholiast, and adopted by Elmsley. The reading of all the MSS. and copies is οὐδ' ἐνι φροντίδος ἔγχος. Νῶ for νόφ however is a contraction, as Erfurdt remarks, scarcely found in the choral odes. Hermann calls this an Iambic line, except that it has an anapaest in the 5th place.

171. οὔτε γὰρ ἔκγονα] "P. Victorius compares the words of Pacuvius in Nonius: *Nec grandiri frugum fetum posse, nec mitescere*. It was formerly believed that the gods when angry with men for some gross acts of impiety, injured the productions of the earth, and destroyed the offspring of animals, till they were appeased by atonement for the guilt." Brunk.

173. ιητῶν] Mournful, is derived from the ejaculation ιη, or because women in child-birth ἰᾶσι φωνάς, shriek out. See Hesych. in voc. ιητῶν καμάτων. Eurip. Phoeniss. 1046. ἰάλεμον ἐστέναζον οἴκοις ἰήζον βοά, ἰήζον μέλος.

174. ἀνέχουσι] Ἄνεσιν ἔχουσιν Hesych. "have respite or deliverance from" — or understand ἑαυτοὺς, and translate, "support themselves under." See above, v. 26. "With καμάτων, ἀπὸ is understood: οὐκ ἀνέχουσιν ἀπὸ ιητῶν καμάτων: non resurgunt iterum a Lucinae doloribus. Synes. Epist. 98. ἀπὸ

τῆς κλίνης σοὶ γέγραφα, μόλις ἀνεχόμενος εἰς διασκευήν." Musgrave. "Arrian. de Rebus Hispan. c. 32. τῆς μάχης οὐκ ἀνασχών. de Reb. Pun. c. 75. ἀνασχεῖν τοῦ πολέμου. ibid. 136. ἀνέσχευ ἡ βουλή τοῦ συνοικισμού." Erf.

175. ἄλλον ἄλλω] "I. e. ἄλλον ἐπ' ἄλλω, *aliū super aliū*. Eurip. Troad. 1323. ἄλλω δ' ἄλλο φροῦδον. Vid. Matthiæ Gr. Gr. § 400. g." Erf.

176. ἅπερ] Eurip. Hippol. 840. Ὅρνις γὰρ ὥς τις ἐκ χειρῶν ἀφαντος εἰ Πήδημ' ἐς Αἰδου κραιπνὸν ὁρμήσασά μοι.

177. κρεῖσσον ἀμαιμακέτου πυρὸς] The same image is expressed by Euripides in relation to the violence of sailors, which here denotes the rapidity with which those afflicted with the plague hurried to the shades: ναυτική τ' ἀναρχία κρείσσω πυρός. Hec. 605. Ἀμαιμάκετος, δ' πάνυ μέγας, ἄγαν μακρός: from μάκος is derived μάκετος, and with the reduplication μα, and the insertion of the iota μαιμάκετος, and with the intensive α, ἀμαιμάκετος. This is Damm's derivation. To this it may be urged as an objection that the antepenult of ἀμαιμάκετος is short, whereas it would be long if derived from μάκος. A more probable derivation is from μαιμάω, cum impetu feror in aliquid, and α intensive: it then would signify, rushing very violently, violent, irresistible.

178. ἀκτὰν] From ἄγω, frango; so

ὧν πόλις ἀνάριβμος ὅλλυται· ἀντιστρ. β'.
 νηλέα δὲ γένεθλα πρὸς πέδῳ θανατηφόρῳ 180
 κεῖται ἀνοίκτως·
 ἐν δ' ἄλοχοι, πολιαί τ' ἐπὶ ματέρες,
 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι
 λυγρῶν πόνων 185
 ἰκτῆρες ἐπιστενάχουσιν.
 παιὰν δὲ λάμπει
 στονόεσσά τε γῆρυς ὄμαυλος·
 ὧν ὕπερ, ὧ χρυσέα θύγατερ Διὸς,
 εὐῶπα πέμψον ἀλκάν· 190
 Ἄρεά τε τὸν μαλερόν, στροφὴ γ'.

αἰγιαλός, from the same: that on which the sea breaks: ἀκτὴ is a rugged or rocky shore.

ἐσπέρου] Ἑσπερος is generally used as a substantive, though here it is an adjective, signifying western, evening, dark, gloomy. Æschylus, P. V. 356. has Ἑσπερος an adj. Τείρουσ' Ἀτλαντος, ὃς πρὸς Ἑσπερούς τόπους ἔστηκε. "I know no one who thus denominates Pluto. We find Πόρεν' Ἀχέροντος ἀκτὰν παρ' εὐσκίον in Pindar, Pyth. xi. stroph. 2. See also Antig. 806, 807." Musgr.

179. ὧν πόλις] Translate: "in whom the state suffers an unnumbered or incalculable loss." "So Electra, 227. ἀνάριβμος ὧδε θρήνων. In the same manner Trach. 247. should probably be read ἡμερῶν ἀνάριβμος." Erfurdt.

180. νηλέα] "Neut. plur. for an adverb. Gl. νηλέως. νηλέα δὲ καὶ ἀνοίκτως ἐκ παραλλήλου." Brunck. "It is not for an adverb, but should be taken with γένεθλα." Herm.

184. ἀκτὰν παρὰ βώμιον] "Ad altarium gradus. Ἀκτὴ is eminentia, ἐξοχή, as the Scholiast explains. So Æschyl. Choëph. 718. ἀκτὴ χάματος, sepulchri tumulus. Ald. and some MSS. ἀκτὰν παραβώμιον." Erf.

187. παιὰν δὲ λάμπει] Here a verb

of sight is joined with a noun of hearing, and the object heard is thereby described more strongly as being heard. For, Segnius irritant animos demissa per aures Quam quæ sunt oculis subjecta fidelibus, Hor. A. P. 180. There is a similar instance below: Ἐλαμψε γὰρ τοῦ νιφόμεντος Ἀρτίως φανεῖσα φάσμα Παρνασοῦ, and Sept. Theb. 99. Κτύπον δέδορκα πάταγος οὐχ ἐνδὸς δορός. "So λαμπρὰ φωνή, clara vox, in Polluc. lib. ii. sect. 116. Plutarchus de Virtute Mulier. ὡς δὲ εἶδε πεπωκότα, λαμπρὸν ἀνωλόλυξε, vol. ii. p. 285." Musgr. "Bacchylides (ap. Stobæum Serm. liii. and Plutarch. Numa. p. 158.) v. 12. παιδικοὶ δ' ὄμνοι φλέγονται." Erf.

188. ὄμαυλος] Gl. συμμιγής. Brunck.

189. χρυσέα] This word is to be scanned as a spondee. See above v. 158.

190. εὐῶπα] is here the accusative from εὐῶψ, agreeing with ἀλκάν, not the vocative from εὐώπης, agreeing with θύγατερ, as Brunck contends: because εὐώπης could scarcely be joined to a feminine noun, and the fem. form εὐώπης occurs, as also the masc. εὐώπης; εὐῶψ is ὁ καὶ ἡ. Antig. 530. τέγγουσ' εὐῶπα παρειάν.

191. Ἄρεά] Mars, sc. the plague,

ὃς νῦν ἄχαλκος ἀσπίδων
 φλέγει με περιβόητος ἀντιάζων,
 παλίσσυτον δράμημα νωτίσαι πάτρας
 ἄπουρον, εἴτ' ἐς μέγαν
 θάλαμον Ἀμφιτρίτας,
 εἴτ' ἐς τὸν ἀπόξενον ὄρμον
 Θρήκιον κλύδωνα·
 τέλει γὰρ εἴ τι νῦξ ἀφῆ,

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which is denominated above v. 27. δ πυρφόρος θεός. Ἄρη is the accusative after νωτίσαι.

192. ἄχαλκος ἀσπίδων] "Hic est Atticus idiotismus, in quo, pro adjectivo voculam ἄνευ si substituas, sensus evadit simillimus." "Hujus generis alia nonnulla sunt apud Euripidem; sed apud Sophoclem longe plura." Valckenaer. Phoen. 328. Ἄπελος φάρων λευκῶν. Hipp. 147. ἀνέρος ἀθύτων πελάνων. Eur. Electr. 310. Ἀνέοτος Ιερῶν. C. C. 786. κακῶν ἄνατος. Aj. Fl. 321. Ἀψόφητος ὀξέων κωκυμάτων. Soph. Electr. 1002. Ἄλυπος ἔτης. Brunck and Elmsley.

193. περιβόητος] Active, as v. 880. ἄψαυστος, v. 962. It means then περιβοῶν. Antipater, Anthol. p. 62. Ἀμμων, ἀμφιβόητος ὄφης. Muson. Scholiast: περὶ δὲ ἕκαστος βοᾷ, which explanation Passow thinks the true one. Erf. Perhaps ἀντιάζω. Alta voce precor in fugam vertas. Herm.

194. νωτίσαι] Brunck after the Scholiast understands ὃς before νωτίσαι, but νωτίσαι is really governed by πέμψον. v. 190.

πάτρας ἄπουρον] Gl. τῆς πατρίδος τῆς ἐμῆς δηλαδὴ μακράν. "Ἄπουρος is the same as ἐξόριος, extorris. The root is the Ionic οὔρος, whence τηλουρός." Musgr.

195. μέγαν θάλαμον] Amphitrite was the fabled wife of Oceanus. The bed of Amphitrite may mean the Ægean or Mediterranean sea, as contradistinguished from the Πόντος or Euxine sea: though Musgrave understands it

to be the Atlantic, "as well because no other was equally deserving of mention on account of its magnitude; as because it was at the greatest distance from the Greeks of all the seas which were then known, and therefore best adapted as a place of banishment for the plague." The Scholiast says, θάλαμος Ἀμφιτρίτης — ἦγουν ἐνθα αἱ Συμπληγάδες πέτραι εἰσὶν. A similar distinction prevails, Hipp. 3. Ὅσοι τε Πόντου τερμόνων τ' Ἀτλαντικῶν Ναίουσιν εἰσω. In his note on this latter passage Dr. Monk denies that Πόντος is properly explained by Musgrave after the Scholiast as meaning the Euxine sea.

197 ἀπόξενον] Referring to the Pontus, called Εὔξεινος, κατ' ἀντίφρασιν; either from the dangers attending the navigation of it, or from the cruelty of the nations which dwelt along its coasts.

199. τέλει γὰρ εἴ] Translate "if the night leave any thing at its close, this the day assails." Elmsley says that "τέλει means τελέως, ἀτέχως, omnino, absolutè." But there is no necessity to take τέλει in any other than its ordinary acceptance. The chorus is describing the dreadful effects of the plague, and says, if any thing or being escapes its attacks during the night, it is sure to be assailed by it in the day, and thus it is explained by the Scholiast: εἴ τι ἢ νύξ ἀγαθὸν καταλείπεται, τοῦτο ἐν ἡμέρᾳ ἀναιρεῖται. Herm. coincides with Erfurdt, who notes that ἔπ' belongs to ἔρχεται.

τοῦτ' ἔπ' ἡμαρ ἔρχεται· 200
 τὸν, ὃ τᾶν πυρφόρων
 ἀστραπαῖν κράτη
 νέμων πάτερ, ὑπὸ σῶ φθίσον κεραυνῶ.
 Λύκει' ἀναξ, τά τε σὰ ἀντιστρ. γ'.
 χρυσοστρόφων ἀπ' ἀγκυλῶν 205
 βέλεια θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι
 ἄρωγὰ προσταθέντα, τάς τε πυρφόρους
 Ἀρτέμιδος αἴγλας, ξὺν αἷς
 Λύκι' ὄρεα διάσσει·
 τὸν χρυσομίτραν τε κικλήσκω, 210
 τᾷσδ' ἐπώνυμον γᾶς,

201. τὸν, ὃ] The lines in the strophe and antistrophe here do not metrically agree. Hermann would read and arrange them in the following manner: Stroph. τὸν, ὃ τᾶν πυρφόρων Ἀστραπαῖν κράτη νέμων, Ζεῦ Πάτερ, ὑπὸ τεῶ φθίσον κεραυνῶ. Antistr. Πελασθῆναι φλέγοντ' . . . ἀγλαῶπι πύκκα Ἐπὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

204. Λύκει'] Apollo was called Λύκειος, either because he was more particularly worshipped in Lycia (viz. at Patara, whence his appellation Patareus in Horace), or because he slew wolves, and thereby proved a deliverer. In this sense the term is used, Sept. Theb. 133. Καὶ σὺ, Λύκει' ἀναξ, Λύκειος γενοῦ. Or most probably from λύκη, diluculum, from whence is derived the Latin *lux*. See Dr. Blomfield's able note, Sept. Theb. 133.

205. ἀγκυλῶν] Genitiv. plur. of ἀγκύλη. Gloss. in membr. τὰ νευρὰ λέγει. Brunck.

206. ἀδάματ'] Ἀδάμαστ', which is the reading of nearly all the MSS., destroys the metre. Elmsley contends that ἀδάματος, and not ἀδάμαστος, is the form always used by the tragic writers. Ἀδάμαστος occurs in Homer, Il. I. 158. See Blomf. Sept. Theb. 219. and Hermann, Obas. Crit. p. 57.

ἐνδατεῖσθαι] “Ενδατεῖσθαι, in this passage, seems to signify, to mention, or celebrate.” Elmsl. Translate: “I wish that I could celebrate thy invincible arrows, set forth from thy gold-entwined strings, as our assistants.”

207. ἀρωγὰ προσταθέντα] I. e. in one word προστατήρια. Erf.

208. Musgrave has the following learned note: “Αἴγλας. Vide Spanhem. ad Callim. H. in Dian. v. 11. ubi Dea facem utraque manu gestans ex veteri nummo exhibetur. Διπύρους ἀνέχουσα λαμπάδας depingitur Aristoph. Ran. 1406. —Λύκει' ὄρεα διάσσει. Hujus fabulæ origo quæ fuerit, ex simili de Baccho fabula conjicere licet. Auctor est Scholiastes ad Eurip. Phœn. 237. spontaneum ignem in quodam Parnassi vertice vulgo visum esse, non dissimilem forte iis quibus Castoris et Pollucis nomen tribuit Antiquitas. Hoc arripiens Euripides, Ion. 725. Bacchum fugit noctu in eo loco tripudiare, tædam utraque manu gestantem.”

209. Λύκει'] The Lycian mountains; not the Lyceum, a mountain in Arcadia.

210. χρυσομίτραν] He is described also by Lucian as *μίτρα* — ἀναδεδεμένος τὴν κόμην, in Dialog. Jovis et Junonis, vol. i. p. 247. Musgr.

οἰνώπα Βάκχον εὖιον,
Μαινάδων ὁμόστολον,
πελασθῆναι φλέγοντ'
ἀγλαῶπι σὺν

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πέυκα 'πὶ τὸν ἀπότιμον ἐν Θεοῖς Θεόν.

ΟΙ. Αἰτεῖς· ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι, τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἃ γὰρ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ, 220
ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν
ἵχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,
ὕμιν προφωνῶ πᾶσι Καδμείοις τάδε.
ὅστις πόθ' ὑμῶν Λαῖον τὸν Λαβδάκου 225

216. ἀπότιμον] The same as ἄτιμον, (Hesych.) dishonoured; not receiving the honours paid to the gods. The scholiast adds: *θεῶν γὰρ ἐστὶ τὸ εὐεργετεῖν τοὺς ἀνθρώπους.*

218. τῇ νόσῳ θ' ὑπηρετεῖν] To minister to the disease. So Shakspeare, *Macbeth*, act v. sc. iii. "Canst thou not minister to a mind diseased?" Musgrave renders τῇ νόσῳ ὑπηρετεῖν, by "ea facere, quæ morbi natura et ratio exigit." Eurip. *Autol.* fr. iii. 7. *ἐξυπηρετεῖν τύχαις.*

219. κἀνακούφισιν] For καὶ ἀνακούφισιν. The verb ἀνακούφισω, "to raise lightly or gently up," occurs v. 23. supra, and twice in Euripides, viz. *Orest.* 212. and *Hippol.* 139.

222. μὴ οὐκ] μὴ οὐκ coalesce into one syllable. See above, v. 13. "Gloss: ἐπεὶ οὐκ ἔχω τι σημεῖον." Brunck. "Immo," says Erfurdt, "nisi aliquod haberem indicium." And he notes thus in the Addenda: "Hermannus in Museo ant. Stud. verba οὐ γὰρ — σύμβολον, quæ ad omnem, quæ præcedit, Œdipi orationem spectant, aptissime vertit: parum ipse investigando proficerem, nisi

aliquid indicii reperirem. Particulas enim μὴ οὐ cum participio ita jungunt Græci, ut incertum relinquatur, utrum res aliqua non sit; quod ipsum ut certum sumitur, ubi solum μὴ et participium conjuncta sunt."

σύμβολον] A mark or sign by which a person is known; in the same sense is σῆμα, Hom. *Il.* Z. 168. Here it signifies a hint.

223. ἀστὸς] Elmsley here reads αὐτὸς contrary to the authority of all MSS. and in p. xxviii. of the preface to his third edition of this play, he says, "Mirari se ait Hermannus, quod ἀστὸς in αὐτὸς mutarim. Hoc habet Laur. B. a prima manu." But little seems to be gained by the alteration: the common reading is therefore here retained.

εἰς ἀστοὺς τελῶ] "I.e. εἰς ἀστῶν τέλος (rank) ἔρχομαι. See Ruhnck. ad Timæum, p. 251." Erfurdt. Τελῶ signifies to pay (tribute), and therefore to be ranked among the citizens. In the same sense it is used *infr.* 234. and Hom. *Il.* A. 156.

225. Λαῖον . . κἀνοῖδεν] This idiom

κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο,
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
 κεί μὲν φοβεῖται, τοῦπίκλημ' ὑπεξελών
 αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
 ἄστεργές οὐδέν· γῆς δ' ἄπεισιν ἀβλαβής. 230
 εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονός,
 τὸν αὐτόχειρα μὴ σιωπάτω· τὸ γὰρ
 κέρδος τελῶ ἔγώ, χῆ χάρις προσκίσεται.
 εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
 δείσας ἀπάσῃ τοῦπος ἢ χαῦτοῦ τόδε, 235

does not occur in Latin and English, where in both languages we should expect *δοῖς κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο*. The peculiarity is this: after verbs of knowing, describing, speaking of, &c., an accusative is subjoined, *descriptive of*, or *concerning*, the person or thing alluded to; where we should place the same word in the subsequent sentence in such case as the construction would admit. So Hom. Il. Z. 479. *Καί ποτέ τις εἴποι, πατρὸς δ' ὄγε πολλὸν ἄμεινον, Ἐκ πολέμου ἀνιόντα*. Plautus has imitated this idiom, Rud. ii. 3. 59. *Eam veretur, ne perierit*. See Mus. Crit. p. 532. and Dawes Misc. Crit. 149.

228. *κεί μὲν φοβεῖται*] The order, according to Elmsley, is this: *Κεί μὲν φοβεῖται* (*σημαινέτω*, also supplied by Brunck] *αὐτὸς καθ' αὐτοῦ, τοῦπίκλημ' ὑπεξελών*. "And though he fears the consequences, let him give the information against himself, thereby averting the consequences of the charge." Erfurdt and Hermann reject this interpretation; the former rendering it "*si metuat* (sc. *πάντα σημαίνειν ἐμοί*) *interversa suimet ipsius delatione*, i. e. *qui alium non potuerit, quam se ipsum deferre*; the latter, "*Si metuit, si ei contra se ipsum promendum est indicium*," and adds, that *ὑπεξαίρω* is properly, *condita promere*. The pas-

sage may be connected with the preceding without the necessity of supposing any ellipse: "I recommend every one to give me information, even though he should be afraid to do so, through a wish of suppressing the charge against himself;" or after *αὐτὸς καθ' αὐτοῦ*, we may understand *οὐ καλῶς ταρβεῖ*, which is expressed Trach. 457.

230. *ἄπεισιν*] Abibit, he *shall* depart; *εἰμι* and its compounds have a *present* form, but a *future* meaning; so *ἤκω* has a *present imperfect* form, and a *perfect* meaning. "*ἄπεισιν*, gloss. *ἀπελεύσεται*." Brunck.

231. *ἄλλον*] The reading of all the MSS. is altered by Elmsley to *ἄλλος*, for no sufficient reason, as Erfurdt thinks; but if we examine the context, we shall be induced to think that Elmsley has done justice in this instance; for Œdipus having issued the proclamation, as far as regarded the Thebans, then proceeds to foreigners, and says, "and if any other belonging to another land knows the assassin, let him not be silent." The common reading, however, makes very good sense.

233. *τελῶ*] The Attic future. *τελέω*, f. *τελέσω*, Ion. *τελέω*, Attic. *τελῶ*. For an account of Attic futures, see Dawes, Misc. Crit. p. 117. edit. Kidd.

ἀ' κ τῶνδε δράσω, ταῦτα χρή κλύειν ἐμοῦ.
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινά,
 μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
 κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν
 ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος

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236. ἀ' κ τῶνδε] Sc. ἀ' ἐκ τῶνδε, what I shall do *after*, or in consequence of this; ἐκ, in the sense of *after*, is frequently used. Hec. 55. Φεῦ δ' μήτερ, ἧτις ἐκ τυραννικῶν δόμων, *after* [having lived in] a royal palace. The Latins use *ex* in the same sense. See Donat. Terence Andr. i. 1. 10. Brunck says: "ἐκ τῶνδε, μετὰ ταῦτα, dehinc, postea, a usage very frequent in Sophocles. So Alciphron Epist. 33. ἐκ τοσαύτης συνηθείας, *after* so great an intimacy."

237. τὸν ἄνδρ' ἀπαυδῶ] There are many passages which contain similar excommunications. Orest. 46. Μῆθ' ἡμῖς στέγαις, Μῆ πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινά. Choëph. 285. Καὶ τοῖς τοιοῦτοις οὔτε κρατῆρος μέρος εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιθός, Βωμῶν τ' ἀπείργειν οὐχ ὀρωμένην πατρὸς Μῆνιν δέχεσθαι δ', οὔτε συλλύειν τινά. Πάντων δ' ἄτιμον κῆφίλον θνήσκειν χρόνῳ Κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ. The Druids had a similar mode of excommunication, as we learn from Cæsar, Bell. Gall. vi. 12. Si quis aut privatus aut publicus eorum [sc. Druidarum] decretis non steterit, sacrificiis interdicunt. Hæc poena apud eos est gravissima. Quibus ita est interdictum, ii numero impiorum et sceleratorum habentur: iis omnes decedunt; aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur. See also the curse imprecated upon those who should cultivate the Crissæan plain after it had

been consecrated. Æschines against Ctesiphon, § 36. "The construction is: ἀπαυδῶ μήτ' εἰσδέχεσθαι τινά τῆσδε γῆς — τὸν ἄνδρα τοῦτον." Erf.

γῆς τῆσδε] This word is strictly in the possessive case, "I forbid any one of or belonging to this land, of which I possess the authority and throne, to receive into his house, or address this man" (sc. the assassin of Laius).

241. χέρνιβας νέμειν] "Athenæus, lib. ix. p. 409. tells us what is the meaning of χέρνιβας νέμειν. His words are the following: "Ἔστι δὲ χερνίψ ὕδωρ, εἰς δ' ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν· καὶ τοῦτῳ περιβραίνοντες τοὺς παρόντας ἡγνίζον." Brunck.

242. ὠθεῖν] "This word is governed by κελεύω, which is contained in ἀπαυδῶ. See Eurip. Orest. 514. 898. Phœn. 1224." Elmsley. "Sometimes an infinitive requires a word to be supplied which is the opposite to the preceding one, as Herod. vii. 104. ὁ νόμος . . . ἀνάγει τωτὸ ἀεὶ, οὐκ ἐὼν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι — sc. κελεύων, the contrary to οὐκ ἐὼν, as Cicero, Fin. ii. 21. 68." Matthiæ's Gr. Gr. § 534.

ὡς μιάσματος] Ὡς is found not only with the genitive, but with the nom. and acc. absolute, in the sense of the Latin, tanquam, ut, quippe, quia, utpote, &c. "as if," "on the ground that," "because," "since." See above, v. 101. and Viger. p. 459. Ed. Glasg. 1813.

τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν Θεοῦ
 μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι 245
 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω.
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
 εἰς ὧν λέληθεν, εἴτε πλειόνων μέτα,
 κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.
 ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος 250
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότης,
 παθεῖν, ἅπερ τοῖσδ' ἀρτίως ἡρασάμην.
 ὑμῖν δὲ ταῦτα πάντ' ἐπισκῆπτω τελεῖν,
 ὑπὲρ τ' ἐμαυτοῦ, τοῦ Θεοῦ τε, τῇσδὲ τε
 γῆς, ὧδ' ἀκάρπῳς κἀθέως ἐφθαρμένης. 255
 οὐδ', εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,
 ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι,

249. κακὸν κακῶς] See above, v. 100.
 νιν ἄμορον] Brunck's reading ἄμοι-
 ρον, which is also found in Suidas, as
 also ἄμμορον, are equally objectionable,
 the former making an anapaest in the
 3d, and the latter in the 4th place.
 R. P. proposed ἄμορον, which is adopted
 by Erfurdt and Elmsley. Burton had
 recommended the omission of νιν, and
 then would retain ἄμοιρον, on which
 Porson remarks "that νιν is here so
 elegantly added, that he would prefer the
 application of any other remedy rather
 than expunge it." Suppl. Præf. p. 158.
 Priestley's Edition of Euripides. The
 same repetition of νιν occurs Trach.
 287. Αὐτὸν δ' ἐκείνον, εἴτ' ἂν ἀγνὰ
 δύματα Πέξη πατρώφ' Ζηνὶ τῆς ἀλώσεως,
 φρόνει νιν ὡς ἥξοντα. Both ἄμορος and
 ἄμοιρος are used by Euripides. See
 Phoen. 619. and Med. 1392. "Ἐκ-
 τρίψαι, ad finem usque conterere."
 Musgr.

251. γένοιτ' ἐμοῦ συνειδότης] "γέ-
 νοιτο μὴ οὐ ξυνειδότης — Markland,
 Suppl. 390. The common reading
 is properly defended by Heath and

Soph. Œd. R.

others. Schol. Ἀγνοῶν δὲ ἐπαρᾶται
 ἑαυτῷ, εἰ ξύνοιδε τὸν φονέα διὸ περι-
 παθέστερος γίνεται ὁ λόγος." Elmsley.
 Translate: "and I pray besides, that
 if he be an inmate in my house with my
 knowledge, that I may suffer, &c."

254. τῇσδὲ τε γῆς] Elmsley, Præf.
 p. xxix. says, "fortasse legendum τῆς
 τε γῆς τῇσδ'."

255. ἀκάρπῳς κἀθέως] "In a man-
 ner unblest with fruits (see v. 25. and
 172.), and unblest by [the protection
 of] the Gods." "Ἀθέως — sublato Deo-
 rum subsidio — sic ἄθεος ὁλοίμαν, infr.
 Adde Electr. 1178." Musgrave.

256. τὸ πρᾶγμα] "Though τὸ πρᾶγμα
 may denote either the murder of Laius
 or the search for his murderer, yet the
 former signification alone suits the
 context; for by adopting the latter,
 ἀκάθαρτον would be absurd. Brunck
 has therefore inaccurately translated
 the passage *etsi Deus non jusserat*.
 In fact θεήλατον is always what ap-
 pertains to the Gods, as Eurip. Ion
 1306." Erfurdt.

ἀνδρός τ' ἀρίστου βασιλέως τ' ὀλωλότος,
 ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
 ἔχων μὲν ἀρχὰς, ἃς ἐκεῖνος εἶχε πρὶν, 260
 ἔχων δὲ λέκτρα, καὶ γυναῖχ' ὁμόσπορον,
 κοινῶν τε παίδων κοῖν' ἄν, εἰ κείνῳ γένος
 μὴ ὀδυστύχησεν, ἣν ἄν ἐκπεφυκότα·
 νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη.
 ἀνθ' ὧν ἐγὼ τάδ', ὥσπερ εἰ τοῦ ἡμοῦ πατρός, 265
 ὑπερμαχοῦμαι, καὶ πᾶντ' ἀφίξομαι,
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
 τῷ Λαβδακείῳ παιδί, Πολυδώρου τε, καὶ

259. νῦν δ' ἐπεὶ κυρῶ τ'] This passage has been variously altered. Brunck on the authority of one MS. has νῦν δέ γ' ἐπικυρῶ τ'. Aldus and others νῦν δ' ἐπικυρῶ τ', making the antepenult of ἐπικυρῶ long: whence Burton seems to have elicited the true reading, νῦν δ' ἐπεὶ κυρῶ τ'. The sentence on which this depends is, ἀνθ' ὧν . . . ὑπερμαχοῦμαι.

262. κοινῶν τε παίδων . . .] "The sense of this passage is, if *Laius* had left children, his race and mine would have had a common parent — [sc. *Jocasta*,] they would have been brothers to my children. εἰ κείνῳ γένος' εὐτύχησεν, κοινῶν παίδων κοινὰ ἦν ἄν ἐκπεφυκότα γένη." Brunck. "I would rather take κοινῶν παίδων κοινὰ pleonastically for κοινούς παῖδας: *haberem communes cum illo fortasse ipsius quoque liberos ut meos.*" Erf.

264. ἐς τὸ κείνου κρᾶτ'] Κρᾶτα the acc. neuter from κᾶρα. The Scholiast on *Hec.* 432. says, that these are the forms: τοῦ and τῆς κρατὸς, τῷ and τῇ κρατὶ, τὸν and τὸ κρᾶτα, as also τὸ κᾶρα, κᾶρα being the more recent form. "This verse prepares us for the consequent conclusion. *Jam vero occisus ille est, non relictis liberis, (hoc enim ex prægressis mente et cogitatione repetendum) ergo tamquam pro patre meo*

pugnabo. The word κείνος refers not to γένος, but to *Laius*, in the same way as in *Œd. Col.* 1760. Ὁ παῖδες, ἀπείπεν ἐμοὶ κείνος, Μήτε πελάζειν ἐς τοὺςδε τόπους, Μήτ' ἐπιφωνεῖν μηδένα θνητῶν Θήλην ἱερὰν, ἣν κείνος ἔχει." Erf. But Erf. says in the Addenda: "Non ex omni parte recte hunc versum explicui. Dicendum erat, Græcos, si quid hypothetice protulissent, idem solere iterum definite enuntiare. Conf. *Ajac.* 1057. seqq. *cujus loci eadem ratio est.*"

ἐνήλαθ'] From ἐνάλλομαι — "hath made a [destructive] leap upon." "So *infr.* 1300. τίς δ' πηδήσας — μείζονα δαίμων τῶν μακίστων πρὸς σῇ δυσδαίμονι μοίρῃ; *Antig.* 1346. τά τ' ἐπὶ κρατὶ μοι — πότμος δυσκόμιστος εἰσῆλατο. *Apoll. Rhod.* ii. 220. ἐπ' ὀφθαλμοῖσιν Ἑρινὺς Λαξ ἐπέβη." Musgrave.

265. τάδ'. Brunck conjectured τοῦδ', which is easily understood. Τάδ' is sic. *Homer. Il. A.* 257. τάδε πάντα μαρναμένοιν. *Noster Ajax.* 1346. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί. Erf.

266. καὶ πᾶντ' ἀφίξομαι] So *Eurip. Hippol.* 286. ἐς πᾶντ' ἀφίγμαι. Musgr.

268. Λαβδακείῳ παιδί] Poetically for Λαβδάκου παιδί. "Eustathius employs this passage twice to illustrate similar constructions in *Homer, Il. B.* 54. Νεστορέη παρὰ νηὶ Πυληγενέος

τοῦ πρόσθε Κάδμου, τοῦ πάλαι τ' Ἀγήνορος
καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοὺς 270
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινά,
μήτ' οὖν γυναικῶν παῖδας· ἀλλὰ τῷ πότμῳ
τῷ νῦν φθереῖσθαι, κατὰ τοῦδ' ἐχθίονι.
ὕμῃν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἣ τε σύμμαχος Δίκη 275
χοῖ πάντες εὖ ξυνεῖεν εἰσαεῖ θεοί.

ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἄναξ, ἐρῶ.
οὔτ' ἔκτανον γάρ, οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν, ὅστις εἰργασταί ποτε. 280

βασιλῆος, and Il. E. 741. 'Εν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου." Brunck. Infr. v. 400. we have *δρόνοις τοῖς Κρεοντείοις*.

270. καὶ ταῦτα τοῖς μὴ δρῶσιν] In this line some wish to alter *θεοὺς* into *θεοῖς*, because *εὐχομαι* requires a dative after it of the person prayed to. But if with Vauviller, Musgrave, Spalding, and Elmsley, we read *γῆς* for *γῆν* in the subsequent line, *θεοὺς* will be the accusative before *ἀνιέναι*, and not, according to Brunck, joined with *εὐχομαι*; "and for those who will not do this, (sc. join in the endeavour to discover the murderer of Laius,) I pray that the Gods may not rear for them any crop from the earth, nor children from their wives." "The Gods are said *γῆς ἀνιέναι καρπὸν*: So Ceres in Hymno Mosquensi 331. *Οὐ μὲν γὰρ ποτε φάσκε δειωδέος Οὐλύμποιο Πρὶν ἐπιβήσεσθαι, καὶ πρὶν γῆς καρπὸν ἀνήσειν*." Elmsley. *Ἀνιέναι καρπὸν* is a more correct expression than *ἀνιέναι παῖδας*; but as Brunck well remarks, nothing is more common than a verb proper of one thing being applied less properly to others.

273. φθереῖσθαι] The Scholiast on this passage proposes the reading

φθαρήναι, adding that *εὐχομαι* in the sense of promising, requires a future tense. Elmsley remarks that, with this exception, he cannot readily refer to any passage where *εὐχομαι* in the sense of praying is prefixed to the future infinitive: yet he is very properly unwilling to adopt the conjecture of the Scholiast against the authority of all the MSS. and editions.

277. ὥσπερ μ' ἀραῖον ἔλαβες] "As you have involved me in the curse:" sc. if I do not endeavour to discover the murderer of Laius. See above, v. 270.

278. ἔχω] Gl. *δύναμαι*. Brunck.

279. τὸ δὲ ζήτημα] Brunck calls this a *nominativus solutus*, or governed of *κατὰ*; "as for the investigation." There are four ways in which this passage may be taken: (1) *τὸ δὲ ζήτημα, τοῦ πέμψαντος ἦν Φοίβου τόδ' εἰπεῖν*. (2) *ἦν δὲ τοῦ πέμψαντος Φοίβου τόδε ζήτημα, εἰπεῖν, &c.* (3) *ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν, ὅστις ποτὲ εἰργασταί τόδε*. (4) *ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν τόδε*. Of the 2d, Brunck says, "*prima ratio omnium videtur optima*." Erfurdt, however, and Elmsley, rightly prefer the 4th.

- ΟΙ. δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς
 ἄν μὴ θέλωσιν, οὐδ' ἄν εἰς δύναιτ' ἀνὴρ.
- ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἄν λέγοιμ', ἃ μοι δοκεῖ.
- ΟΙ. εἰ καὶ τρίτ' ἐστί, μὴ παρῆς τὸ μὴ οὐ φράσαι.
- ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι 285
 μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἄν
 σκοπῶν τάδ', ὧ' ἔναξ, ἐκμάθοι σαφέστατα.
- ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
 ἔπεμψα γὰρ, Κρέοντος εἰπόντος, διπλοῦς
 πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται. 290
- ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη.
- ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
- ΧΟ. θανεῖν ἐλέχθη πρὸς τινῶν ὁδοιπόρων.
- ΟΙ. ἤκουσα καὶ γώ· τὸν δ' ἰδόντ' οὐδεὶς ὄρᾳ.
- ΧΟ. ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος, 295
 τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.

282. οὐδ' ἄν εἰς] Trach. 1072. καὶ τόδ' οὐδ' ἄν εἰς ποτὲ τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.

285. ταῦθ' ὁρῶντ'] Ταῦτὰ here governs a dative case. Viger observes, that the Greeks have no single word by which they can express the Latin *idem*. The Latin writers not unfrequently imitate the Greek construction, i. e. *idem* with a dative case. See Drakenborch, Sil. xv, 400. We have in Hor. Art. Poet. 466. *Invitum qui servat, idem facit occidenti*.

287. σκοπῶν] Gl. ζητῶν, ἐρευνῶν, and 292. σκοπῶ, ἐξετάζω. Brunck.

290. πάλαι . . . θαυμάζεται] "And he not being present, or, his non-arrival has been long exciting my wonder." Πάλαι is frequently found with a present tense, to denote that the fact contained in the verb now exists, and has existed for some time. Hipp. 1087. Οὐχ ἔλξετ' αὐτὸν δμῶες;

οὐκ ἀκούετε Πάλαι ξενοῦσθαι τόνδε προδυνέποντά με; Dr. Monk would in this passage connect πάλαι with ξενοῦσθαι; but it surely expresses the impatience of Theseus more strongly by joining it with ἀκούετε: "have you not long been hearing, and therefore ought you not now with all speed to obey my orders?" Πάλαι in this usage corresponds with the Latin *jamdudum*, also joined to a present tense. Hor. Od. iii. 29. 1. *Tyrrhena regum progenies, tibi Non ante verso lene merum cado Cum flore, Mæcenas, rosarum, et Pressa tuis balanus capillis Jamdudum apud me est.*

291. κωφά] Gl. ἀνυπόστατα.—καλαιά, σαθρά. Brunck.

295. ἔχει] Hoc verbo non τὸν ἰδόντα, sed, qui loquentis animo obversabatur, interfectorem respici putes. Erf.

296. τὰς σὰς ἀκούων] "When he

ΟΙ. ὦ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

ΧΟ. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἶδε γὰρ
τὸν θεῖον ἤδη μάντιν ᾧδ' ἄγουσιν, ὦ
τάληθες ἐμπέφυκεν ἀνθρώπων μόνῳ. 300

ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε,
ἄρρητά τ', οὐράνιά τε, καὶ χθονοστιβῆ,
πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἷα νόσῳ σύνεστιν· ἧς σε προστάτην
σωτῆρά τ', ὦ 'ναξ, μῶνον ἐξευρίσκομεν. 305

Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων,
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λαῖον, μαθόντες εὔ,
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα. 310
σύ δ' οὖν, φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν,

hears of such curses of thine, he will not remain [but confess his crime]." The Schol. says: εἰ ἔχει μέρος δειματος, ἦτοι, εἰ ποσῶς φοβεῖται ἀκούων τὰς σὰς ἀράς, οὐ μενεῖ, ἀλλ' ἐξαγγελεῖ.

298. οὐξελέγξων] Gl. ὁ φανερώσαν αὐτόν. Brunck.

299. θεῖον] Tiresias is here called θεῖος; because he foreknew the future, a faculty belonging to the gods alone. Schol.

301. νωμῶν] "Hesych. νωμῶν . . . κρίνων. So Æsch. Sept. Theb. 25. ἐν ὧσι νωμῶν καὶ φρεσὶν, χρηστηρίους ὀρνίθας. Eurip. Phœn. 1271. ῥήξεις τ' ἐνώμων. Plato in Cratylo § 61. τὸ γὰρ νωμῶν καὶ σκοπεῖν ταυτόν." Musgrave.

303. πόλιν] Πόλιν is not the accusativus pendens, as some would have it, similar to the instance in Virgil, Urbem, quam statuo, vestra est; but the accusative after φρονεῖς. "Though thou canst not see, yet thou understandest with respect to the city." On

this peculiar construction, see above, v. 225.

305. μῶνον] Ion. for μόνον: this is one of the few Ionic forms, which occur in the tragedians. There is βοῦτας for βότας, κοῦρος for κόρος, ξεῖνος for ξένος, γούνατα for γόνατα, δουρὶ for δορὶ, and some few others. See R. P. Suppl.

310. κτείναιμεν] This agrees with the oracle brought by Laius, v. 100. Ἄνδρηλατοῦντας, ἢ φόνον φόνοφ πάλιν λύοντας.

311. φθονήσας] φθονέω governs (α) a genitive of the thing grudged, and (β) a dative of the person; (γ) sometimes both genitive and dative are found together. The instances are very rare in the tragic writers in which φθονέω governs an accusative. (α) Τοῦ χρόνου γὰρ οὐ φθονῶ. (β) Τούτοιςιν οὐ φθονῶ. Hipp. 20. (γ) Μηδέ μοι φθονήσης ἐδγμάτων, ἄναξ. Horace, Sat. ii. 2. 83. has invideo with a genitive of the thing: Quid multa? neque ille Sepositi ciceris, nec longæ invidit arenæ.

- μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
 ῥῦσαι δὲ πᾶν μίasma τοῦ τεθνηκότος.
 ἐν σοὶ γάρ ἐσμεν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν 315
 ἔχοι τε καὶ δύναίτο, κάλλιστος πόνων.
- ΤΕ. Φεῦ, Φεῦ· φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλη
 λύει φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἰκόμην.
- ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας. 320
- ΤΕ. ἄφες μ' ἐς οἴκους· ῥᾶστα γὰρ τὸ σὸν τε σύ,
 καὶ γὰρ διοίσω τοῦμόν, ἣν ἐμοὶ πίθη.
- ΟΙ. οὗτ' ἔννομ' εἶπας, οὔτε προσφιλὲς πόλει
 τῇδ', ἣ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
- ΤΕ. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰδν 325
 πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω.

312. ὁδόν] Way, mode, method. In this sense ὁδός repeatedly occurs: σῶν ὁδόν βουλευμάτων, Hec. 732. ἄκουε δεσφάτων ἐμῶν ὁδόν, Phœn. 925. See Hipp. 291. 324. Heracl. 237. Brunck.

314. μίasma τοῦ τεθνηκότος] "The pollution [arising to the state] from the dead Laius." "So τὸ Τροίας μῖσος Eurip. Orest. 426. See Matthiæ Gr. Gr. § 349." Erf. By πᾶν μίasma he understands, says Hermann, "omnia, quæ propter cædem Laii ut impura indigent expiatione."

315. ἐν σοὶ γὰρ ἐσμεν] "For we are in thy hands, or depend upon thee." So Demosth. Philipp. i. § 16. τὰ λοιπὰ ἐν ἡμῖν αὐτοῖς ἐστίν. Alcest. 289. Ἐν σοὶ δ' ἐσμεν καὶ ζῆν καὶ μῆ. Κεῖμαι is also used in a similar manner with ἐν. C. C. 247. ἐν ὑμῖν, ὡς δεῦρ' ἐκείμεθα τλάμονες. Homer Od. 267. τάδε πάντα θεῶν ἐν γούνασι κεῖται. See Valckenaer, Phœn. 1256.

316. ἔχοι τε καὶ δύναίτο] This is an apparent, not a real hendiadys or repetition: ἔχοι, "may know." See Viger, p. 206.

ἔχοι] Τίς might be supplied, were it not that ὠφελεῖν is said absolutely: *prodesse aliquem* (*alii*). Erf. Thus he might have said also κάλλιστος πόνων ἀνδρί, ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναίτο. Herm.

317. Φεῦ, Φεῦ] This interjection is not confined in usage to denote, as here, the ejaculation of one in sorrow: but is uttered in cases of surprise, wonder, triumph, or admiration. See *infr.* v. 956., as also Iph. A. 710. Hipp. 433. Hec. 1220.

319. διώλεσ'] "Gl. ἐπελαθόμην:" Brunck. Oblitus sum, "I^o lost them from my memory." In the same manner, σώζω signifies, to keep in memory. Παρήκα δεσμῶν οὐδὲν, ἀλλ' ἐσωζόμην, Trach. 684.

οὐ γὰρ ἂν] See above, v. 82. "Alioquin huc non venissem: nempe εἰ ἐσωζόμην αὐτά: εἰ μὴ ἐπελαθόμην." Brunck.

326. Ὡς οὖν μηδ' ἐγὼ] This dependent sentence is governed of ὁρατέον, or some similar expression understood. Aristophanes has supplied the ellipse

- ΟΙ. μὴ, πρὸς Θεῶν, Φρονῶν γ' ἀποστραφῆς, ἐπεὶ
πάντες σε προσκυνοῦμεν οἷδ' ἰκτῆριοι.
- ΤΕ. πάντες γὰρ οὐ φρονεῖτ'· ἐγὼ δ', οὐ μὴ ποτε,
τᾶμ' ὡς ἂν εἰπὼν μὴ τὰ σ' ἐκφῆνω κακά. 330
- ΟΙ. τί φῆς; ξυνειδῶς οὐ φράσεις, ἀλλ' ἐννοεῖς
ἡμᾶς προδοῦναι, καὶ καταφθεῖραι πόλιν;
- ΤΕ. ἐγὼ οὐτ' ἐμαστόν, οὔτε σ' ἀλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
- ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου 335
φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ,

Eccles. 300. "Ορα δ' ὅπως ὠθήσομεν
τούσδε τοὺς ἐξ ἁστεος. In the Phœn.
732. μέμνησο or the like must be un-
derstood: 'Ὡς οὖν καθέξω τειχέων ἔσω
στρατόν. 'Ὡς and ὅπως with or with-
out μὴ and οὐ μὴ precede the future
indicative, or second aor. subjunctive.
See Dawes, Misc. Crit. p. 405. R. P.
Hec. 402.

329. ἐγὼ δ' οὐ μὴ ποτε] The read-
ing of this passage is manifestly cor-
rupt. Brunck has τᾶμ' ἐξελεύπω,
thereby introducing the word ἐξελεύπω,
which no where occurs. Schæfer,
τᾶμ' εἰς σ' [i. e. contra te] ἀνείπω;
Erfurdt, ἐγὼ δ' οὐ μὴ ποτε τᾶμ', ὡς ἂν
εἰπω μὴ τὰ σ', ἐκφῆνω κακά. "I will
never exhibit my own misfortunes that
I may not mention thine." In this the
position of μὴ is objectionable. Her-
mann, ἐγὼ δ'—οὐ μὴ ποτε, τᾶμ' ὡς ἂν
εἰπὼν μὴ τὰ σ' ἐκφῆνω κακά, but I—
[i. e. shall I speak?] never, that I may
not by telling my own misfortunes, &c.
The sentence will thus contain an apo-
siopesis. Elmsley takes ὡς in the sense
of οὕτως. We insert the note of Her-
mann in his own words:—"Quidquid
adhuc tentatum est in his versibus, aut
auget vitium, aut orationem reddit du-
rissimam. Mihi videtur hic locus a
grammaticis depravatus esse, qui quum
eum non intelligerent, εἶπω scripserint,
ut esset, quo referri posset οὐ μὴ ποτε.
Nam verba sententiamque consideranti
vix poterit dubium esse, quin Sophocles

εἰπὼν scripserit. Quo reposito scio
quidem ad οὐ μὴ ποτε intelligi ex se-
quentibus posse εἶπω vel ἐκφῆνω, sed
ea foret narrantis potius vel disserentis,
non graviter loquentis oratio. Quam-
obrem interpunxi, recepto εἰπὼν, ita,
ut ipsa recitatio, quæ sit vis verborum,
ostendat. Ego vero? inquit, reticens
quod in mente habet, dicam: nullo
pacto, ne mea promens, tua prodam
mala. Nemo non videt, aposiopesin
illam hic magnam vim habere. Alio
modo οὐ μὴ sine verbo, quoniam ex
præcedentibus repetendum est verbum,
posuit in Philocteta, ubi quum Philoc-
tetes, v. 1271. dixisset: τοιοῦτος ἦσθα
τοῖς λόγοισι χῶτε μου τὰ τόξ' ἐκλεπτες,
πιστός, ἀτηρὸς λάθρα· respondet Neop-
tolemus: ἀλλ' οὔτι μὴ νῦν."

333. ἐγὼ οὔτ'] "Ἐγὼ οὐ frequently
occurs as a dissyllable. See C. C.
939. Antig. 458. Aristoph. Lysistr.
284. 876. Ran. 33. Vesp. 416. Equit.
340. The final ω of any word coalesces
into a monosyllable with οὐ following:
Lysistr. 1171. Οὐ τὼ σιῶ, οὐχὶ πάντα
γ' ὦ λυσσάνιε. In like manner, ὦ εἰ
coalesce, as in Philoct. 585. ἐγὼ εἰμ'
Ἀτρείδαις δυσμενής; and Vesp. 1224.
ἐγὼ εἶσομαι." Brunck. See Dunbar's
Prosodia Græca, p. 37.

τί ταῦτ'] Elmsley remarks that he
has not met with an example of a simi-
lar elision in the tragic writers.

336. ὀργάνειας] Gl. εἰς ὀργὴν κινή-
σεως. Brunck.

- ἀλλ' ὥδ' ἄτεγκτος κατελεύτητος φανεῖ ;
 ΤΕ. ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ
 ναίουσιν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
 ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη 340
 κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν ;
 ΤΕ. ἥξει γὰρ αὐτά, καὶ ἐγὼ σιγῇ στέγω.
 ΟΙ. οὐκοῦν ἃ γ' ἥξει καὶ σὲ χρὴ λέγειν ἐμοί.
 ΤΕ. οὐκ ἂν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις.
 θυμοῦ δι' ὀργῆς, ἥτις ἀγριωτάτη. 345
 ΟΙ. καὶ μὴν παρήσω γ' οὐδὲν, ὥς ὀργῆς ἔχω,
 ἅπερ ξυνίημι. ἴσθι γὰρ δοκῶν ἐμοί
 καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ', ὅσον
 μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
 καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου. 350
 ΤΕ. ἄληθες ; ἐννέπω σε τῷ κηρύγματι,
 ὥπερ προεῖπας, ἐμμένειν, καὶ φ' ἡμέρας
 τῆς νῦν προσαιδᾶν μήτε τούσδε, μήτ' ἐμέ,

337. ἄτεγκτος κατελεύτητος] Ἄτεγκτος, unmelting, unbending; ἀτελεύτητος, interminable, persevering, obstinate.

338. τὴν σὴν δ' ὁμοῦ] Eustathius, as quoted by Brunck, remarks that an ambiguity is here intended, that Tiresias seems to say, "you do not observe the temper which dwells with you;" but really means τὴν σὴν μητέρα, "you do not know that your mother is dwelling with you." Hermann says: "Hæc est mens Tiresiæ: iræ tuæ causam, quæ in me sita sit, vituperas: quæ autem tecum habitat iræ tuæ causa, eam non cognovisti, sed me culpas. Ea est autem Jocasta, quam quoniam nominare verens Tiresias tacet, propterea irascitur Œdipus."

342. ἥξει] Gl. παραγενήσεται, φανήσεται. Brunck.

αὐτά] Sponte, of themselves. The Latin ipse is used in the same sense.

Ipsæ lacte domum referent distenta capellæ Ubera, Virg. Ecl. iv. 21.

345. ἥτις ἀγριωτάτη] Æschyl. S. Th. 65. καιρὸν δοτὶς ἔκιστος. Pers. 830. κόσμον δοτὶς εὐπρεπῆς. See Matthiæ Gramm. Gr. § 445. a. coll. § 461. p. 638. Cicero in Pison. c. 21. rænas — eas quæ gravissimæ sunt. Erf.

346. ὥς ὀργῆς ἔχω] "Gl. ὥς διακείμαι ἔνεκα ὀργῆς. Alia, ὥς δυνατός εἰμι ὀργίζεσθαι." Brunck. Neither of these explanations appears to be correct. Ἐχω with an adverb signifies, to be; and adverbs also govern a genitive case: "in such a state of anger am I." See Matthiæ, Gr. Gr. p. 21.

351. ἄληθες;] This must not be mistaken for ἀληθές, the neuter of ἀληθής, true. Ἀληθες; is used to express astonishment, indignation, or contempt. See Brunck, Ran. 840. Antig. 758. Ἀληθες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι, Χαίρων ἐπὶ ψόγοισι δειννάσεις ἐμέ.

ὥς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.

ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε 355
τὸ ῥῆμα; καὶ που τοῦτο φεύξεσθαι δοκεῖς;

ΤΕ. πέφευγα· τὰληθές γὰρ ἰσχυῶν τρέφω.

ΟΙ. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἔκ γε τῆς τέχνης.

ΤΕ. πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προὔτρέψω λέγειν.

ΟΙ. ποῖον λόγον; λέγ' αὖθις, ὥς μᾶλλον μάθω. 360

ΤΕ. οὐχὶ ξυνήκας πρόσθεν; ἢ ἄπειρᾷ λέγειν;

ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.

ΤΕ. φονέα σε φημί τάνδρὸς οὗ ζητεῖς, κυρεῖν.

ΟΙ. ἀλλ' οὔτι χαίρων δὲς γε πημονὰς ἐρεῖς.

354. ὥς ὄντι] Agreeing with σοὶ after προσαιδῶν, if indeed προσαιδῶν ever governs a dative case, of which there is probably not a single instance in the tragedians. Ὅς ὄντι... μιάστορι must therefore be taken either as the dative absolute (see Matthiæ, Gr. Gr. p. 861.) or the reading is corrupt for ὄντα μιάστορα. Erfurdt says that the construction is changed on account of ambiguity: but there does not appear to be more ambiguity in ὄντι μιάστορι than in ὄντα μιάστορα.

355. ἐξεκίνησας] In the Electra of Euripides, v. 302. we find the verb κινέω used in the same sense: Ἐπεὶ δὲ κινεῖς μῦθον, ἱκετεύω, ξένε. As also Med. 1314. Τί τοῦσδε κινεῖς, κἀναμοχλεύεις λόγους; on which line see Porson's note.

356. Που] An enclitic: and not, as Johnson translates it, the adverb quo. Brunck.

359. προὔτρέψω] Gl. παρεκίνησας. Brunck.

361. Οὐχί] Non prius intellexisti? aut tentas me, ut revera dicam? Erf. "Recte Erfurdtius," says Hermann: "nam quod Elmsleius quærit, quis umquam πειρᾶσθαι τινα pro tentare aliquem dixerit, num quem accusativum intelligi voluit Erfurdtius? Λέγειν

autem additum, quum res ipsa doceat de Tiresia sermonem esse, nihil potest offensionis habere."

362. Οὐχ ὥστε] That is, ξυνήκα μέν, ἀλλ' οὐχ οὕτως, ὥστε εἰπεῖν ἐγνωσμένον, ὅπερ ξυνήκα. Brunck.

γνωστόν] others γνωτόν. "That the Attics used the form γνωτός, may be fairly supposed from the proper names, Augnotus, Diognotus, Polygnotus." Elmsley. Hermann makes a distinction between γνωστός and γνωτός, the former, according to him, denoting one who may be known, the latter, one who is known. See above, v. 58.

363. οὗ (ζητεῖς] Οὗ is the genitive, not by attraction to τάνδρὸς, but governed by φονέα understood: the order is, φημί σε κυρεῖν φονέα τάνδρὸς, οὗ [φονέα] ζητεῖς. "I assert that you are the murderer of that man whose murderer you are seeking to discover." Hermann and Erfurdt support the attraction. So the Scholiast: δέον εἰπεῖν, ὅν ζητεῖς, πρὸς τὸ ἌΝΔΡΟΣ ἐπήνεγκεν ὅΤΙ ΖΗΤΕΙΣ.

364. χαίρων] Impunè, with impunity. So Med. 399. Χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ. See Toup's Longinus, p. 318. To this word κλάων, to your cost, is opposed, infr. v. 402. 1145.

πημονάς] Gl. λοιδορίας. Brunck.

- ΤΕ. εἶπω τι δῆτα κάλλ', ἵν' ὀργίζη πλέον ; 365
 ΟΙ. ὅσον γε χρήζεις· ὥς μάτην εἰρήσεται.
 ΤΕ. λεληθέναι σε φημι σὺν τοῖς φιλτάτοις
 αἰσχισθ' ὁμιλοῦντ', οὐδ' ὄραν ἵν' εἴ κακοῦ.
 ΟΙ. ἦ καὶ γεγηθὼς ταῦτ' αἰεὶ λέξειν δοκεῖς ;
 ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος. 370
 ΟΙ. ἀλλ' ἔστι, πλὴν σοί. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ
 τυφλὸς τά τ' ὤτα, τὸν τε νοῦν, τά τ' ὄμματ' εἶ.
 ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἅ σοι
 οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
 ΟΙ. μιᾶς τρέφῃ πρὸς νυκτός, ὥστε μήτ' ἐμέ, 375
 μήτ' ἄλλον, ὅστις φῶς ὄρᾳ, βλάψαι πότ' ἄν.
 ΤΕ. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
 ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπράξαι μέλει.

So ἡ ζημία τοῦ λόγου τούτου, v. 519. Erf.

365. εἶπω τι] *dicamne etiam aliud quid?* Erf.

366. ὥς μάτην] Gl. ἐπεὶ ἀκαίρως. Brunck.

367. τοῖς φιλτάτοις] Τὰ φίλτατα is used in the tragic writers, to denote the nearest domestic relations, as parent, child, husband, wife. Here it has a twofold allusion, since Jocasta was both the wife and mother of Œdipus. The plural number is very commonly placed for the singular, either for the sake of (1) ambiguity, as here, (2) respect, (3) amplification of horror. (2) Antig. 65. Ἐγὼ μὲν οὖν αἰ- τοῦσα τοὺς ὑπὸ χθονὸς Εὐγγνοίαν ἴσ- χειν. (3) infr. 1391. Ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν Ἀνεῖτε ταῦτον σπέρμα, καπεδείξατε Πατέρας, ἀδελ- φούς, ναῖδας, αἱμ' ἐμφύλιον, Νύμφας, γυναῖκας, μητέρας τε. See Longinus's comment on this passage, § 23.

372. τυφλὸς] This line is remark- able for the alliteration of the letter τ.

Muretus, Var. Lect. i. 15. aptly quotes the line of Ennius, preserved in Cicero de Senectute: O Tite, tute Tati tibi tanta, tyranne, tulisti. Heath. Euripides was satirized for his repetitions of the sigma: but the same fault may be attributed to Sophocles. In this play, v. 426. and v. 1468. the prevalency of the sigma is remarkable. See R. P. Med. 476. also Œd. C. v. 1339.

375. μιᾶς τρέφῃ] "You are kept in one continued night or blindness, so that you will not injure either me or any other who sees the light. Tires. No, for it is not fated for you to die by my hand," &c.

378. ἐκπράξαι] "The words τὰ ἐμὰ ῥήματα must be understood with ἐκ- πράξαι. Eurip. Alcest. 298. ἀλλὰ ταῦτα μὲν Θεῶν τις ἐξέπραξεν, ὥσθ' οὕτως ἔχειν." Elmsley. We give a long note of Hermann, sent in a letter to Erfurdt, in his own words: — "Nihil est, quod me movere possit, ut vulgatam lectionem sanam esse credam. Illa quidem, μιᾶς τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμέ,

ΟΙ. Κρέοντος, ἥ σοῦ ταῦτα τὰ ξευρήματα ;

ΤΕ. Κρέων δέ σοι πῆμ' οὐδέν· ἀλλ' αὐτὸς σὺ σοί. 380

ΟΙ. ὦ πλοῦτε, καὶ τυραννί, καὶ τέχνη τέχνης

μήτ' ἄλλον, ὅστις φῶς ὄρῃ, βλάψαι ποτ' ἂν, si significarent, *neque ego, neque alius te ledere volet*, necessario addi debuisset σέ, quo pronomine omissio ὁ βλάπτων non potest alius intelligi, quam Tiresias. Deinde eorum, quæ Tiresias in vulgata lectione respondet, hæc quidem, οὐ γάρ με μοῖρα πρὸς γε σοῦ πεσεῖν, per se probari possent : sed cur, obsecro, addendum fuit, ἐπεὶ ἱκανὸς Ἀπόλλων, ὃ τὰδ' ἐκπᾶσαι μέλει ; Si non est in fatis, ut Tiresias ab Œdipo puniatur, cur ad eam rem Apolline opus est ? Hoc sic tantum dicere posset Tiresias, si tamquam certum poneret, se esse puniendum. Tunc enim recte diceret, permitte hoc Apollini. Nunc tantum abest, ut ab Apolline puniendum se esse dicat, ut ne cogitet quidem de pœna, quippe veraicens. Jam vero, quod summum est, omnis ista interpretatio, quam vulgata lectio efflagitat, et præcedentibus et sequentibus repugnat. Dixerat Œdipus, ἥ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξω δοκεῖς ; iisque verbis pœnam minatus erat Tiresias. Itaque contrarium nunc diceret, si negaret, se pœna affici velle Tiresiam. Quod ne forte sic excuses, ut ab indignatione ad contemptionem progredi Œdipum dicas, considera quæso nexum et ordinem dictorum. Tiresias respondet, se non iri punitum, si quidem veritati suus mansurus sit honor. Jam Œdipus hunc negat mente plus videre quam oculis. Idem convicium regerit Tiresias, eoque efficit, ut Œdipi suspicio, Creontis istam esse machinationem, etiam augeatur. Quid ergo nunc aliud potest respondere, quam provisurum se esse, ne Creon, ejusque administer Tiresias, id, quod hos inter se composuisse putat, efficiant. Quare, cæcitatem simul Tiresias ex-

probrans, ita dicit : te cæcum ego non metuo, qui nec me, neque alium quemquam, qui lucem cernit, eoque tutum se præstare potest, lædere possis. Vides jam nihil aliud Tiresiam posse respondere, quam hoc : at non ego tibi perniciem paro, neque ita volunt fata, sed satis idoneus est Apollo, qui, quod oraculo suo edidit, puniendum esse occisorem Laii, effectum reddat. Sic vero quadrat etiam responsio Œdipi, Κρέοντος, ἥ σοῦ ταῦτα τὰ ξευρήματα ; quæ ille hoc significat, num eo me terrere vis, quod oraculum mihi obtendis ? Multoque magis, quæ deinde Tiresias dicit, Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί, recte emendasse Brunckium ostendunt, quod his verbis aperte indicatur, sermonem antea non de Tiresia, sed de lædendo Œdipo fuisse."

380. Δέ, in replies, often marks objections, as Trach. 782. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ κοινωνὸς κ. τ. λ. Œd. Col. 395. γέροντα δ' ὀρθοῦν φλαῦρον, ὅς νέος πέσῃ. Aj. 951. ἄγαν δ' ὑπερβριθὲς τόδ' ἄχθος ἤνυσαν. Eurip. Orest. 383. δεινὸν δὲ λεύσσεις ὀμμάτων ξηραῖς κόραις. ERR. See Porc. ad Med. 139. xiii.

381. τέχνη τέχνης ὑπερφέρουσα] So Philoct. v. 137. τέχνα γὰρ τέχνας — ἐτέρας προύχει. "ὑπερφέρω, to excel, to surpass, requires a genitive case. See Herod. viii. 138. ix. 96. Thucyd. i. 81. Ælian. Var. Hist. i. 3. The following expressions are similar : — προφέρειν τινός in Eur. Med. 1092. — ὑπερβάλλειν τινός, Æsch. P. V. 922." Elmsley. "This passage has been sadly misunderstood. Τέχνη, which Œdipus here employs, means ingenii sollertia, qua ipse, quod alii frustra tentaverant, Sphingis ænigma solvit. Hence it is clear that he means to say thus :

ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
 ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
 εἰ τῇσδ' ἄρχῃς οὐνεχ' ἦν ἐμοὶ πόλις
 δωρητόν, οὐκ αἰτητόν, εἰσεχείρισεν, 385
 ταύτης Κρέων ὁ πιστός, οὐξ ἄρχῃς φίλος,
 λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,
 ὑφείς μάγον τοιόνδε μηχανορράφον,
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
 μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός. 390
 ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής;
 πῶς οὐχ, ὅθ' ἡ ῥαψωδὸς ἐνθάδ' ἦν κύων,
 ἡὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦ 'πιόντος ἦν

— *O opes, et regnum, et ars ante alias artes eminens in hac diversissimis studiis plena vita, quanta exposita estis invidiæ.* Herm.

383. ὑμῖν] Suidas in quoting this passage under the word *δωρητός* reads *ἡμῖν*.

386. οὐξ ἄρχῃς φίλος] Said sneeringly perhaps. It might, at first sight, appear very unreasonable in Œdipus to suspect Creon of plotting against him; but a little attention to v. 377. &c. will satisfactorily obviate the objection. Tiresias says, *ἱκανὸς Ἀπόλλων, ὃ τὰδ' ἐκπρᾶξαι μέλει*. Œdipus, despising the threats and prophecies of Tiresias, and recollecting that Creon had returned from the oracle at Delphi with certain directions, in his passion imagines that they were not genuine, and that he had been imposed upon by Tiresias, in conjunction with Creon, who had suggested the necessity of sending for the seer. See v. 289.

387. ὑπελθὼν] "Τὸ ὑπελθὼν ἀπὸ μεταφορᾶς τῶν παλαιόντων λέγεται, ὅταν τοὺς ἀντιπάλους ὑπέρχωνται λα-

θόντες, ἵνα εὐχειράτους οὕτω ποιήσαντες καταστρέψωσι." Brunck. "Philoct. 1007. οἶός μ' ὑπῆλθες." Erfurdt.

389. ἀγύρτην] Ὀχλαγωγόν. Schol. Ἀγύρτης is allied to ἀγείρω, because such persons collect crowds around them.

ἐν τοῖς κέρδεσιν μόνον δέδορκε] Cicero, *Tusc. Disputt. v. 39. de Cn. Aufidio cæco: videbat in literis*. Erf.

391. ἐπεὶ] *alioqui, si secus est*. Gl. εἰ δὲ μή, ἄγε εἰπέ. Brunck.

392. κύων] "All terrible monsters were by the Greek poets called *κύνες*. Herc. F. 1277. *τὴν τ' ἀμφίκρανον καὶ παλιμβλαστὴν κύνα Ἰδραν φονεύσας*. Apollonius, ii. 289. calls the Harpies *μεγάλοιο Διὸς κύνας*. The Furies in Soph. *Electr.* 1387. are *μετάδρομοι κακῶν πανουργημάτων ἀφυκτοὶ κύνες*." Brunck. "Fragmentum Æschyleæ Sphingis, 2. *Σφίγγα, δυσαμερίαν πρύτανιν κύνα*." Both.

394. τοῦ 'πιόντος] Of one who comes up casually, of a chance or common person. In this sense ὁ τυχὼν also is used. See Viger, p. 248.

- ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει· 395
 ἣν οὔτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων,
 οὔτ' ἐκ θεῶν του γνωστόν· ἀλλ' ἐγὼ μολῶν,
 ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
 γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθών·
 ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις 400
 παραστατήσειν τοῖς Κρεοντείοις πέλας.
 κλαίων δοκεῖς μοι καὶ σύ, χῶ συνθεῖς τάδε,
 ἀγηλατήσειν· εἰ δὲ μὴ ἴδοικες γέρων
 εἶναι, παθὼν ἔγνωσ' ἂν οἶά περ φρονεῖς.
 ΧΟ. ἡμῖν μὲν εἰκάζουσιν καὶ τὰ τοῦδ' ἔπη 405
 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίου, δοκεῖ.
 δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
 μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
 ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
 ἴσ' ἀντιλέξαι· τοῦδε γὰρ καὶ γὰρ κρατῶ. 410
 οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία·
 ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.

395. μαντείας ἔδει] On the different usages of χρῆ and δεῖ, see R. P. Orest. 659., or Classical Journal, No. lxi. p. 138.

401. παραστατήσειν] So Eumen. 220. μέγας γὰρ ἔμπας παρ Διδος θρόνοις λέγει.

402. κλαίων] "To your cost." It is opposed in meaning to χαίρων. See above, v. 364.

403. ἀγηλατήσειν] "Schol. 'Αγηλατήσειν ἐὰν δασέως, τὸ ἄγος ἀπελάσειν τὸ περὶ τὸν Λαῖον ἐὰν δὲ ψιλῶς, ἀντὶ τοῦ βασιλεύσειν. Eustath. p. 1704, 5. quoted by Brunck: τὸ ἀγηλατεῖν παρὰ Σοφοκλεῖ. ἐκεῖνο μέντοι δασύνεται παρὰ τὸ ἄγος. The ancients aspirated ἄγος, which word in modern MSS. is always marked with the soft breathing. Yet the aspirate remained

in the derivatives ἄγιος, ἄγνος, καθ-αγίζω. Triclinius acknowledges ἀγηλατεῖν, regnare, to reign: ἀγηλατήσειν, καὶ δεσπόσειν χθονός. Gl. in Aug. B. βασιλεύσειν: but this seems to be an invention of the grammarians." Elmsley. "Tiresias receives from Pentheus, Bacch. 254., a threat similar to that which is contained in the subsequent passage: Εἰ μὴ σε γῆρας πολὺν ἐξερύετο, Κάθησ' ἂν ἐν Βάκχαισι δέσμιος μέσαις Τελεταῖς πονηρὰς εἰσάγων." Brunck.

411. Λοξία] Derived from λοξά, obliquely; because Apollo or the sun proceeds obliquely in the heavens, or because his oracular responses were ambiguous.

412. γεγράψομαι] Suidas explains this word by δεήσομαι, "I shall not

λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνειδίσας·
 σὺ καὶ δέδορκας, κοῦ βλέπεις ἴν' εἴ κακοῦ,
 οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα. 415
 ἄρ' οἶσθ' ἀφ' ὧν εἴ; καὶ λέληθας ἐχθρὸς ὧν
 τοῖς σοῖσιν αὐτοῦ νέρθε, καπὶ γῆς ἄνω.
 καί σ' ἀμφιπλήξ μητρός τε καὶ τοῦ σοῦ πατρὸς
 ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον. 420
 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν,
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,

stand in need of Creon as my defender;” but it rather means, “I shall not be enrolled under Creon as my προστάτης:” referring to the law in force among the Athenians, which required every μέτοικος to choose a προστάτης or patron among the citizens. A μέτοικος was liable to an action, δίκη ἀπροστασίου, if he neglected or refused to do this. See Hesych. in voc. Προστάτου as quoted by Elmsley, and Potter’s Antiq. vol. i. p. 153.

413. τυφλὸν μ' ὠνειδίσας] “You have upbraided me with being blind.” This is a somewhat singular mode of expression; ὠνειδίζω generally governs a dative of the person reviled and an accusative of the subject of reproach. See Androm. 970. Hec. 664. Troad. 432. Τυφλὸν με therefore must be considered as the accusative of the thing reproached.

414. Σὺ καὶ δέδορκας] That is, *tu non modo non es cæcus, et nihil cernis, sed etiam vides, et cernis nihil*: which is the same as to say, *tu non modo nihil cernis, quia cæcus sis, sed etiam nihil cernis, quum sis videns.* Herm. Brunck had altered the text into σὺ καὶ δεδορκὼς οὐ βλ. Aj. Fl. 85. Ἐγὼ σκοτάσω βλέφαρα καὶ δεδορκῶτα.

418. ἀμφιπλήξ] This word is here used in an active signification, as in Trach. 932.

419. δεινόπους ἀρά] To Ἄρα and Ἐρινός are joined epithets compounded of ποὺς and χεῖρ, to denote the speed, force, &c. with which vengeance pursues the guilty. Soph. Electr. 488. Ἥξει καὶ πολύπους Καὶ πολύχειρ, ἃ δεινοῖς Κρυπτομένα λόχοις, Χαλκόπους Ἐρινός. So Hor. Od. iii. 2. 31. Raro antecedentem scelestum Deseruit pede ræna claudo.

420. βλέποντα νῦν μὲν ὄρθ'] “Now looking aright or properly; but afterwards looking on darkness, or having darkness in your look.” So Sept. Theb. 53. λέοντων ὡς Ἀρην δεδορκῶν, “like lions carrying Mars or war in their looks.” Odyss. T. 446. πῦρ δ' ὀφθαλμοῖσι δεδορκῶς. See also Med. 190. Pers. 82. Sept. Theb. 494.

βλέποντα—σκότον] So σκότον δεδορκῶς Eurip. Phœn. 391. εἰσορᾷ κνέφας Bacch. 510. See below, v. 1273. Musgr. Add Jacobs. ad Anthol. vol. ii. P. iii. p. 203. Erf.

421. λιμήν] Instead of a mark of interrogation after λιμήν, Musgrave places a comma, that the genitive βοῆς may be governed of σύμφωνος. This punctuation is adopted by Erfurdt and Elmsley.

422. Κιθαιρῶν] A mountain in Boeotia, to the south of the river Asopus, where Œdipus was exposed; and to this event Tiresias here slightly alludes.

ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
 ἄνορμον εἰσέπλευσας, εὐπλοίας τυχῶν ;
 ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν, 425
 ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμὸν στόμα
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
 κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν ; 430
 οὐκ εἰς ὄλεθρον ; οὐχὶ θάσσον ; οὐ πάλιν
 ἄψορρος οἶκον τῶνδ' ἀποστραφεῖς ἄπει ;

ΤΕ. οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.

ΟΙ. οὐ γάρ τι σ' ἤδη μῶρα φωνήσονται, ἐπεὶ
 σχολῇ γ' ἄν οἴκους τοὺς ἐμοὺς ἐστειλάμην. 435

424. ἄνορμον] Here the adjective, which should regularly agree with ὑμέναιον, is placed in the relative sentence. So Livy, i. 26. Sic eat, quæcunque Romana lugebit hostem. Juvenal, Sat. v. 99. Virroni muræna datur, quæ maxima venit Gurgite de Siculo.

426. ἃ σ' ἐξισώσει] Hermann approves the following explanation of Erfurdt: "Sensus, ni fallor, hic est: quæ ubi senties, fallaci specie ablata is, qui vere es (ἴσος σοί), parricida, incestus, et liberorum frater (ἴσος τοῖς σοῖς τέκνοις) judicabere. Quum enim ipsa facinorum deprehensione, non malis, quibus affligebatur, par sibi et liberis fieret Œdipus, verbum ἐξισοῦν prægnanti significatione accipiat necesse est. Quid autem ἄλλων πλῆθος κακῶν? Intelligo mutuam occisionem fratrum mortemque Jocastæ et Antigoni. Non enim urgendam arbitror vocem πλῆθος, Tiresia per iram acerbius comminante." "A σ' has been variously altered by Markland, Elmsley, Porson, &c.—Remark the number of sigmas in this line. See above, v. 37.

427. τοῦμὸν στόμα] "My words."

"Στόμα in the tragic writers very often signifies words. Infr. 667. τὸ σὸν ἐποικτεῖρω στόμα, i. e. τοὺς σοὺς λόγους ἐλέους ἀξίους." Brunck.

429. ἐκτριβήσεται] "Shall be worn out;" "shall wear out his life."

430. ἦ ταῦτα δῆτ' ἀνεκτὰ] ἦ in interrogative sentences expresses surprise or indignation in the speaker, and may be rendered in English by, What? Ταῦτα is the accusative after κλύειν, and ἀνεκτὰ the nom. plur. neut. for ἀνεκτόν. So Εὐγγνωστα for Εὐγγνωστον, Hec. 1089. Εὐγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακά. See Matthiæ Gr. Gr. § 443. The construction however, ἦ ταῦτα δῆτ' ἐστὶν ἀνεκτὰ κλύειν πρὸς τούτου, is defensible. Xenoph. Cyrop. lib. i. ἀναμνησθήτω, πῶς μὲν ἡδὺ μάζα καὶ ἔρτος πεινῶντι φαγεῖν.

431. οὐκ εἰς ὄλεθρον ;] Sc. ἄπει, v. 432. or ἀπερβήσεις. "Cratinus ap. Ruhnken. Timæ. p. 121. οὐκ ἀπερβήσεις σὺ θάττον ; ἀποτιλῶ σε τήμερον. Add Hom. Od. K. 72. Aristoph. Nub. 1253. and others." Elmsley.

435. σχολῇ γ' ἄν] See above, v. 82. Elmsley aptly illustrates this usage of

- ΤΕ. ἡμεῖς τοιοῖδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ,
 μῶροι· γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.
 ΟΙ. ποίοισι; μεῖνον· τίς δέ μ' ἐκφύει βροτῶν;
 ΤΕ. ἥδ' ἡμέρα φύσει σε, καὶ διαφθερεῖ.
 ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κάσαφῇ λέγεις. 440
 ΤΕ. οὐκ οὖν σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφυς;
 ΟΙ. τοιαῦτ' ὀνειδίζ', οἷς ἔμ' εὐρήσεις μέγαν.
 ΤΕ. αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
 ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὗ μοι μέλει.
 ΤΕ. ἄπειμι τοίνυν· καὶ σὺ παῖ κόμιζέ με. 445
 ΟΙ. κομιζέτω δῆθ'· ὡς παρὼν σύ γ' ἐμποδῶν
 ὀχλεῖς, συθείς τ' ἄν, οὐκ ἂν ἀλγύναις πλέον.
 ΤΕ. εἰπὼν ἄπειμ', ὧν οὐνεκ' ἦλθον, οὐ τὸ σὸν
 δέσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.

σχολῇ from Tit. Andron. ii. 2. I'll trust by *leisure* him that mocks me once.

ἐστειλάμην] "Gl. μετεστειλάμην, the simple for the compound. Στέλλειν and στέλλεσθαι are frequently used by Sophocles in this sense. See below, v. 853. C. C. 298. Antig. 165. Philoct. 69. 495." Brunck. "Σ ἐστειλάμην is proposed by Porson: but the pronoun had already been expressed." Herm.

439. φύσει σε] Will show you your birth: "Gl. δείξει σε θέν ἐγεννήθης." Brunck.

441. ἄριστος εὐρίσκειν] Tiresias here sneers at Oedipus for his boast (v. 394.) that he had talent in discovering the enigma of the Sphinx, of which Tiresias was reminded by the word αἰνικτὰ in the preceding line.

442. οἷς ἔμ' εὐρήσεις μέγαν] Quibus me, si diligentius rem perpendere volueris, magnum invenies. Erf.

443. αὕτη . . . τύχη] This good fortune or greatness, alluding to μέγας in the preceding line. The Scholiast ex-

plains τύχη to mean τό σε διαγνῶναι τὸ αἴνγμα.

445. παῖ] The term παῖ is ambiguous: it may signify either child or servant: we should be inclined to adopt the former sense from Phoen. v. 848. where Tiresias is led in by his daughter: 'Ηγοῦ πάροιθε, Νύγατερ, ὡς τυφλῷ ποδὶ Ὀφθαλμὸς εἰ σὺ, ναυτίλοισιν ἕστρον ᾖς.

446. σύ γ'] Hermann observes: — "Σὺ γε indignabundi est; et ὀχλεῖς ἐμποδῶν, usitata hujus adverbii constructione, est, turbas, ut sis impedimento."

447. συθείς τ' ἄν, οὐκ ἂν ἀλγύναις] On the usage of the double ἄν, see above, v. 139.

449. πρόσωπον] "Gl. ἀξίωμα." Brunck; rather *face*, or *presence*. Hermann understands πρόσωπον to mean audacity and impudence, comparing v. 531. τόσονδ' ἔχεις τόλμης πρόσωπον; but there also πρόσωπον signifies *face*.

οὐκ ἔσθ' ὅπου] "Ἔστιν is often used

λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι 450
 ζητεῖς ἀπειλῶν, κἀνακηρύσσων φόνον
 τὸν Λαίειον, οὗτος ἐστὶν ἐνθάδε,
 ξένος λόγῳ μέτοικος, εἴτα δ' ἐγγενὴς
 φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
 τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος, 455
 καὶ πτωχὸς ἀντὶ πλουσίου, ξένην ἔπι,
 σκῆπτρῳ προδεικνύς, γαῖαν ἐμπορεύσεται.
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν
 ἀδελφὸς αὐτὸς καὶ πατήρ, κἄξ ἧς ἔφυ
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς 460
 ὁμόσπορός τε καὶ φονεύς. καὶ ταῦτ', ἰὼν
 εἴσω, λογίζου· κἂν λάβῃς μ' ἐψευσμένον,
 φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

with a relative adverb following, in which case the two are put for an adverb." Matthiae Gr. Gr. § 482. "You will *no where* or *never* destroy me." Demosth. Οὐκ ἔστιν, οὐκ ἔστιν, ὃ ἄνδρες Ἀθηναῖοι, ὅπως ἡμάρτετε. See Viger, p. 192. Terent. Phorm. V. 7. *est ubi vos ulciscar probe*. The usage of ἔστιν or ἐστ' ὅτε is similar.

450. λέγω δέ σοι] I have stopped after σοι with Schæf. on Bos, p. 726., where he treats of the acc. absol. Erf.

456. ξένην ἔπι—γαῖαν] This alludes to the departure of Œdipus from Thebes after he had put out his eyes, and his sojourn at Colonus, near Athens, till his death.

457. σκῆπτρῳ προδεικνύς] Suidas says that σκῆπτρον is a royal staff; but this is not necessarily the case; its meaning being an instrument to lean upon, whether borne by a king or others. It is, however, though not here, frequently the ensign of kingly power, as in Homer, Il. A. 234. Προδεικνύς in this passage is used abso-

lutely, τὴν ὁδὸν being understood, "groping on." The word itself is not of frequent occurrence in this sense, though we find it in Theocritus, 22. 102. as quoted by Erfurdt: Τὸν μὲν ἀναξ ἐτάραξεν, ἐτάσια χερσὶ προδεικνύς Πάντοθεν. The usual meaning is, to point out before. See v. 623. and P. V. 804. "Senec. Œdip. v. 656. *repet incertus viæ Baculo senili triste prætentans iter*." Burton.

458. ξυνῶν] Gl. *συνυπάρχων*. ὦν ὁμοῦ ἀδελφὸς καὶ πατήρ. Brunck. Malè, adds Herm.

460. τοῦ πατρὸς ὁμόσπορος] Gl. *ὁμόγαμος*, the husband of the same wife as his father. Ὅμοσπορος is applied, v. 261. to Jocasta in a somewhat different sense, καὶ γυναῖχ' ὁμόσπορον, and a wife who has been the wife of both. Ὅμογενής seems to be used in the same sense, v. 1351.

463. φάσκειν] The infinitive is here put for the imperative, as it very frequently is, especially in the poets. Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρῳέσσι μάχεσθαι, Il. E. 124. Εἴκετε, μηδὲ θεοῖς

- ΧΟ. Τίς, ὄντιν' ἄ
 θεσπιέπεια Δελφίς εἶπε πέτρα
 ἄρρητ' ἄρρη-
 των τελέσαντα φοινίαισι χερσίν ;
 ὦρα νιν ἀελλάδων
 ἵππων σθεναρώτερον
 φυγᾶ πόδα νωμᾶν. 470
- ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας·
 δειναὶ δ' ἅμ' ἔπονται
 Κῆρες ἀναπλάκητοι.
 ἔλαμψε γὰρ
 τοῦ νιφόεντος ἀρτίως φανεῖσα 476
 φάμα Παρνασ-
 σοῦ, τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν.
 φοιτᾶ γὰρ ὑπ' ἀγρίαν
 ὕλαν, ἀνά τ' ἄντρα καὶ 480
 πέτρας, ὡς ταῦρος,

μενεαυνέμεν Ἰφι μάχεσθαι, Π. Ε. 606. On this idiom, see Mœris, Atticist. v. λαμβάνειν. Koen. ad Gregor. p. 198. Hemst. ad Arist. Plut. p. 196.

465. Δελφίς πέτρα] The city itself and the Temple of Apollo were built on Mount Parnassus. See Strabo, ix. p. 418. Justin. xxiv. 6. Liv. xlii. 15. Erf.

466. ἄρρητ' ἄρρητων] "A deed without a name," a most shocking deed. This is a mode of expressing the superlative very strongly. Soph. Electr. 849. δειλαία δειλαιῶν κυρεῖς, where Brunck remarks, "geminatio ejusdem adjectivi pro superlativo est."

468. ἀελλάδων] The common reading ἀελλοπόδων is indefensible as mili-

tating against the metre; and originated probably in ἀελλάδων and πόδα, found in the next line; or from Pind. Nem. i. 6. αἶνον ἀελλοπόδων μέγαν ἵππων. Hesych. ἀελλάδων ἵππων, ταχέων.

469. σθεναρώτερον] Of rapidity, as Homer. Il. ix. 501. Ἄτῃ σθεναρῇ τε καὶ ἀρτίῳ. Erf.

472. γενέτας] Son, as Eur. Ion 916. Otherwise it signifies father. Erf.

475. ἔλαμψε—φάμα] See note on v. 182.

478. τὸν ἄδηλον] The ordo is, πάντ' ἰχνεύειν τὸν ἄδηλον ἄνδρα, "that every one should endeavour to trace out the [as yet] undiscovered murderer."

479. ἀγρίαν ὕλαν] "The wild wood."

μέλεος μελέω ποδὶ χηρεύων,
τὰ μεσόμφαλα γᾶς ἀπονοσφίζων

μαντεῖα· τὰ δ' αἰεὶ

ζῶντα περιποτᾶται.

485

δεινὰ μὲν οὖν, δεινὰ ταρασσει

στροφὴ β'.

σοφὸς οἰωνοθέτας, οὐ-

τε δοκοῦντ' οὔτ' ἀποφάσκονθ'.

ὅ τι λέξω δ', ἀπορῶ.

490

πέτομαι δ' ἐλπίσιν, οὔτ' ἐν-

In OE. C. 348. we have the same expression: πολλὰ μὲν κατ' ἀγρίαν Ἔλην ἄσιτος νηλίπους τ' ἄλωμένη.

482. μέλεος μελέω] See above, v. 100.

483. μεσόμφαλα] (1) From μέσος and ὀμφάλος, umbilicus, a boss, navel, or point; or (2) from ὀμφή, vox, a voice, response, or oracle. The former appellation is applied to Delphi, as the middle point of the earth. See Schol. Orest. 325. Phœn. 224. παρὰ μεσόμφαλα γῦαλα Φοῖβον.

ἀπονοσφίζων] "Fraudans, fallens." Musgrave. Endeavouring to keep apart from himself, avoiding, φεύγων. Schol.

485. ζῶντα] Living, in full force. See above, v. 45. "So Antig. 453. αἰεὶ ποτε Ζῆ ταῦτα. Trach. 1169. Eurip. Suppl. 223. Bacch. 8. Æschyl. Agam. 828. Suppl. 995." Musgr.

486. δεινὰ μὲν οὖν] Erfurdt would render this passage by, horrenda turbat augur neque affirmantia neque negantia, making δοκοῦντα and ἀποφάσκοντα the acc. plur. after the Scholiast; but it seems more simple and easy to understand με after ταρασσει, and then δοκοῦντα acc. sing. will agree with it. Μὲν οὖν is here used in the sense of "at vero," but yet. See Viger, p. 442. The passage may be thus rendered:

"But [though I am sure that the murderer of Laius is lurking about in distant caves, τὰ μεσόμφαλα γᾶς ἀπονοσφίζων μαντεῖα] yet the wise soothsayer dreadfully disturbs me, as I neither think his charge against Œdipus true, nor am I able to contradict it."

488. ἀποφάσκονθ'] *Negantem, inficantem.* Aristot. Metaphys. iii. cap. 7. ἀνάγκη ἢ φάναι ἢ ἀποφάναι ἐν καθ' ἑνὸς ὁτιοῦν. Idem Categor. c. 8. ἡ κατάφασις πρὸς τὴν ἀπόφασιν ἀντίκειται, οἷον τὸ ΚΑΘΗΤΑΙ, τῷ, ΟΥ ΚΑΘΗΤΑΙ. Musgr.

491. πέτομαι] *I flutter.* Hermann notes: "Utuntur Græci hac metaphora de quovis animi motu, exemplaque hujus similitumque verborum exstant innumerabilia."

ἐνθάδ' ὁρῶν . . .] Seeing or understanding neither the present nor the future. Ὅπίσω is frequently used in the sense of the future. Hermann maintains that it is never expressive of the past. He understands the passage thus: *Quid dicam, nescio: sed anxius sum expectatione, qui neque in præsentia quidquam, neque futura perspiciam.* "Stob. xxii. p. 188. Θνητὸς πεφυκὼς τῷπίσω πειρῶ βλέπειν. See Philoct. 1105. Æsch. Suppl. 625. Eurip. Alex. fr. 8." Elmsley.

θάδ' ὀρῶν, οὐτ' ὀπίσω.
 τί γὰρ ἢ Λαβδακίδαις,
 ἢ τῷ Πολύβου νεῖκος ἔκειτ', οὔτε πάροιθέν
 ποτ' ἔγωγ', οὔτε τανῦν πω 495
 ἔμαθον, πρὸς ὅτου δὴ βασάνω
 ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα
 Λαβδακίδαις ἐπίκουρος ἀδήλων θανάτων.
 ἀλλ' ὁ μὲν οὖν Ζεὺς, ὃ τ' Ἀπόλλων ἀντ. β'.
 ξυνετοί, καὶ τὰ βροτιῶν εἰ- 500
 δότες· ἀνδρῶν δ' ὕτι μάντις
 πλέον ἢ γὰρ φέρεται,
 κρίσις οὐκ ἔστιν ἀληθής·
 σοφία δ' ἂν σοφίαν
 παραμείψειεν ἀνὴρ 505
 ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμ-
 φομένων ἂν καταφαίην.

493. τ[] Here for ποῖον. See Hermann. ad Viger. p. 726. Erf.

496. βασάνω] After this word Brunck inserts χρησάμενος, and Musgrave θλιβόμενος, on account of the metre. The whole passage is manifestly corrupt. Πρὸς ὅτου may be rendered "from," "in consequence of" or "on account of which." In this sense πρὸς is used, Phœn. 64. πρὸς δὲ τῆς τύχης νοσῶν Ἀράς ἀράται παισὶν ἀνοσιωτάτας, and Antig. 51. Πρὸς αἰτοφάρων ἀμπλακημάτων διπλᾶς Ὀψεις ἀράξας. Hermann finally notes as follows: "Sustuli comma post Οἰδιπόδα, quo εἶμ' ἐπίκουρος jungantur. Postrema ita debebam interpretari: quo explorato contra laudem, quam apud omnes habet Œdipus, Labdacidis vindex eam cadis, cujus ignotus auctor est. Χρησάμενος, quamvis a scholiasta in explicatione hujus loci usurpatum delevi, ut neque idonea auctoritate firma-

tum, et satis languidum, quum multo elegantius oratio procedat sine eo participio. Neque habuit scholiastes codd. Lips. qui ita scribit: παρ' οὗ σὺν βασάνω ἐλεύσομαι ἐπὶ τὴν ἐπιδημήσασαν μαντείαν τοῦ Τειρεσίου τῷ Οἰδίποδι, ἡγουν κατὰ τοῦ Οἰδίποδος, ἐπίκουρος τοῖς Λαβδακίδαις, ἡγουν τῷ Λαίῳ, ἐνεκα τῶν ἀδήλων θανάτων. Elmsleius post βασάνω lacunæ signa posuit."

498. ἐπίκουρος θανάτων] As αἰμάτων ἐπίκουρος, Eurip. Electr. 138. Λαῖου ἀρωγός, above, v. 127. Orestes is called by Seneca *paternæ mortis auxilium unicum*, Agam. 905. Musgr.

506. ἀλλ' οὔποτ' ἔγωγ'] "But, till I have seen the prophet's words proved correct, I will never assent to those who blame the king."

507. μεμφομένων ἂν καταφαίην] I. e. οὐκ ἂν καταφαίην τῶν μεμφομένων τὸν μάντιν. Non contradicerem illis, qui vatem incusarint, flocci fecerint.

Φανερά πτερόεσσ' ἦλθε κόρα
 ποτὲ, καὶ σοφὸς ὤφθη, βασάνω θ' ἡδύπολις. 510
 τῷ ἀπ' ἐμᾶς φρενὸς οὐ ποτ' ὀφλήσει κακίαν.
 ΚΡ. Ἄνδρες πολῖται, δειν' ἔπη πεπυσμένος
 κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,
 πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς

Hesych. καταφάναι, κατειπεῖν. Brunck. Καταφαίνην, assentiat. Aristot. Metaphys. iii. cap. 7. ἡ διάνοια ἢ κατάφησιν, ἢ ἀπόφησιν. Musgr. Musgrave's interpretation is the true one. Μεμφομένων not Tiresias, but Œdipus. Erf. The Scholiast says rightly: ἐγὼ δὲ οὐκ ἂν ποτε ἐπαινέσαιμι τοὺς μεμφομένους τὸν βασιλέα, πρὶν ἴδοιμι σαφῆ τὰ ἔργα καὶ τὴν ἀπόβασιν. Herm.

509. φανερά] We give the note of Hermann in his own words: "Libri, φανερά γὰρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα. Triclinius, quod metra strophicis non responderent, verba ἐπ' αὐτῷ ab se deleta esse ait. Unde in hujus recensione omissa sunt. Ei viro injuriam faciunt, qui omnes ejus emendationes improbant. Non fuit ille profecto hodiernis criticis deterior: sed contemnitur, quia ex antiquioribus libris fere de vera scriptura constat. Hoc quidem loco in eo tantum mihi peccasse ille videtur, quod non etiam γὰρ delevit. Nam nisi egregie fallor, perturbata hic est librorum scriptura interpretamentis. Scholiastes: φανερά γάρ. ἃ μὲν ἐγκαλοῦσιν αὐτῷ, ἄδηλα, καὶ οὐ πάντως ἀληθῆ. ἃ δὲ κατάρθωσε, φανερά, ὅτε ἐπελθούσης αὐτῷ τῆς Σφιγγὸς ὤφθη σοφός. Mira vero interpretatio, quæ non in vulgatam, sed in talem potius scripturam quadrat: φανερά γάρ. ἐπεὶ αὐτῷ πτερόεσσ' ἦλθε κόρα. Glossæ Codd. Lips. ad φανερά habent, ἀντὶ τοῦ φανερώς. ad ἐπ' αὐτῷ autem, κατ' αὐτοῦ. Omnino quæro, quid sit illud ἐπ' αὐτῷ. Nam quod Elmsleio placet, hoc dici, in potestatem ejus venit, eum sensum nec possunt habere verba ista, et, si haberent, parum apte iis usus esset verbis

poëta, quæ urbi potius captæ convenirent. Quare ego quidem verba γὰρ ἐπ' αὐτῷ delevi, quorum et γὰρ interpretibus deberi puto, ἐπ' αὐτῷ autem adscriptum fuisse conjicio ad verba καὶ σοφὸς ὤφθη, sive ἐπ' αὐτῷ τούτῳ, sive ἐπ' αὐτῇ, i. e. τῇ Σφιγγί, scripserat explanator. Jam et recte omnia procedere, et graviter significatam esse chori fiduciam, apertum est."

510. βασάνω] Βάσανος is properly a stone on which the purity and excellence of gold are tried; a touchstone, a test, a proof.

511. ὀφλήσει] Ὀφλέω and ὀφλισκάνω in prose writers govern a genitive, and in the tragic writers always an accusative of the crime, fault, or imputation incurred. See Viger, p. 223. Ruhnken, Timæ. v. ὀφλω. In the Agam. 517. ὀφλων is followed by δίκη, and is rightly explained by Dr. Blomfield, "damnatus judicio; debitor ob rem judicatam."

513. κατηγορεῖν] Κατηγορέω governs an accusative of the charge alleged, and a genitive of the person against whom it is brought. In the Agamem. 262. κατηγορέω occurs with the genitive only: Εὐ γὰρ φρονούντος ὅμμα σου κατηγορεῖ, the order of which Dr. Blomfield gives: ὅμμα γὰρ κατηγορεῖ σου εὐ φρονούντος, "yes, your eye proves your kind disposition." He quotes a similar construction from Stobæus; Κρατοῦσι δ' οἵπερ καὶ κατηγοροῦσί σου.

τὸν τύραννον Οἰδίπουν] "This verse and v. 918. seem to have given the name of Οἰδίπους Τύραννος to this play." Hermann.

- ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι 515
 λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
 οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
 φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν
 ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
 ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει, 520
 κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
- ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἂν
 ὀργῇ βιασθὲν μάλλον, ἢ γνώμῃ φρενῶν.
- ΚΡ. πρὸς τοῦ δ' ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι
 πεισθεῖς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι; 525
- ΧΟ. ἡὐδαῖτο μὲν τάδ'· οἶδα δ' οὐ γνώμῃ τίνι.
- ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς
 κατηγορεῖτο τοῦπίκλημα τοῦτό μου;
- ΧΟ. οὐκ οἶδ'· ἅ γὰρ δρῶσ' οἱ κρατοῦντες, οὐχ ὀρῶ.
 αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾶ. 530
- ΟΙ. οὔτος σὺ, πῶς δεῦρ' ἦλθες; ἡ τοσόνδ' ἔχεις

516. εἰς βλάβην φέρον] Φέρω, with the prepositions εἰς or πρὸς following, signifies, to tend, to lead, to refer: in this sense it is used, v. 519. 984. See Markland, Eur. Suppl. 305. and Viger, p. 257.

521. πρὸς σοῦ] Creon commences his speech by addressing the Chorus as ἄνδρες πολῖται, and here speaks to them in the singular number. This however is no oversight in the poet. The Coryphæus spoke and was addressed as the representative of the whole Chorus: and this remark will account for the variation from the singular to the plural, and vice versâ, so frequently met with in the dramatic writers with reference to the Chorus.

522. τάχ' ἂν] The particle ἂν is not superfluous as Elmsley supposes, nor connected with ἦλθε, but with the par-

ticipale βιασθείς. "Si plenius enunciare sententiam voles, talis erit: τάχ' ἂν ὀργῇ βιασθείη τὸ δνειδος τοῦτο, οὕτως ἦλθεν." Hermann.

523. γνώμῃ φρενῶν] "By conviction of mind." Γνώμη is judgment founded on knowledge, opinion, meaning.

525. λέγοι] Elmsley thus rightly reads in the place of λέγει. By the optative Creon indicates not that it was so, but that it was thought by certain persons to be so. Herm.

527. ἐξ ὀμμάτων ὀρθῶν] With eyes erect, unmoved, steady; so below v. 1372. ὀρθοῖς ἐμελλον ὀμμασιν τούτους ὀρᾶν, and Theocr. v. 36. "Ὀμμασι τοῖς ὀρθοῖσι ποτίελεπεν. See Bentley's note, Hor. Od. i. 3. 18. and R. P. Hec. 958.

531. οὔτος] Οὔτος with or without the interjection ὦ, when it refers to the

- τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
 ἴκου, φονεὺς ὧν τοῦδε τάνδρὸς ἐμφανῶς,
 ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος;
 φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μαυρίαν 535
 ἰδὼν τιν' ἐν μοι, ταῦτ' ἐβουλεύσω ποιεῖν;
 ἢ τοῦργον ὡς οὐ γνωρίσοιμί σου τόδε
 δόλω προσέρπον, κούκ ἀλεξοίμην μαθῶν;
 ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου,
 ἄνευ τε πλήθους καὶ φίλων τυραννίδα 540
 θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται;
 ΚΡ. οἷσθ' ὡς ποιήσον; ἀντὶ τῶν εἰρημένων
 ἴσ' ἀντάκουσον, κατὰ κρίν' αὐτὸς μαθῶν.
 ΟΙ. λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς
 σοῦ. δυσμενῇ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί. 545

second person, as here, may be expressed in Latin by *heus!* and in English, colloquially, by *hark ye*. See Viger, p. 367. and Aristoph. *Aves* 1199. and 1243.

533. τοῦδε τάνδρὸς] I. e. ἐμοῦ. "Ὁδε ἄνθρωπος, here, as in many other passages, denotes the person speaking, pointing to himself, in the sense of our English formula, "your humble servant." Brunck remarks that the same idiom occurs in the Latin comic writers, though he quotes no instance. See Ter. *Heaut.* ii. 3. "Tibi erunt parata verba, huic homini verbera."

535. δειλίαν ἢ μαυρίαν] A similar mode of expression is found in Herod. *Clio* § 38. "Ὁ παῖ, οὔτε δειλίην, οὔτε ἄλλο ἄχαρι παριδὼν τοι, ποιέω ταῦτα."

537. ὡς οὐ γνωρίσοιμί] "This sentence does not depend upon ἰδὼν, but ὑπολαβὼν, ἐλπίζων [or some similar word] must be assumed from analogy." Brunck. In this line Elmsley has substituted the Attic form γνωρίοιμι, of the future γνωρίσοιμι. Hermann is in doubt.

538. κούκ ἀλεξοίμην μαθῶν] "Ἦγουν καὶ εἰ μάθοιμι, οὐ δυνηθείην ἀποσοθῆσαι, ἀμύνεσθαι. Brunck.

540. τυραννίδα θηρᾶν, ὃ] A similar construction occurs, *Helen.* 1685. Καὶ χαίρεθ', Ἑλένης οὐνεκ' εὐγενεστάτης γνώμης, ὃ πολλὰς ἐν γυναιξὶν οὐκ ἐνι. Matthiæ, *Gramm. Gr.* p. 610. Erf.

542. οἷσθ' ὡς ποιήσον;] Literally, "act do you know how?" This is a common idiom, and more forcible than οἷσθ' ὡς ποιήσεις; for the former not only orders something to be done, but asks the mode of doing it; whereas the latter only asks the mode of acting. See Koen. ad *Gregor.* p. 7. R. P. *Hec.* 225. Matthiæ, *Gr. Gr.* § 511.

544. λέγειν σὺ δεινός] "You are powerful in oratory;" literally, "fearful in speaking." We have δεινὸς εὐρεῖν, δεινὸς φαγεῖν, and in the same sense. See Dawes, *Misc. Crit.* p. 87. In the *Phoen.* 366. Δεινὸν γυναιξὶν αἰεὶ δι' ὠδίναν γοναί, "have a strong or powerful influence." See *Suidas* in v. δεινός.

- ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
 ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
 ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
 εἶναί τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς.
 ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς 550
 ὀρῶν, οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
 ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
 πάθῃμ', ὅποῖον φῆς παθεῖν, διδασκέ με.
 ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρεῖή μ' ἐπὶ
 τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα; 555
 ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι.
 ΟΙ. πόσον τίν' ἤδη δῆθ' ὁ Λαῖος χρόνον·
 ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
 ΟΙ. ἄφαντος ἔρρει θανάσιμῳ χειρώματι;
 ΚΡ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι. 560
 ΟΙ. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
 ΚΡ. σοφός γ' ὁμοίως, καὶ ἴσου τιμώμενος.
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότε ἐν χρόνῳ;

554. ἢ οὐκ] These two syllables are scanned as one long syllable. See above v. 13.

555. τὸν σεμνόμαντιν] "This grand prophet;" said sneeringly.

πέμψασθαι] On this middle voice Hermann observes: "Sophocles medio usus est, non quidem indicans, suorum aliquem mittere Œdipum jussum esse, sed mittere sua causa, ut ad se veniret Tiresias. Ita multiplex est et varia potestas verbi medii."

556. καὶ νῦν ἔθ' αὐτός] "And now I am still the same in opinion." Phœn. 934. Ἄνθρωπος οὐκέτι αὐτός ἐκνεύει πάλιν. "This man is no longer the same." "So Thucyd. iii. 38. Ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ." Elmsley.

ἔρρει] Present from ἔρρω. The

present is frequently used for the aorist or tense of history "in animated narration which represents what took place, as actually present." Matthiæ, Gr. Gr. § 504. Hec. 470. Ἡ Τιτάνων γενεάν, τὰν Ζεὺς ἀμφιπύρῳ κοιμίζει φλογμῷ Κρονίδας, for ἐκοίμισε.

560. μακροὶ παλαιοὶ τ'] Gl. ἐπὶ πολὺ διήκοντες καὶ πάλαι ἀρχάμενοι. Brunck.

561. ἦν ἐν τῇ τέχνῃ] Aj. 271. ἦν ἐν τῇ νόσῳ. See Abresch. Auctar. Thucyd. ad calcem Animadverss. in Œschyl. T. ii. p. 405. and Viger' de Idiot. p. 607. ed. Herm. Err.

ἐν τῇ τέχνῃ] "In the profession" of divination.

562. σοφός γ'] Exercebat ille artem suam, et quidem æque sapienter eodemque honore fruens, ut nunc. Herm.

- ΚΡ. οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.
 ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε; 565
 ΚΡ. παρέσχομεν. πῶς δ' οὐχί; κοῦκ ἤκούσαμεν.
 ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἤυδα τάδε;
 ΚΡ. οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ, σιγαῖν φιλῶ.
 ΟΙ. τόσον δέ γ' οἶσθα, καὶ λέγοις ἂν εὖ φρονῶν.
 ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἄρνήσομαι. 570
 ΟΙ. ὅθ' αὖνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς
 οὐκ ἂν ποτ' εἶπε Λαΐου διαφθοράς.
 ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
 μαθεῖν δικαίῳ ταῦθ', ἅπερ κάμοῦ σὺ νῦν.
 ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἀλώσομαι. 575
 ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
 ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

565. ἔρευναν ἔσχετε] Gl. ζήτησιν ἐποίησατε. Brunck.

568. μὴ φρονῶ] Hermann observes: "Quod Sophoclis libri habent μὴ φρονῶ, conjunctive dici putandum. Cum indicativo enim fortior hic negatio foret, quam convenit, quum major in verbo vis esse debeat."

569. τόσον δέ γ'] So Triclin. reads, who explains it ἀλλὰ τοσούτον γοῦν οἶσθα. The old reading was τοσόνδε γ'.

576. γήμας ἔχεις;] "Attica idem ac ἔγημας." Dalzell. This form is so common, that Is. Casaubon observes, "millies poëtæ præsertim tragici et comici; sed et ceterorum scriptorum elegantissimus quisque non raro." "Ἐχω cum participiis quibusdam maximeque aoristi temporis, explicatur per aoristum indicativi et verbi, cujus participium adjunctum habet." Viger, p. 250. This account however does not accurately correspond with the real truth of the case. The participle of the aorist and ἔχω denote that the deed is completed and still continues so. "You

married my sister" is an expression applicable to a husband who had by death or otherwise lost that sister: γήμας ἔχεις means, "you married my sister, and still have her in marriage." "Ἐγραψα, I wrote, may be consistent with any thing written betwixt that time and the time of speaking to the contrary; γράψας ἔχω can only be used of what was once stated in writing, and continues so still, unaltered, unrepealed." J. Tate. Τάδε λέξας ἔχεις would not be admissible for τάδε ἔλεξε. Habeo and teneo are used in Latin somewhat similarly. Ter. Hecyr. iv. 2. 6. "Nam mihi intus tuus pater narravit modo, quo pacto me habueris præpositam amoris tuo." See Lucret. vi. 898., and Valckenaer's note, Phœn. 712.

577. ὧν ἀνιστορεῖς] Some read ὧν ἀνιστορεῖς, which is a solecism, ὧν requiring a subjunctive or optative mood according to circumstances, but never tolerating an indicative. "Ὅς ἂν et similia cum conjunctivo conjungun-

ΚΡ. ἄρχεις δ' ἐκείνη ταῦτά, γῆς ἴσον νέμων;

ΟΙ. ἂν ἢ θέλουσα, πάντ' ἐμοῦ κομίζεται.

ΚΡ. οὐκ οὖν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος;

580

ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

ΚΡ. οὐκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.

σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς

ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον, ἢ

ἄτρεστον εὐδοντ', εἰ τά γ' αὖθ' ἔξει κράτη. 585

ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἰμείρων ἔφυν

τύραννος εἶναι μᾶλλον, ἢ τύραννα δρᾶν,

οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.

νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω·

εἰ δ' αὐτὸς ἦρχον, πολλὰ καὶ ἄκων ἔδρων. 590

tur, si de re incerta sermo est, ita ut possit etiam dici, *si quis*. Cum optativo eadem conditione conjungi solent, sed ita, ut res indicetur cogitari vel cogitata esse ab aliquo." Hermann adnotationes in Vigerum, p. 648. See also Dawes, Misc. Crit. p. 544. As a similar passage to this line, Erfurdt quotes Soph. Electr. 527. "Ἐξοῖδα τῶνδ' ἄρρησις οὐκ ἔνεστί μοι.

578. ἄρχεις δ' ἐκείνη ταῦτά] "Do you possess the same power as she does, having an equal share of the land?" On the government of δ αὐτὸς, see above, v. 285.

γῆς ἴσον νέμων] *Parem regni portionem obtinens*. Νέμειν is used similarly, v. 202. 238. Erf.

582. ὡς ἐγὼ] Sc. δίδωμι ἐμαυτῷ λόγον. Brunck compares Med. 868. "Ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμεν. Erf. compares Herodot. ii. 162. οὐδένα λόγον ἐαυτῷ δόντα.

583. εἴ τιν' ἂν] "An here belongs to ἐλέσθαι, as Hermann justly remarks, Viger, p. 657.

585. ἄτρεστον εὐδοντ'] "Sleeping." The cares of government do not permit a king to sleep. See above v. 65. In the second part of Henry IV.

act iii. sc. 1., Shakspeare makes Henry say, Then happy low, lie down! Un-easy lies the head that wears a crown. "Εὐδεν *tranquillum esse*, as in a verse of an ancient comedian, quoted by Chariton iv. 7. p. 103. ed. Lips." Erf.

586. ἐγὼ μὲν οὖν] "Hippolytus (v. 1013.) by a similar argument clears himself to his father of the charge which had been brought against him by his stepmother. 'Αλλ' ὡς τυραννεῖν ἡδὺ τοῖσι σώφροσιν. "Ἡκιστά γ', εἰ μὴ τὰς φρένας διέφθορε Θνητῶν, ὅσοισιν ἀνδάνει, μοναρχία. 'Εγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοῦς Πρωτοῦ θέλοισιν' ἂν ἐν πόλει δὲ δεύτερος ἦν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις. Πράσσειν γὰρ εὖ πάρεστι. κίνδυνος δ' ἀπὸν Κρείσσω δίδωσι τῆς τυραννίδος χάριν." Brunck.

ἰμείρων ἔφυν] I am not naturally desirous of. See above, v. 9.

587. τύραννα δρᾶν] "To enjoy kingly power." The primitive τύραννα is here used for the possessive τυραννικά, as in P. V. 786. Πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται; and Troad. v. 474. ἡ μὲν τύραννος κεῖς τύρανν' ἐγημάμην." Brunck and Elmsley.

πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
 οὐπω τοσοῦτον ἠπατημένος κυρῶ,
 ὥστ' ἄλλα χρήζειν, ἢ τὰ σὺν κέρδει καλά.
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται· 595
 νῦν οἱ σέθεν χρίζοντες ἐκκαλοῦσί με.
 τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.
 πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφελὺς τάδε;
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν.
 ἀλλ' οὐτ' ἐραστῆς τῆσδε τῆς γνώμης ἔφυν, 600

593. ἠπατημένος κυρῶ] For ἠπάτη-
μαι. Κυρέω, like τυγχάνω in both
prose and verse, is used with the
participle, where we should expect
the verb from which the participle
comes. So Philoct. 30. "Ὁρα, καθ'
ἔμπροσθεν μὴ κατακλιθεὶς κυρῇ. For κατα-
κλιθῇ.

596. ἐκκαλοῦσί με] Evocant me,
sc. ex ædibus. Vide supra, v. 7.
Erf.

597. τὸ γὰρ τυχεῖν αὐτοῖς] This
is one of the very few Iambic lines in
Sophocles, which have neither cæsura
nor quasi-cæsura, unless we read with
Bothe αὐτοῖσι πάντ', or change the
relative positions of ἅπαντ' and αὐ-
τοῖς.—Τυγχάνω, when it signifies to
hit, to obtain, to procure, requires a
genitive case after it of the thing
gained, except where neuter adjectives
are employed, as here; and then an
accusative is found; though even a
neuter may follow in the genitive ac-
cording to the general rule: Iph. A.
995. ταῦτα τεύξομαι σέθεν. Hec. 42.
Καὶ τεύξεταί τοι, οὐδ' ἀδέρητος φίλων
ἔσται πρὸς ἀνδρῶν. In Homer we
find Il. E. 582., Χερμαδίῳ ἀγκῶνα μέ-
σον. Hermann (Vig. p. 612.) con-
siders ἀγκῶνα μέσον to be governed of
τυχάνω, but it is more probably depend-
ent upon κατὰ, and Ἀντιλόχου is un-
derstood after τυχάνω. The instances

which Hermann adduces (Æ. C. 1106.
and 1168. Antig. 778. Philoct. 509.
Phœn. 999.) to prove that τυγχάνω
governs an accusative, are all in the
case of neuter adjectives. And it must
be remembered that the accusatives of
neuter adjectives are frequently found
with verbs that regularly govern a
genitive or dative. See Classical
Journal, No. lxiv. p. 259.

599. οὐκ ἂν] There are two ways
of taking this passage, either of which
will make very good sense: 1. νοῦς
κακὸς οὐκ ἂν γένοιτο καλῶς φρονῶν.
2. νοῦς καλῶς φρονῶν οὐκ ἂν γένοιτο
κακός. 1. An ill-disposed mind can-
not be entertaining proper sentiments.
2. A mind that entertains proper sen-
timents cannot be bad. The latter
is the interpretation adopted by the
Scholiast, and approved by Burton,
and seems upon the whole to suit the
context best.

600. ἐραστῆς] After observing that
ἐρῆν and ἐρως are often used by
Sophocles for cupere, optare, cuiusvis
rei cupiditate, Brunck continues:
"Voces τῆσδε τῆς γνώμης, quas glossa
exponit τοῦδε τοῦ λογισμοῦ, non spec-
tant crimen Creonti objectum com-
municati cum Tiresia consilii conse-
rendæ in Œdipum noxæ cædis Laii;
sed regnandi ambitionem. Infra v.
664. ubi Chorus ait, φρόνησιν εἰ τάνδ'

οὐτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον, τοῦτο μὲν, Πυθώδ' ἰὼν
πεύθου τὰ χρησθέντ', εἰ σαφῶς ἤγγειλά σοι·
τοῦτ' ἄλλ', εἴαν με τῷ τερασκόπῳ λάβης
κοινῇ τι βουλεύσαντα, μή μ' ἀπλῇ κτάνης 605
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
γνώμη δ' ἀδήλω μή με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζεις, οὔτε τοὺς χρηστοὺς, κακοὺς.
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν, ἴσον λέγω, 610
καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλεῖστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ καὶ ἐν ἡμέρᾳ γνοίης μιᾷ.
ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν, 615

ἔχω, eodem sensu dicere posset, ταύτης τῆς γνώμης εἰ ἐραστῆς ἔφυν. Hic autem Creon dicere poterat, ἀλλ' οὔτε τήνδε τὴν φρόνησιν ἔχω. Eodem redeunt diversæ illæ loquutiones."

601. τλαίην ποτέ] From δρῶντος supply δρῶν. Erf.

602. καὶ τῶνδ' ἔλεγχον] "Ἐλεγχον is here said by L. Bos to be governed of εἰς or πρὸς understood; but such accusatives are put in apposition with an entire proposition or some part of it, in order to express an opinion on the contents of the proposition. Here τῶνδ' ἔλεγχον means δ, sc. τὸ πεύθεσθαι Πυθοῖ, ἔλεγχος ἔσται τῶνδε. So Hec. 1158. Τὸ λοίσθιον δὲ, πῆμα πημάτων πλέον, 'Εξεργάσαντο δειν'. sc. δ ἔστι πῆμα. Orest. 1104. 'Ἐλένην κτάνωμεν, Μενέλεφ λύπην πικράν. sc. δ, τὸ κτανεῖν 'Ἐλένην, ἔσται λύπη πικρά. On this apposition see Matthiæ Gr. Gr. § 432. and Classical Journal, No. lxi. p. 87.

τοῦτο μὲν] This expression, as also

τὸ πρῶτον, followed by τοῦτ' αὖθις, τοῦτ' ἄλλο, εἴτα, ἔπειτα, and the like, may be translated by "in the first place," and the latter by "in the next or second place." See Hermann's Annot. on Viger, p. 627.

607. χωρὶς] Gl. μακρὰν ὄντα αἰτίας. And again, μάτην. Brunck. Rather, privatim, i. e. hoc solo, neque alio argumento. Erf.

608. μάτην] Gl. ἀνεξαρτάτως. Brunck.

610. φίλον γὰρ ἐσθλὸν] "For to cast away or banish a good friend I call just the same as [for a man to cast away] his life, which he loves the best of all things."

611. τὸν παρ' αὐτῷ βίοντον] I. e. τὸν αὐτοῦ βίοντον, vitam suam. Demosth. pro Cor. T. i. Reisk. p. 318. εἰ δ' οὖν ἔστι καὶ παρ' ἐμοί τις ἐμπειρία. Erf.

613. Philemon ap. Stobæum Eclog. P. i. T. i. p. 236. ed. Heer. χρόνος δίκαιον ἄνδρα μηνύει ποτέ. Erf.

615. εὐλαβουμένῳ] Sc. σοι, which

- ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
 ΟΙ. ὅταν ταχύς τις ὑπιβουλεύων λάθρα
 χωρῇ, ταχὺν δεῖ καὶ με βουλεύειν πάλιν.
 εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν
 πεπραγμέν' ἔσται, τὰ μὰ δ' ἡμαρτημένα. 620
 ΚΡ. τί δῆτα χρήσεις; ἢ με γῆς ἔξω βαλεῖν;
 ΟΙ. ἤκιστα. Δνῆσκειν, οὐ φυγεῖν σε βούλομαι.
 ΚΡ. ὅταν προδείξης οἷόν ἐστι τὸ φθονεῖν.
 ΟΙ. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;
 ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. 625
 ΟΙ. τὸ γοῦν ἐμόν.
 ΚΡ. ἀλλ' ἐξ ἴσου δεῖ καὶ μόν.
 ΟΙ. ἀλλ' ἔφυς κακός.
 ΚΡ. εἰ δὲ ξυνίης μηδέν;
 ΟΙ. ἀρκτέον γ' ὄμως.

is probably omitted, and the remark generalised, lest Œdipus should be offended with the Chorus, if they said in express terms that he was likely to go wrong. "Εὐλαβουμένῳ πεσεῖν, *labi metuentis iudicio*. Brunck has well expressed the sense: *Recte hæc dicta esse fateberis, o Rex, si caves ne labaris*. See Matthiæ Gramm. Gr. § 389." Erf.

617. *ὅταν ταχύς τις*] So Richard III. act iv. sc. 3. Go, muster men; my counsel is my shield; We must be brief when traitors take the field. "Publius Syrus, Sentent. 5. Ad pœnitendum properat, cito qui iudicat." Erf.

623. *ὅταν προδείξης . . .*] "When you have first shown what is the cause of the grudge which you bear me."

οἷόν ἐστι] This is well explained in Gl. *οἷός ἐστιν ὁ ἐμὸς πρὸς σὲ φθόνος, quum primum ostenderis, quæ mea sit erga te invidia*. Brunck. But Hermann notes as follows: "Brunckii explicatio admitti non potest, quia ὁ

ἐμὸς φθόνος potius, quam τὸ φθονεῖν simpliciter dicendum fuisset. Unde glossa in cod. Aug. *οἷός ἐστιν ὁ ἐμὸς πρὸς σὲ φθόνος*. Id enim non potest nisi de Œdipi invidia dici. Et ita est: *φθονεῖν* enim propemodum idem est quod *μέμφεσθαι*, gravari aliqua re atque indignari. Sic etiam *φθόνος*, v. c. in Trach. 251. Itaque hoc dicit: *ubi ostenderis, quid sit, quo indignere*."

624. *ὡς οὐχ ὑπείξων*] "Do you speak this with the intention of not submitting?" Ὡς with the future participle expresses intention, resolution, and the like.

625. *τὸ γοῦν ἐμόν*] Glossa supplet, *συμφέρον εἰς φρονῶν*. Ἀλλὰ καὶ τὸ ἐμόν *συμφέρον* ἐξίσου δεῖ φρονεῖν σε. Brunck.

627. *ἀρκτέον*] Hermann thus notes: "Ἀρκτέον pro masculino habendum, referendumque ad Creontem. Nam quum Œdipus dixisset, *at malus es*, respondet Creon, *si vero nosti nihil?* scilicet quod mihi exprobras. Tum

ΚΡ. οὔτοι κακῶς γ' ἄρχοντος.

ΟΙ. ὦ πόλις, πόλις.

ΚΡ. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.

ΧΟ. παύσασθ' ἄνακτες. καιρίαν δ' ὑμῖν ὀρώ 630
τὴνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

ΙΟ. τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρατ', οὐδ' ἐπαισχύνεσθε, γῆς 635
οὕτω νοσοῦσης, ἴδια κινοῦντες κακά;
οὐκ εἴ σύ τ' οἴκους, σύ τε Κρέων, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;

ΚΡ. ὄμαιμε, δεινὰ μ' Οἰδίπους ὁ σὸς πόσις
δραῖσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
ἥ γῆς ἀπῶσαι πατρίδος, ἥ κτεῖναι λαβών.

ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοῦμὸν σῶμα σὺν τέχνῃ κακῇ.

Œdipus: certe quidem sub imperio habendum scio. At, inquit ille, non a male imperante."

628. οὐ τοι κακῶς γ' ἄρχοντος] Creon is here interrupted by Œdipus, before he has time to finish his sentence. Brunck suggests that he was going to complete the period by ὑπεικτέον or the like. But is ὑπεικτέον ἄρχοντος good Greek?

629. πόλεως] Πόλεως is here scanned as an Iambus; μέτεστι, a genitive of the thing shared, and a dative of the person by whom, μέρος being the nominative understood. Μέρος is sometimes expressed, as Iph. T. 1300. Μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος.

630. ὑμῖν ὀρώ] Here the last syllable of ὑμῖν is long, contrary to the general usage observed in Sophocles. See above v. 39. and Classical Journal, No. lxiii. p. 97.

637. Musgrave badly construes this: καὶ μὴ οἴσετε τὸ μηδὲν εἰς μέγα ἄλγος. Erf.

639. δυοῖν ἀποκρίνας] "Here δυοῖν is a monosyllable, a rare synaloepha." Brunck. See Gaisford's Hephæst. p. 222. and Hermann, Elem. Doctrin. Metric. p. 34. Elmsley for δυοῖν reads τοῦδ', and Hermann prefers τοῦδ' ἐν ἀποκρίνας, in order that the second syllable of ἀποκρίνας may not be made long. With respect to the quantity of that syllable, Erfurdt says, "Indisputably there are instances, though of rare occurrence, of a syllable short by nature being made long in a compound word, where a preposition is joined to a word. See R. P. Orest. 64. So P. V. 24. νύξ ἀποκρύψει φάος. Eurip. Suppl. 296. χρῆστ' ἐπικρύπτειν φίλους."

642. τοῦμὸν σῶμα] "I. e. με. Eurip. Alcest. v. 647. Οὐκ ἦσθ' ἄρ' ὀρθῶς

- ΚΡ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὣν ἐπαιτιᾷ με δρᾶν.
- ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε, 645
μάλιστα μὲν τόνδ' ὅρκον αἰδесθεῖς θεῶν,
ἔπειτα καί με, τούσδε θ', οἱ πάρεισί σοι.
- ΧΟ. πιθοῦ θελήσας στροφὴ ἁ.
φρονήσας τ', ἄναξ, λίσσομαι.
- ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω; 650
- ΧΟ. τὸν οὔτε πρὶν νήπιον,
νῦν τ' ἐν ὄρ-
κῳ μέγαν καταίδεσαι.
- ΟΙ. οἶσθ' οὖν ἃ χρήζεις;
- ΧΟ. οἶδα.
- ΟΙ. φράζε δὴ τί φῆς.
- ΧΟ. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία 655
σύν γ' ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν.
- ΟΙ. εὔ νῦν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἦ μοι
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

τοῦδε σώματος πατήρ, i. e. ἐμὸς πατήρ." Brunk.

643. ἀλλ' ἀραῖος, εἴ σέ τι δέδρακ', ὀλοίμην] "This order of words seems inelegant to us, but the ancients thought differently. So Med. 460. Ἐγὼ τε γὰρ λέξασα, κουφισθήσομαι Ψυχὴν, κακῶς σε, καὶ σὺ λυπήσῃ κλύων. Hec. 1224. Καὶ μὴν τρέφων μὲν, ὥς σε παῖδ' ἐχρῆν τρέφειν, σώσας τε τὸν ἐμὸν, εἶχες ἂν καλὸν κλέος. Orest. 599. Ἀλλ' ὥς μὲν οὐκ εὔ, μὴ λέγ', εἰργασται τάδε." Elmsley, Med. 460.

646. τόνδ' ὅρκον] The oath here alluded to is that solemn adjuration which Creon had just made, v. 643.

650. θέλεις δῆτ' εἰκάθω;] Here ὥς

or ὅφρα is omitted before εἰκάθω; no unusual ellipse after θέλω, βούλομαι, and the like. See Hemsterhus. Lucian, tom. i. p. 267.

651. τὸν οὔτε πρὶν νήπιον] "Pay respect to one who was never before [considered as] foolish, and is now rendered important by [the solemn obligation of] an oath."

655. τὸν ἐναγῇ φίλον] Ἐναγῆς means one who is bound by an oath. "Never on an uncertain suspicion [μήποτε ξὺν ἀφανεῖ λόγῳ] to accuse [βαλεῖν ἐν αἰτίᾳ] and dishonour [ἄτιμον] a friend when under the solemn obligation of an oath." Hermann translates τὸν ἐναγῇ φίλον, *amicum, quem criminis suspectum habes*.

- ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον· στρ. β'.
 ἐπεὶ ἄθεος, ἄφίλος, ὃ τι πύματον 660
 ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.
 ἀλλά μοι δυσμόρῳ γὰ φθίνουσα τρύχει
 ψυχάν, καὶ τὰδ' εἰ κακοῖς κακὰ
 προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.
- ΟΙ. ὅδ' οὖν ἴτω, κεῖ χρὴ με παντελῶς θανεῖν, 665
 ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βία.
 τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα
 ἐλεινόν· οὗτος δ', ἐνθ' ἂν ᾗ, στυγήσεται.
- ΚΡ. στυγνὸς μὲν εἶκων δῆλος εἶ· βαρὺς δ', ὅταν 670
 θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἄλγιστα φέρειν.
- ΟΙ. οἴκουν μ' ἐάσεις, κακτὸς εἶ;
 ΚΡ. πορεύσομαι,
 σοῦ μὲν τυχῶν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος.

659. οὐ τὸν] "For οὐ μὰ τόν. Μὰ is very often thus omitted, as below v. 1081. Antig. 758. Electr. 1063. Eurip. Ion 888." Brunk. Elmsley would in this passage omit οὐ and substitute μὰ, on account of the metre; but οὐ seems to be required for the sense. οὐ [ζητῶ ἐλεθρόν σοι ἢ φυγὴν ἐκ τῆσδε γῆς.]

660. ὃ τι πύματον] Elmsley remarks, "Parum video quid sit ὅτι πύματον ὀλοίμαν." But may not ὅτι πύματον [ἐστὶ] be referred to the idea of destruction contained in ὀλοίμαν? "May I undergo that destruction which is extreme or most dreadful;" and thus it is explained by the Scholiast; φθαρείην δ' περ ἔσχατον, ἡγουν ἀπώλειαν ἥτις ἐσχάτη. So also Hermann.

663. καὶ τὰδ'] Sc. καὶ τὰδε [τρύχει ψυχάν] "and this circumstance harrows my soul," viz. εἰ κακοῖς κακὰ κ. τ. λ. Or τὰδε may be taken in the same sense as ταῦτα, v. 37. where see

the note. Erfurdt says: "Locus sic interpretandus: *animum meum conficit patriæ calamitas, et si hæc quoque vestra mala veteribus malis accedant. Kal nec superfluum est neque ineptum: repetas ex antecedd. τρύχει μοι ψυχάν. sc. τοῦτο.*"

664. προσάψει] Γὰ (v. 662.) is the nominative to προσάψει; otherwise προσάψει must be taken absolutely, of which usage I have not been able to find a single instance.

669. βαρὺς δ', ὅταν θυμοῦ περάσῃς] "But heavy or oppressed [with sorrow or repentance] when you pass from [this present state of] anger." This is the interpretation (and in my opinion, the correct one,) of the Scholiast, of Brunck, and Burgess. Erfurdt explains θυμοῦ περάσῃς by πόρρω πορευθῆς τῆς ὀργῆς; and translates, "quum longius in irascendo processisti."

673. σοῦ μὲν τυχῶν ἀγνώτος] Ἀγνώως,

- ΧΟ. γύναι, τί μέλλεις ἀντιστ. α. 675
κομίζειν δόμων τόνδ' ἔσω ;
- ΙΟ. μαθοῦσά γ' ἦτις ἡ τύχη.
- ΧΟ. δόκησις ἀγνώσ λόγων
ἦλθε, δά-
πτει δὲ καὶ τὸ μὴ ὕδικον.
- ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; 680
- ΧΟ. ναίχι.
- ΙΟ. καὶ τίς ἦν λόγος ;
- ΧΟ. ἄλις ἔμοιγ', ἄλις, γᾶς προπονουμένας,
φαίνεται, ἔνθ' ἔληξεν, αὐτοῦ μένειν.
- ΟΙ. ὁρᾷς ἴν' ἦκεις, ἀγαθὸς ὦν γνώμην ἀνὴρ,
τοῦμόν παριεῖς καὶ καταμβλύνων κέαρ ;
- ΧΟ. ὦ ἄναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἴσθι δὲ ἀντ. β'. 686
παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,

like many other verbal derivatives, has both an active and passive signification, "not knowing," as here, "unknown," in v. 677. "*ἴσος in eadem qua antea dignatione habitus, aut, justus, ut Phil. 685.*" Erf.

676. μαθοῦσά γ' ἦτις ἡ τύχη] "Yes, having [or when I have] learnt what is the circumstance [of their quarrel]." "*Κομίσω, γνοῦσα τίς ἐστὶν ἡ κατέχουσα αὐτοῦς τύχη, ἦγουν ἡ μάχη.*" Brunck.

677. δόκησις] Hermann writes thus: "Suspicio opinio est de eo, quod alterum ex ejus sermonibus sentire colligimus, ideoque species quædam, quam sermones isti habere nobis videntur. Quare, ut species sermonum, i. e. quam præ se ferunt sermones, recte dicitur, sic Sophocles dixit *δόκησις λόγων.*" Erfurdt compares ἀγνώσ φθόγγος Antig. 988.

678. δάπτει—τὸ μὴ ὕδικον] Mordet, Creontem sc., *injusta Œdipi criminatio.* Musgr.

684. παριεῖς] Gl. ἐκλύων, καταμβλύνων, ἄθυμον ποιῶν. Brunck.

685. ἴσθι δὲ] "Gl. ἴσθι δὲ δεδειχθαι με παράφρονα, ἀτυχῇ ἐπὶ τὰ συνετά, ἐάν σε παραλογίζομαι, ὅστε τὴν ἐμὴν φίλην γῆν ἐν πόνοις ἀμηχανοῦσαν εὐώδωσας." Brunck. "But know that I should be found devoid of sense, destitute in matters of understanding." For instances of repetition, such as παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα, see above v. 58.

687. νοσφίζομαι] The Scholiast explains this word by the term παραλογίζομαι, to impose upon; but from its derivation of νόσφι, apart, it signifies, I keep myself apart from, I desert: in this sense it is frequently used in Homer. See Il. B. 81.

ὅστ' ἐμὴν γαῖαν φίλαν ἐν πόνοις ἀλύου-
σαν κατ' ὀρθὸν οὖρισας,
τανῦν τ' εὐπομπος, εἰ δύναιο.

690

ΙΟ. πρὸς Θεῶν δίδαξον καὶ μ' ἀναξ, ὅτου ποτὲ
μῆνιν τοσὴνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλεόν, γύναι, σέβω·
Κρέοντος, οἷά μοι βεβουλευκῶς ἔχει.

ΙΟ. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.

695

ΟΙ. φονέα με φησὶ Λαῖου καθεστάναι.

ΙΟ. αὐτὸς ξυνειδώς, ἡ μαθὼν ἄλλου πάρα;

ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ
τό γ' εἰς ἑαυτόν, πᾶν ἐλευθεροῖ στόμα.

688. ὅστ'] Hermann notes: "In reddenda ratione *ὅστε*, fortius indicata significatione, est *qui*, *omnino*, i. e. *qui*, *quoquo modo rem spectes*." The old edd. read *ὅς τ'*.

ἐν πόνοις ἀλύουσαν] "Tossed in 'a sea of troubles.'" See above v. 23. The penult of *ἀλύω* is short in Homer four times, and long once. It is always long in the scenic writers. See my Greek Gradus, and Maltby's Thesaurus in v.

690. *εἰ δύναιο*] After this was *γίγνου* or *γενοῦ*. Herm. declares it to be an interpolation, and observes: "Non est autem *γενοῦ*, sed *εἰ* intelligendum, nisi quis malit, *τανῦν τ' εἰ πομπός, εἰ δύναιο*."

692. *πράγματος*] This is the genitive of the cause after *μῆνιν*, and may be rendered "on account of." In all such instances Lambert, Bos, and Brunck, here would understand *ἐνεκα*. This genitive occurs (1) after substantives, as he 1; (2) after adjectives; and (3) after verbs. (1) Orest. 426. *Κουρᾷ τε θυγατρὸς πενθίμῃ κεκαρμένος*, on account of his daughter. (2) Hec. 154. *Δειλαία δειλαίου γήρως*, on account of my wretched old age. (3) Odys. A.

68. Ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰὲν Κύκλωπος κεχόλαται, on account of the Cyclops. See Matthiae Gr. Gr. § 345. a.

στήσας ἔχεις] Gl. *ἐστήσας*. Ἰσθάναι *μῆνιν* is nothing but *μηνίειν*, as the tragedians say *ισθάναι βοήν* for *βοᾷν*. Brunck.

693. *σὲ γὰρ τῶνδ' ἐς πλεόν σέβω*] *Nam te pluris, quam hos, facio*. So Erfurdt, who adds: "Hæc dicit propterea, quod Choro paullulum irascebatur, quippe cui cedere coactus fuisset."

694. *Κρέοντος*] Gl. *ἐνεκα*, which is understood, as above, in *δου πράγματος*. Brunck. Nothing need be understood. As before was said *δου πράγματος μῆνιν*, so here is *Κρέοντος μῆνιν*, or rather *Κρέοντος βουλευμάτων*. Herm.

βεβουλευκῶς ἔχει] For *βεβούλευκε*, says Brunck. But see above v. 576.

695. *τὸ νεῖκος*] *Causam rixæ*. So *χόλον ἐγκαλῶν*. Philoct. 328. Erf.

699. *πᾶν ἐλευθεροῖ στόμα*] "Gives his tongue every license." Ἐλευθεροστομέω is used in the same sense, Androm. 153. *Παλλοῖς ξὺν ἔδνοισι, ὅστ' ἐλευθεροστομεῖν*. Also in P. V 187. ἔγαν δ' ἐλευθεροστομεῖς. "Musgrav. *omnium*

- ΙΟ. σὺ νῦν ἀφείς σεαυτόν, ὣν λέγεις πέρι, 700
 ἐμοῦ 'πάκουσον, καὶ μάθ', οὔνεκ' ἐστί σοι
 βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα.
 χρησμὸς γὰρ ἦλθε Λαίῳ ποτ', οὐκ ἐρῶ
 Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο, 705
 ὡς αὐτὸν ἤξει μοῖρα πρὸς παιδὸς θανεῖν,
 ὅστις γένοιτ' ἐμοῦ τε καὶ κείνου πάρα.
 καὶ τὸν μὲν, ὥσπερ γ' ἡ Φάτις, ξένοι ποτὲ
 λησταιὶ φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
 παιδὸς δὲ βλάστας, οὐ διέσχον ἡμέραι 710
 τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν,

ora in me latet: coll. Æschyl. Pers. 593. οὐδ' ἔτι γλῶσσα βροτοῖσιν 'Εν φυλακαῖς λένεται γὰρ Λαὸς ἐλεύθερα βάζειν. I believe Sophocles meant, *quod ad se ipsum attinet, suam linguam penitus liberat s. excusat, omnem sc. culpam transferens in Tiresiam*. Antig. 395. ἐγὼ δ' ἐλεύθερος Δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι πόνον." Erf. "Rightly: and so Triclin." Herm.

701. σοι.] Μοι and σοι are frequently used in an apparently redundant sense, but in reality they have an elegant meaning. Here σοι may be translated, "to your comfort." Hec. 194. 'Αγγέλλουσ' Ἀργείων δόξαι Ψήφῃ τὰς σᾶς περὶ μοι ψυχᾶς, "to my sorrow." Antig. 37. Οὕτως ἔχει σοι, "for your information." "Ita hæc pronomina παρέλκουσιν, ut latentem afferant secum significationem quandam. Notant enim vel aliquid nescio quomodo imperiose prolatum vel tenerum affectum." Hoo-geveen ad Viger. p. 132. cf. Fischer. ad Welleri Grammat. p. 170. See above v. 2.

702. μαντικῆς ἔχον τέχνης] Sc. μέρος τι. See Matthiæ Gr. Gr. § 356.

706. πρὸς παιδὸς] Elmsley aptly compares CEd. Col. 969. εἴ τι δέσφατον

πατρὶ χρησμοῖσιν ἱκνεῖθ', ὅστε πρὸς παίδων θανεῖν. Herm.

709. φονεύουσ'] The present tense is used here as the tense of history. See above v. 559.

710. παιδὸς δὲ βλάστας] "Quod autem ad puerum attinet." Brunck. This is an instance of an accusative without any grammatical government. L. Bos conveniently supplies κατὰ. Such accusatives however express the leading idea of the sentence, at the head of which they stand. So Sept. Theb. 396. Καὶ νύκτα ταύτην, ἣν λέγεις ἐπ' ἀσπίδος Ἀστροῖσι μαρμαίρουσαν οὐρανοῦ κυρεῖν, Τάχ' ἂν γένοιτο μάντις ἐννοίῃ τινί. See Matthiæ Gr. Gr. § 426. 2.

711. νιν ἄρθρα ἐνζεύξας] "The Greek poets are thus accustomed to join to the accusative of the thing the accusative of the pronoun instead of the genitive. Aves 497. καὶ λαποδύτης παλεῖ βοπάλη με τὸ νῶτον. This form is not unusual with the Latin poets. Æn. x. 697. Sed Latagum saxo atque ingenti fragmine montis Occupat os faciemque adversam." Brunck. Compare with this passage Phoen. v. 24. Λειμῶν' ἐς Ἥρας καὶ Κιβαιρῶνος λέπας

ΣΥΦΟΚΛΕΟΥΣ

- ... ἄλλων χερσὶν εἰς ἄβατον ὄρος.
 ... Ἀπόλλων οὐτ' ἐκεῖνον ἤνυσεν
 ... γενέσθαι πατρός, οὔτε Λαΐον,
 ... δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν. 715
 τωαῦτα φῆμαι μαντικάι διώρισαν,
 ὣν ἐντρέπου σὺ μηδέν. ὦν γὰρ ἂν θεὸς
 χρεῖαν ἐρευνᾷ, ῥαδίως αὐτὸς φανεῖ.
 ΟΙ. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
 ψυχῆς πλάνημα, κἀνακίνησις φρενῶν. 720
 ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις;
 ΟΙ. ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λαΐος
 κατασφαγεῖη πρὸς τριπλαῖς ἀμαξιτοῖς.
 ΙΟ. ηὔδατο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
 ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος, οὗ τόδ' ἦν πάθος; 725

Δίδωσι βουκόλοις ἐκθεῖναι βρέφος, ἄφυρῶν σιδηρᾷ κέντρῳ διαπεύρας μέσον.

715. τὸ δεινὸν, οὐφοβεῖτο] These words are to be taken parenthetically; "nor that Laius should die by [the hands of] his son (a danger which he feared)."

718. χρεῖαν ἐρευνᾷ] On this passage Elmsley remarks: "Quid sit χρεῖαν ἐρευνᾷ cum cæteris interpretibus juxta ignoro." Professor Dalzell however seems to have explained the passage well, "for the Deity himself will easily manifest those things whose utility he pursues," [better, perhaps, investigates,] i. e. "wherever the Deity has any useful purpose in view, he will himself make things manifest." Erfurdt explains it: "Quarum rerum Deus necessitatem investigat, i. e. quæ necessaria esse deprehendit: ἐρευνᾷ h. l. de effectu investigationis accipiendum." Hermann remarks that the Scholiast has well explained the sense: ἤγουν ἂν γὰρ ὁ θεὸς

ζητῇ, πρέποντα κρίνας ζητεῖσθαι, ῥαδίως, ἤγουν εὐκόλως, αὐτὸς δείξει: and adds "Necessitatem sive utilitatem rei dixit pro re, qua opus est."

721. ὑποστραφεῖς] "Ἐπο στραφεῖς Aug. B. and, I think, Reg. T. This reading Stephens proves was mentioned by Turnebus. Thus the construction would be ὑπὸ ποίας μερίμνης στραφεῖς. But the other reading ὑποστραφεῖς is better. Winsemius translates it *qua cura commotus*. The simple form στραφεῖν is used in the same sense, Aj. 1117." Elmsley. The passage alluded to is τοῦ δὲ σοῦ ψόφου Οὐκ ἂν στραφεῖν ἔς τ' ἂν ἦς οἶός περ εἰ.

723. κατασφαγεῖη] Ὡς and ὅτι preceded by an account of that which has been said, described, &c. are followed by an optative or an indicative mood. Matthiæ Gr. Gr. § 507. Viger, p. 161.

724. οὐδέ πω λήξαντ' ἔχει] Gl. οὐπω δὲ ἔληξαν. Brunck.

- ΙΟ. Φωκίς μὲν ἢ γῇ κλήζεται· σχιστὴ δ' ὁδὸς
 εἰς ταυτὸ Δελφῶν καὶ πρὸ Δαυλίας ἄγει.
- ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς ;
- ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῇσδ' ἔχων χθονὸς
 ἀρχὴν ἐφαίνου, ταῦτ' ἐκηρύχθη πόλει. 730
- ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι ;
- ΙΟ. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον ;
- ΟΙ. μήπω μ' ἐρώτα. τὸν δὲ Λαΐον, φύσιν
 τίν' εἶχε, φράζε, τίνα δ' ἀκμὴν ἥδης ἔχων.
- ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὲς κára,
 μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ. 735
- ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀράς
 δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι.

726. σχιστὴ δ' ὁδὸς] So Phœn. 24. καὶ ξυνάπτετον πόδα εἰς ταῦτον ἀμφω Φωκίδος σχιστῆς ὁδοῦ. The Scholiast on this passage of Sophocles quotes a passage from the Œdipus of Æschylus: ἐπῆμεν τῆς ὁδοῦ τροχόλατον σχιστῆς κελεύθου τρίοδον, ἐνθα συμβολὰς τριῶν κελεύθων Ποτνιάδων ἡμεῖσομεν. "Pausan. in Phœnic. p. 808. states that the place where Œdipus killed his father had the name of Σχιστὴ ὁδός." Musgrav.

727. εἰς ταυτὸ] To the same place, sc. to Corinth. See the Schol. on Phœn. v. 38. "Ταυτὸ for ταῦτον is not very frequent in the tragic writers. Yet it occurs, Trach. 425. Æsch. Choëph. 204. Eurip. Orest. 654. Med. 564. Iph. T. 658. Helen. 764." Elmsley.

Δελφῶν καὶ πρὸ Δαυλίας] Δελφῶν is governed of ἀπό. Where two nouns joined by a conjunction copulative are governed by a preposition, the preposition is frequently found with the latter noun. See below, v. 754. Hec. 143. Ἄλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς. Phœn. 291. Μαρτεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας. See Ruhnken. Epist. Crit.

ii. p. 130. Of Daulia Strabo says, p. 423. B. ἐν δὲ τῇ μεσσηγίᾳ μετὰ Δελφῶν ὡς πρὸς τὴν εἰς Δαυλίας πολίχνιον.

728. τοῖσδ'] Ex quo hæc gesta sunt, since. See Matth. Gr. Gr. § 390. c. Thucyd. i. 13. p. 22. ἔτη δὲ μάλιστα καὶ ταύτη (τῇ ναυμαχίᾳ) ἐξήκοντα καὶ διακόσια ἐστὶ μέχρι τοῦ αὐτοῦ χρόνου. Erf.

732. ἐνθύμιον] Terriculamentum. See my note to Eurip. Herc. F. 724. Musgr. See also Wagner on Alciphron. T. ii. p. 44. Erf.

733. τὸν δὲ Λαΐον . . . φράζε] See above, v. 225.

734. ἔχων] Brunck had changed this into τότε. Herm. thus explains ἔχων: "Eo dictum est ἔχων, quod id non ad verba, quibus modo usus erat Œdipus, sed ad sententiam verbis illis comprehensam refertur, quæ est, τίς ἦν φύσις. Vide ad Bacch. 472. Idque ipsum etiam Jocasta in mente habens, nominativis utitur."

735. λευκανθὲς] Pind. Nem. ix. 55. λευκανθέα καπνόν. Nicand. Theriac. 530. λευκανθέος ἀγνοῦ. Musgr.

- ΙΟ. πῶς φής; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
 ΟΙ. δεινῶς ἀθυμῶ, μὴ βλέπων ὁ μάντις ἦ. 740
 δείξεις δὲ μᾶλλον, ἣν ἐν ἐξείπῃς ἔτι.
 ΙΟ. καὶ μὴν ὀκνῶ μέν· ἅν δ' ἔρῃ, μαθοῦσ' ἐρῶ.
 ΟΙ. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων
 ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;
 ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν 745
 κήρυξ· ἀπήνη δ' ἦγε Λαῖον μία.
 ΟΙ. αἶ αἶ· τὰδ' ἤδη διαφανῇ. τίς ἦν ποτὲ
 ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι;
 ΙΟ. οἰκεύς τις, ὅσπερ ἴκετ' ἐκσωθεὶς μόνος.
 ΟΙ. ἦ καὶν δόμοισι τυγχάνει τανῦν παρών; 750
 ΙΟ. οὐ δῆτ'. ἀφ' οὗ γὰρ κεῖθεν ἦλθε, καὶ κράτη
 σέ τ' εἶδ' ἔχοντα, Λαῖόν τ' ὀλωλότα,
 ἐξικέτευσε, τῆς ἐμῆς χειρὸς θιγών,
 ἀγροὺς σφεπέμψαι καπὶ ποιμνίων νομάς,
 ὡς πλεῖστον εἶη τοῦδ' ἄποπτος ἄστεως. 755
 καῖπεμψ' ἐγὼ νιν. ἄξιός γάρ, οἷ' ἀνὴρ
 δοῦλος, φέρειν ἦν τῇσδε καὶ μείζω χάριν.
 ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν;
 ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;

740. βλέπων] "Lest the prophet should have had his eyesight." Œdipus in his quarrel with Tiresias had accused him of total blindness, v. 372. τυφλὸς τὰ τ' ὤτα, τὸν τε νοῦν, τὰ τ' ὀφθαλμοὺς εἶ.
 "Gl. ἀληθῆς, ἀληθείων, παρ' ὅσον ὁ τὴν ἀλήθειαν λέγων, βλέπει ὁ δὲ τὰ ψεύδη, τυφλότων ἐστί." Brunck.

742. ἅν δ' ἔρῃ] Vulg. ἅ δ' ἂν ἔρῃ. Herm. thus defends the former: "Quum enim ὅς ἂν nunc sit is qui, nunc quicunque, non memini me ita usurpatum invenisse ὅς ἂν δέ, ut id non esset is qui. Jocasta quidem utrumvis dicere potuit."

743. βαιός] "Tenuis, i. e. tenuiter, cum exiguo comitatu." Musgr. Elmsley quotes Hesychius: "Βαιόν. ὀλίγον, μικρόν. Σοφοκλῆς δὲ Οἰδίποδι Τυράννῃ, ἀντὶ τοῦ ἀφθονοῦ καὶ πολλός. An legendum, ἀφίλος καὶ μόνος?"

744. λοχίτας] Gl. ὑπασπιστάς. Brunck.

754. ἀγροὺς . . . καπὶ ποιμνίων νομάς] On this idiom see above, v. 727.

759. πάρεστιν] Photius Lex. MSS. explains πάρεστιν by ἐκ παντὸς δυνατόν ἐστι. But may not πάρεστι mean,

- ΟΙ. δέδοικ' ἑμαυτόν, ὦ γύναι, μὴ πόλλ' ἄγαν 760
εἰρημέν' ἦ μοι, δι' ἃ νιν εἰσιδεῖν θέλω.
- ΙΟ. ἀλλ' ἴξεται μέν. ἀξία δέ που μαθεῖν
κάγ' ὅτ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ.
- ΟΙ. κοῦ μὴ στερηθῆς γ', ἐς τοσοῦτον ἐλπίδων 765
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
λέξαιμ' ἂν ἢ σοί, διὰ τύχης τοιαῦδ' ἰών ;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ
ἄστῶν, μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη
τοιαύτ' ἐπέστη, θαυμάσαι μὲν ἀξία, 770

"he is present," and express the rapidity with which Jocasta wished to execute the commands of Œdipus? So the Schol. explains the passage: νόμισε αὐτὸν παρῆναι. Similarly Sosia, Ter. Andr. i. 1. says, Dictum puta: nempe ut carentur recte hæc.

τοῦτ' ἐφίεσαι] Ἐφίεμαι in the middle voice regularly requires a genitive case. See Phœn. 541. Helen. 1182. But here it governs an accusative for a reason given above, v. 597.

761. εἰσιδεῖν] Gl. ἰδεῖν: as εἰσορᾶν a hundred times for ὁρᾶν.

763. δυσφόρως ἔχοντ'] Gl. Βαρέως διακείμενα. A little below δυσφόρως ἦγον, βαρέως, χαλεπῶς. Brunck. Ἐν σοὶ seems to be *te judice*, as often elsewhere. Herm.

764. ἐς τοσοῦτον ἐλπίδων] To such a pitch of expectation. Ἐλπίς is a word 'mediæ significationis'; expectation of ill, as here, is fear; of good, is hope. On the construction of τοσοῦτον ἐλπίδων, see Matthiæ Gr. Gr. § 353. 4. The tragic and also the ancient comic writers never said τοιοῦτο or τοσοῦτο for τοιοῦτον and τοσοῦτον. "Στερηθῆς, i. e. τοῦ μαθεῖν from above." Erf.

765. μείζονι] "Of greater importance." There is a similar usage of μείζων, Antig. v. 182. Καὶ μείζον

δοτις ἀντὶ τῆς σωτηρίας Φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.

766. διὰ τύχης τοιαῦδ' ἰών;] Verbs of motion followed by διὰ with a genitive, denote, to be involved or engaged in the action or circumstance expressed by the noun. So Phœn. 20. Καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. Brunck says, that "διὰ τύχης ἵεναι is the same as ἐν τύχῃ εἶναι. So the tragic writers frequently use δι' ὀδύνης βαίνειν, for, to be in or afflicted with sorrow: διὰ φόβου χωρεῖν, to threaten or inflict death: διὰ πόθου, διὰ φόβου ἐλθεῖν, to desire, to fear; and many other phrases of the same kind."

768. Μερόπη] Pherecydes calls Medusa the wife of Polybus: according to Euripides, Merope imposed on her husband, and pretended to him that Œdipus was her own child: Ἡ δὲ τὸν ἐμὸν ὀδίνων πόνον Μαστοῖς ὑφέτω, καὶ πόσιν πείθει τεκεῖν. But Sophocles makes Polybus aware that Œdipus is not his own son, v. 1014. ŒD. Ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο; NUNC. Δωρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών. ŒD. Κἄθ' ὅδ' ἀπ' ἄλλης χειρὸς ἔσπερξεν μέγα; NUNC. Ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.

ἡγόμην] Διήγον. Σοφ. Θυέστη δευτέρῳ. Hesych. ΕΡΓ.

σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
 ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
 καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἶην πατρί.
 καὶ γὰρ βαρυνθείς, τὴν μὲν οὔσαν ἡμέραν
 μόλις κατέσχον· θάτερά δ' ἰὼν πέλας 775
 μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρως
 τοῦνείδος ἦγον τῷ μεθέντι τὸν λόγον.
 καὶ γὰρ τὰ μὲν κείνοιον ἐτερπόμην, ὅμως δ'
 ἐκνιζέ μ' αἰεὶ τοῦθ'· ὑφείρπε γὰρ πολὺ.
 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι 780
 Πυθιάδε. καί μ' ὁ Φοῖβος ὦν μὲν ἰκόμην
 ἄτιμον ἐξέπεμψεν· ἄλλα δ' ἄθλια
 καὶ δεινὰ καὶ δύστηνα προῦφάνη λέγων,
 ὡς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ'
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν, 785
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
 καὶ γὰρ ἑπακούσας ταῦτα, τὴν Κορινθίαν
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα

773. παρ' οἴνῳ] *Inter pocula*. See Apollon. Rhod. i. 458. and Valcken. ad Callim. p. 15. 262. We find also ἐν οἴνῳ, ἐν οἴνοις, ἐπ' οἴνοις. Erf.

774. βαρυνθείς] Gl. χολωθείς. Nub. 1363. καὶ γὰρ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον Ἐπειτα δ' — Brunck.

775. κατέσχον] Sc. ἐμαυτὸν, restrained myself. So Orest. v. 1597. Εἰ γὰρ κατέσχον, μὴ θεῶν κλεφθεὶς ὑπο. "Nub. 1363. Καὶ γὰρ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον. This latter line is supposed by some to refer to the passage of Sophocles." Elmsley.

778. καὶ γὰρ τὰ μὲν κείνοιον] This line has neither cæsura nor quasi cæsura, like vv. 597. 731. 849.

779. ὑφείρπε] *animum subierat*. Libanius vol i. p. 784. Α. πολλὸς τοιοῦτος ὑφείρπε λόγος. Musgr.

781. ὦν μὲν ἰκόμην ἄτιμον] Sc. ἄτιμον [τούτων ἕνεκα ἢ περὶ] ὦν. — "Ἰκόμην. Male Musgravius: precabar." Erf.

785. δηλώσοιμ'] On the use and signification of the fut. opt. see Dawes Miscell. Crit. pag. 103. So Eurip. Hippol. 1186. ἦλθε γὰρ τις ἄγγελος λέγων, Ὡς οὐκ ἔτ' ἐν γῇ τῇδ' ἀναστρέφοι πόδα Ἰππόλυτος. And Androm. 78. οὐδ' ἀμφὶ Πηλέως ἦλθεν, ὥς ἦξοι, φάτις; Brunck.

787. τὴν Κορινθίαν ἄστροις . . .] "Ever after measuring out [or ascertaining the position of] the Corinthian land by [observing] the stars." Heath would place commas after Κορινθίαν and ἐκμετρούμενος, and remove the comma after χθόνα: he thus makes ὁδὸν understood after ἐκμετρούμενος,

ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
 χρησμῶν ὀνειῖδη τῶν ἐμῶν τελούμενα. 790
 στείχων δ' ἰκνοῦμαι τούσδε τοὺς χώρους, ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
 καί σοι, γύναι, τάληθές ἐξερίῳ. τριπλῆς
 ὅτ' ἦν κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
 ἔνταυθ' ἐμοὶ κήρυξ τε, καὶ πῖ παλικῆς 795
 ἀνὴρ ἀπήνης ἐμβεβώς, οἷον σὺ φῆς,
 συντηντρίαζον· καὶ ὁδοῦ μ' ὃ θ' ἡγεμῶν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἤλαυνέτην.
 καὶ γὰρ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
 παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς, ὡς ὄρᾳ, 800
 ὄχου, παραστείχοντα τηρήσας, μέσον
 κάρᾳ διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὲν ἴσην γ' ἔτισεν· ἀλλὰ συντόμας

and χθόνα the accusative governed of ἔφευγον. But this is not necessary. "Both ἔφευγον and ἐκμετρούμενος apply to τὴν Κορινθίαν χθόνα." Herm.

797. ὃ θ' ἡγεμῶν] *Ei auriga*, who is afterwards called ὁ τροχηλάτης. Thus Schaefer, who adds: "Sic dici aurigam, nemo mirabitur, qui meminerit τὸν τῆς ὁδοῦ ἡγεμόνα."

798. ἤλαυνέτην] "Were driving;" "were attempting to drive." See Phoen. 39. "Πρὸς βίαν. Gl. βιαίως." Brunck.

799. τὸν τροχηλάτην] "These words are added by way of explanation, lest there should be any doubt who was ὁ ἐκτρέπων. v. 830. τὸν ἄνδρα τὸν βοτῆρα. So in a fragment of Aristophanes in Athenæus p. 161. v. τοὺς πάλαι ποτὲ, τοὺς Πυθαγοριστὰς γενομένους." Erfurdt.

800. δι' ὀργῆς] *Itacunde*. See my note on Eurip. Bacch. 433. Brunck.

801. ὄχου παραστ.] Brunck rightly, *prope vehiculum incedentem*. The genitive depends on παρὰ, which in this

sense is sometimes construed with that case. See Antig. 955. And so the Scholiast: ἡ παρὰ ἀντὶ τοῦ πλησίον, ὥσπερ ἐν τῷ, (Aj. 1274.) ἐρκέων ποθ' ὁμᾶς οὗτος ἐγκεκλεισμένος, ἡ ἐν ἀντὶ τοῦ ἐντός. Erf. Hermann objects to this interpretation, and alters the punctuation: "Senex, inquit, simul ac vidit (verberari a me aurigam,) e curru, observans illud ipsum temporis momentum, quo præteribam, feruit me. Ipsum verbum καθίκετο videtur hanc rationem commendare. Cæterum non repugnem, si quis καί μ' ὁ πρέσβυς ὡς ὄρᾳ jungi velit."

μέσον . . .] The ordo verborum, as Brunck arranges it, is καθίκετό μου [κατὰ] κάρᾳ διπλοῖς κέντροισι. "He came down upon me, on the middle of my head, with two blows or with a whip having two lashes," i.e. he struck a blow right across my head . . Elmsley quotes as a similar passage, Eurip. Cycl. 7. Ἐγκέλαδον, ἰτέαν μέσην δένων δορὶ, ἔκτεινα.

803. ἴσην] Sc. τιμὴν, ποινὴν, δίκην

σκήπτρῳ τυπεῖς ἐκ τῆσδε χεῖρός, ὕπτιος
 μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται. 805
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει Λαίῳ τι συγγενές,
 τίς τοῦδ' ἄνδρός ἐστιν ἀθλιώτερος ;
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ ;
 ὧ μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινὰ 810
 δόμοις δέχεσθαι, μὴδὲ προσφωνεῖν τινά,
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ ἡ γὰρ ἡ ἐμαυτῷ τάσδ' ἀράς ὁ προστιθείς.
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χραίνω, δι' ὧνπερ ὤλετ'. ἄρ' ἔφυν κακός ; 815
 ἄρ' οὐχὶ πᾶς ἀναγνος ; εἴ με χρὴ φυγεῖν,

(Brunck), τιμωρίαν (Erfurdt), or the like.

804. ὕπτιος.] Gl. ἐπὶ τὰ μετὰφρενα. Brunck.

806. εἰ δὲ τῷ ξένῳ] "And if any relationship to Laius belongs to this stranger" [whom I slew]. Λαίῳ is the active after συγγενές, and τούτῳ τῷ ξένῳ is governed by προσήκει. Brunck says: "Τῷ ξένῳ. Gl. τῷ φονευθέντι; homini illi, mihi incognito. Gallice diceremus cet inconnu. Quippe Græci cujuscumque nomen vel ignorant vel scientes reticent, illum ξένον appellant. Vid. Dan. Heinsii Lect. Theocr. cap. xiv."

808. τοῦδ' ἄνδρός] i. e. ἐμοῦ. See above, v. 533.

810. ὧ μὴ ξένων] The construction of this passage is so difficult, that various emendations have been proposed by the learned. Schæfer would read ὅν the accusative after δέχεσθαι, which would seem to require τῷ ; though, as Elmsley remarks, ὅν ἔξεστί τινα δέχεσθαι is defensible from v. 986. οὐχὶ δεμῖτον ἄλλον εἰδέναι. Elmsley suggests οὐδ' by attraction to τοῦδ' ἄνδρός. The common reading however is here re-

tained after Erfurdt, ὧ μὴ ἔξεστι, τινὰ δέχεσθαι [sc. αὐτόν] "to whom it is not permitted, that any one should receive him." After repudiating Elmsley's emendations Herm. says: "Quum μήτ' a Brunckio invectum videatur, satius erat vulgatum μὴδ' in locum suum restituere."

812. καὶ τὰδ'] "And that too:" τὰδε has no regular government: κατὰ may be supposed to be understood. See above, v. 37.

814. λέχη] Gl. ἔχουν τὴν γυναῖκα. Brunck.

ἐν χεροῖν ἐμαῖν] With my hands. Ἐν frequently expresses the instrument, consequence, or cause. "I pollute by [the instrumentality of] my hands." So Aristoph. Nub. 1335. ἐν δίκῃ σ' ἔτυπτον: "I struck thee with [or in consequence of] justice." See Antig. 459. and Viger, p. 494.

815. ἄρ' ἔφυν κακός ;] "In hisce interrogandi formulis negantem particulam pro arbitrio vel addunt vel omitunt tragici." Porson, Præf. Hec. p. clviii. in Priestley's edition of Euripides.

καί μοι φυγόντι μήτε τοὺς ἐμοὺς ἰδεῖν,
μήτ' ἐμβατεύειν πατρίδος· ἢ γάμοις με δεῖ
μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν
Πόλυβον, ὃς ἐξέθρεψε καὶ ξέφυσέ με. 820

ἄρ' οὐκ ἀπ' ὤμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίῃ λόγον ;
μὴ δῆτα, μὴ δῆτ', ὦ θεῶν ἀγνὸν σέβας,
ἴδοιμι ταύτην ἡμέραν· ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν, ἢ τοιάνδ' ἰδεῖν 825
κηλῖδ' ἐμαυτῷ συμφορᾷς ἀφιγμένην.

ΧΟ. ἡμῖν μὲν, ὦ ναξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα.

ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς ἐλπίδος,
τὸν ἄνδρα, τὸν βοτῆρα προσμεῖναι μόνον. 830

ΙΟ. πεφασμένου δέ, τίς ποθ' ἢ προθυμία ;

817. μήτε] Brunck μή ὅστι. Hermann writes: "Recte Elmsleius μήτε revocavit, nihil ob stare putans, quo minus post χρῆ intelligatur ἔξεστι, ut v. 812. post ἔξεστι intelligi χρῆ."

818. ἐμβατεύειν πατρίδος] CEd. Col. 400. γῆς δὲ μὴ ἔμβαίνῃς θρῶν. For ἐπεμβατεύειν and ἐπεμβαίνειν. CEd. Col. 924. σῆς ἐπεβαίνων χθονός. Brunck.

820. ἐξέθρεψε καὶ ξέφυσέ με] A ὑστερολογία, of which many instances occur. "Homer. Il. A. 251. ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο. Soph. Trach. 34. τοιοῦτος αἰὼν εἰς δόμους τε καὶ δόμων Ἀεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τφ. Eurip. Suppl. 918. σ' ἔτρεφεν, ἔφερεν ὑφ' ἥπατος. El. 969. ἦ μ' ἔθρεψε κἄτεκεν."

821. ἄρ' οὐκ ἀπ' ὤμοῦ] "Would not any one in judging [that] these things [proceeded] from a cruel deity give a right account?" Erfurdt's reading ἂν ὀρθοίῃ, instead of ἀνορθοίῃ. The repetition of the particle ἂν, especially with the optative mood, is very common, sometimes with the indica-

tive, and occasionally with the infinitive. When the double ἂν occurs in a sentence, the first is called by the grammarians *δυνητικόν*, the other *παρὰ πληρωματικόν*. See Hermann on Viger, p. 644. in a note well worthy of the young scholar's attention.

826. κηλῖδ' ἐμαυτῷ συμφορᾷς] "Such a stain [as resulting from, or on account] of calamity." Brunck after the Scholiast calls this an instance of hypallage or ἀντίπρωσις. But see Dr. Monk's note on the Electra of Sophocles, v. 19. Mus. Crit. vol. i. p. 63. Erfurdt writes: "Κηλὶς συμφορᾷς est labes calamitatis, probrosa calamitas, quemadmodum πόνων λατρεύματα dictum pro ἐπίπονα λατρεύματα, et ἀστρων εὐφρόνη pro ἀστερόεσσα εὐφρόνη."

830. τὸν ἄνδρα τὸν βοτῆρα] See above, v. 799.

831. πεφασμένου δέ] Sc. τοῦ βοτῆρος. The genitive of the participle put absolutely frequently stands alone without a substantive, where the subject is easily recognised from the context.

- ΟΙ. ἐγὼ διδάξω σ'. ἦν γὰρ εὐρεθῆ, λέγων
 σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος.
- ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον ;
- ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν, 835
 ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
 λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ ἴκτανον.
 οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος.
 εἰ δ' ἄνδρ' ἐν' οἰόζωνον αὐδήσει, σαφῶς
 τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον. 840
- ΙΟ. ἀλλ' ὥς φανέν γε τοῦπος ὧδ' ἐπίστασο,
 κούκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
 πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε.
 εἰ δ' οὖν τι κακτρέποιο τοῦ πρόσθεν λόγου,
 οὔτοι πότ', ὧ ἴναξ, τὸν γε Λαῖου φόνον 845

Soph. Electr. 1344. *τελουμένων, εἴπομι' ἂν*. The ablative is similarly used in Latin. Liv. l. § 31. *missis, ad id prodigium visendum*.

προθυμία] Gl. *πρόθεσις. θάρσος*. Again: *τί διανοῇ δρᾶσαι*; Brunck.

834. *περισσόν*] *Præ cæteris animadversione dignum*. Musgr. Bothe compares Theognis: *Χρῆ Μουσῶν Δεράποντα καὶ ἄγγελον, ἦν τι περισσὸν Εὐδείῃ σοφίῃς, μὴ φθονερὸν τελέθειν*. Erf.

835. *ληστὰς ἔφασκες*] "You said that he spoke of robbers that." See above v. 225.

838. *τοῖς πολλοῖς*] Brunck edited *τις πολλοῖς*. But Herm. and Erf. defend *τοῖς*. The latter says: "Refertur ad eam, quæ præcessit, narrationem Jocastæ: multis *illis*, a quibus tu interfectum esse Laium dixisti."

839. *οἰόζωνον*] The Greek poets in expressing singularity, whether by *olos*, *μόνος*, or otherwise, prefer compound rather than simple words: here *οἰόζωνος* (and *οἰοπόλος*, Il. Ω. 614.) merely conveys the idea of *olos*: *μονόστολος*,

Phœn. 745. *μονόζυξ*, Pers. 144. that of *μόνος*: though the term annexed to *olos* or *μόνος* elegantly expresses some distinguishing particular connected with the subject thereby designated: *μονόπεπλος*, Hec. 921. *μονόχαλος*, Iph. A. 225. &c. Œdipus had said v. 806. that he had killed *all* the attendants of Laius, as well as Laius himself, *κτείνω δὲ τοὺς ξύμπαντας*. And yet here his fears and suspicions suggest to him the probability that one of them might perhaps have escaped in the person of the shepherd.

840. *εἰς ἐμὲ ῥέπον*] The last syllable of *ἐμὲ*, being the place of the metrical ictus, is made long before the initial *ρ* in *ῥέπον*. See above v. 72. "Glossa: *εἰς ἐμὲ ἀφορῶν*. Aristoph. Plut. 51. *οὐκ ἔσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει*. See my note there." Brunck.

841. *ὥς φανέν γε τοῦπος*] A nominative or accusative absolute. See above v. 101.

842. *ἐκβαλεῖν πάλιν*] Gl. *μεταβαλεῖν*.

Φανεῖ δικαίως ὀρθόν, ὃν γε Λοξίας
 διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ Φανεῖν.
 καίτοι νιν οὐ κεῖνός γ' ὁ δύστηνός ποτε
 κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
 ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
 βλέψαιμ' ἂν οὔνεκ', οὔτε τῇδ' ἂν ὕστερον.

850

ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
 πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς.

ΙΟ. πέμψω ταχύνασ'. ἀλλ' ἴωμεν ἐς δόμους.
 οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.

855

ΧΟ. Εἴ μοι ξυνεῖη φέροντι στροφὴ ἅ.
 μοῖρα τὰν εὔσεπτον ἀγνεΐαν λόγων
 ἔργων τε πάντων, ὧν νόμοι πρόκεινται

For the sense of πάλιν see Toup ad Suid. iii. p. 4. Brunck.

846. δικαίως] It seems put here for ἀκριβῶς. Musgr. It signifies *ut pat est*. Erf.

848. κεῖνός γ' ὁ δύστηνός] "That wretched child at least:" sc. Jocasta's child which had been exposed.

850. μαντείας . . . οὔνεκ'] "As far as prophecy is concerned." Ἐνεκα is similarly used in Herod. Clio, § 42. παῖδά τε σὸν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν. See also Alcest. 827.

οὔτε τῇδ'] i. e. *adeo flocci hac pendo, ut ne oculos quidem huc vel illuc vaticiniis causa converterim*. With the same contempt is said τοῦ δὲ σοῦ ψόφον Οὐκ ἂν στραφεῖν, Aj. 1117. *Ne manum quidem versare alicujus rei causa*, Cic. de Fin. V. 31, 93. *Huc vel illuc*, as ἢ ἐνθ' ἢ ἐνθα κίοντα, Hom. Odys. K. v. ult. Apoll. Rhod. i. 1287. Οὐδ' ἔτι τοῖον ἔπος μετεφάνειν, οὐδ' ἔτι τοῖον. Musgr.

853. στελοῦντα] Gl. μετακαλεσόμενον, κομιούμενον, μεταστελοῦντα. Brun.

855. ὧν οὐ σοὶ φίλον] Matthiae p. 653. rightly explains: *τούτων, ἃ με*

πράξει οὐ σοὶ φίλον ἐστί. So Philoct. 1227. ἔπραξας ἔργον ποῖον, ὧν οὐ σοὶ πρόπον. Æschin. c. Timarch. T. iii. p. 39. Reisk. ἐκ γὰρ τοῦ πράττεσθαι τινα ὧν οὐ προσήκεν. Erf.

856. εἴ μοι] The chorus in this Ode supports its high office described by Hor. Art. Poet. v. 193. Shocked by the impiety of Jocasta (v. 850.), it here asserts in a beautiful manner the excellence of moral and religious conduct. "Εἴ μοι . . . *utinam mihi*." Elmsley. But see above, v. 80.

φέροντι] Particip. for infinitive. See Heindorf. ad Platonis Phædon. p. 250. Erf.

857. μοῖρα] By this I do not understand with the Schol. *fortuna secunda*, but simply *sors*, *fatum utinam mihi contingat pietatem colere*. Musgr.

859. νόμοι] Those laws which are antecedent to all written laws, and are founded in the consciences of mankind by the Giver of all laws. So Antig. v. 453. Οὐδὲ σθένειν τοσοῦτον φόβον τὰ σὰ Κηρύγμαθ', ὥστ' ἔγραπτα κἀσφαλῇ θεῶν Νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. Οὐ γὰρ τι νῦν γε κἀχθές, ἀλλ' αἰεὶ ποτε Ζῇ ταῦτα, κοῦδεὶς αἰδεν

860

ὑψίποδες, οὐρανίαν δι'
αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος
πατὴρ μόνος, οὐδὲ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδὲ

865

μὴν ποτε λάθα κατακοιμάσῃ
μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.
ὕβρις φυτεύει τύραννον· ἀντιστ. ἀ.
ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
ᾧ μὴ ᾧ πίκαιρα μηδὲ συμφέροντα, 870
ἀκρότατον εἰσαναβᾶσ' ἐς

ἐξ οὗτος ὁ λόγος Cic. pro Milone, § 3. "Est enim hæc, Judices, non scripta sed nata lex; quam non didicimus, accepimus, legimus; verum ex naturâ ipsâ arripuimus, hausimus, expressimus; ad quam non docti, sed facti; non instituti, sed imbuti sumus." Demosth. περὶ Στεφάνου, § 83. Φανήσεται τοίνυν ταῦτα πάντα οὕτως οὐ μόνον ἐν τοῖς νόμοις, ἀλλὰ καὶ ἡ φύσις αὐτὴ ἐν τοῖς ἀγράφοις νομίμοις καὶ τοῖς ἀνθρωπίνοις ἡθεσι διώκει. See Hec. 787. and Dr. Maltby's Sermons, vol. i. p. 3. and 503.

861. ὧν Ὀλυμπος] "Of which [laws] Olympus [the seat of the gods, i. e. heaven] is alone the father or author." See Socrates ap. Xenoph. Memor. p. 470.

862. νιν] Eos. See El. 624. Musgr. El. 436. Phœniss. 1175. Erf.

867. Ὑβρις φυτεύει τύραννον] Brunck would here discover an instance of hypallage, and says that the meaning is, ἡ τυραννὶς ὕβριν φυτεύει, "absolute power produces insolence of disposition:" but the words as they stand give a very good sense; "insolence of disposition produces a tyrant, or causes a monarch to become a tyrant." Ὑβρις is outrageous conduct towards either gods or men; and the chorus glances at the impiety of Jocasta. See v. 856. Τύραννος denotes one who possesses ab-

solute power in a state. Cornelius Nepos in his life of Miltiades, defines a tyrannus to be one who has risen from a private station to the uncontrolled government of a state. One who abuses absolute power is a tyrant in our sense of the word, and probably such is the meaning in this passage. Though an instance does not occur to me where τύραννος is used in a bad sense, yet τυραννικὸς means tyrannical, Med. 349. Ἡκιστα τοῦτον λῆμ' ἔφυ τυραννικόν. Euripides, Phœn. 552. calls τυραννίδα, ἀδικίαν εὐδαίμονα. Dionysius, Stob. tit. 43. Ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφυ. Τυραννὶς is to be rendered 'despotism' in Agam. 1325. φρομιμάζονται γὰρ ὡς τυραννίδος σημεῖα πράσσοντες πόλει. See also v. 1336. of the same Play. Erfurt explains Insolentia suscitabulum est ac fomentum tyrannidis. And then observes: "Commemorantur mala et incommoda, quæ ex insolentiâ oriri soleant: ea et libertatem opprimi civium (ὕβρις φυτεύει τύραννον) et insolentem postremo ipsum fortunis omnibus everti. Hæc ita cohærent cum antecedentibus, ut tacite reprehendatur levitas ac temeritas (ὕβρις), qua Œdipus consentiens cum conjuge Deorum oracula spreverat. v. 852."

869. μάταν] Frustra, ita ut sitim non restinxerit. Erf.

871. ἀκρότατον] This is the reading

ἀπότομον, ὥρουσεν εἰς ἀνάγκαν,
 ἔνθ' οὐ ποδὶ χρησίμῳ
 χρῆται. τὸ καλῶς δ' ἔχον
 πόλει πάλαισμα 875
 μήποτε λῦσαι θεὸν αἰτοῦμαι.
 θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.
 εἰ δέ τις ὑπέροπτα χερσὶν στροφὴ β'.
 ἢ λόγῳ πορεύεται,
 Δίκας ἀφόβητος, οὐδὲ 880
 δαιμόνων ἔδη σέβων,
 κακά νιν ἔλοιτο μοῖρα,
 δυσπότημου χάριν χλιδαῖς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,
 καὶ τῶν ἀσέπτων ἔρξεται, 885
 ἢ τῶν ἀθίκτων ἔξεται ματάζων.
 τίς ἔτι πότε' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη

of Erf. for ἀπροτάταν. He translates *postquam altissimum adscendit fastigium, irruit in perniciem*.

875. πάλαισμα.] The struggle, sc. to discover the murderer of Laius. "It does not mean *callidum consilium et rûsum*, but *conatum suscepti negotii absolventi*. Gl. πάλαισμα, ἡγουν τὴν (ἡγήσων τοῦ φόνου τοῦ Λαίου." Brunck.

877. προστάταν] On the meaning of this word, see above v. 412.

878. ὑπέροπτα] Gl. καταφρονητικῶς: neut. plural for adverb. Brunck.

881. ἔδη] *Imagines, simulacra*, as El. 1274. Musgr. It is explained *templa* by Ruhnken ad Tim. p. 93. Erf.

886. ἢ τῶν ἀθίκτων ἔξεται] "Or [if] he shall hold himself upon, cling to, or meddle with, things which ought not to be touched." Horace uses *non-tangendus* in the same sense, Od. i. 3. 24. *non-tangenda rates transiliunt vada*. "After ἢ understand εἰ μὴ from

the preceding. "Ἐξεται is *abstinebit*." Erf.

887. τίς ἔτι] The reading of this passage is that proposed by Hermann, who translates *Quis tandem amplius his in rebus* (i. e. si contemnuntur divina) *iræ tela se ab animo suo arcere gloriabitur? Nam si talis impietas probatur, quid opus est cultu reverentiaque deorum?* Erfurdt reads ἔρξεται and ἀμύνων, explaining the passage thus, *Quisnam, si res ita se habet, iræ tela (iram) ab animo suo repellat, arcens ea?* and comparing with θυμοῦ βέλη the *pavoris tela gelida* of Lucret. 2. 306. Elmsley reads εἰρξεται, and explains thus: *Si cædes (Laii impunita discesserit, quis jam abstinebit se, quin a mente arceat conscientia stimulos, sceleris scilicet recordationem, metumque vindictæ divinæ?* But Herm. thus objects to this interpretation: "Hæc sententia non modo molestissime expressa, sed ne apta quidem huic loco est. Sic enim, quæ chorus dicit, procederent: male interest, qui non me-

εὔξεται ψυχᾶς ἀμύνειν ;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμμαι,
 τί δεῖ με χορεύειν ; 890
 οὐκ ἔτι τὸν ἄθικτον εἶμι ἀντ. β'.
 γᾶς ἐπ' ὀμφαλὸν σέβων,
 οὐδ' ἐς τὸν Ἀβαῖσι ναόν,
 οὐδὲ τὰν Ὀλυμπίαν,
 εἰ μὴ τάδε χειρόδεικτα 895
 πᾶσιν ἀρμόσει βροτοῖς.
 ἀλλ' ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,

tuens deos, impia facit : quis in hac re se continebit, quo minus conscientiae stimulos ab se arceat? nam si talia facinora probantur, non opus est reverentia deorum. Quis hic illud ἐν τοῖσδε ad caedem Laii, ac non potius ad impietatem eorum, qui deos, deorumque oracula contemnat, referet? Deinde non est omnino de non punienda Laii caede sermo, sed de impie dictis Jocastæ. Neque quod addit chorus, sublatam iri reverentiam deorum, eo fine dicit, ut ostendat caedem illam puniendam esse, sed id ipsum potius demonstrat, colendam esse pietatem erga deos, neque contemni debere oracula." Brunck and others read θυμῷ, from his mind.

890. τί δεῖ με χορεύειν ;] "Why ought I to be a chorus, whose duty it is to maintain the cause of religion and morality?" See Hor. A. P. v. 193.

891. τὸν ἄθικτον γᾶς ἐπ' ὀμφαλὸν] To the hallowed central point of the earth. See above v. 483. and Suidas in v. γῆς ὀμφαλός, where this passage is quoted. "Ἀθικτον, sanctum, inviolabile." Erf.

893. Ἀβαῖσι] Abæ was a city in Phocis, where there was a temple and oracle of Apollo under the title of Φοῖβος Ἀβαῖος. This was one of the oracles whose pretensions to foretell future events Croesus sent to ascertain, Herod. i. § 46. See also viii. § 33.

895. εἰ μὴ τάδε] "Unless these, this pointed out by the hand, i. e. clearly shall be adapted to [the conviction of] all men." Ἀρμόσει is here used neutrally, as in Antigone, v. 1317. as pointed out by Elmsley, ὃ μοι, μοι τὰδ' οὐκ ἐπ' ἄλλον βροτῶν Ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας, and by Demosth. Περὶ Παραπρεσβείας, § ο'. καὶ κατὰ σοῦ τὰ λαμβεῖα ταῦθ' ἀρμόσει νῦν ἐμοί. "I understand the sense thus," says Musgrave: "Nisi hac eventui congruerint, εἰ μὴ τάδε ἀρμόσει, adeo perspicue, ut in exemplum cedant digito ab omnibus monstrandum." But Hermann observes: "Male Musgravius vertit congruerint. Oportebat ita, congruant. Persuasum est enim choro, cognitum iri, non mendax fuisse oraculum."

897. εἴπερ ὄρθ' ἀκούεις] If rightly thou art called; similarly, εἰ ἀκούεις, κακῶς ἀκούεις, to be well or ill spoken of, or described, to have a good or bad name; properly, to hear oneself well or ill spoken of. Κακῶς ἀκούειν οὐ μέλει Δανόντι μοι, Alcist. 742. In Latin audio has the same signification. Hor. Ep. i. 16. 17. Tu recte vivis, si curas esse, quod audis. Erfurdt approves of Brunck's translation, in which he connects ἀκούεις with πάντ' ἀνάσσω; but it is more expressive, if we understand εἴπερ ὄρθ' ἀκούεις, as applied to κρατύνων.

Ζεῦ, πάντ' ἀνάσσω, μὴ λάθῃ
 σέ, τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν.
 φθίνοντα γάρ τοι παλαιὰ Λαῖου 900
 θέσφατ' ἐξαιροῦσιν ἤδη,
 κούδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·
 ἔρρει δὲ τὰ θεῖα.

ΙΟ. Χώρας ἄνακτες, δόξα μοι παρεστάθῃ
 ναοὺς ικέσθαι δαιμόνων, τάδ' ἐν χεροῖν 905
 στέφῃ λαβούσῃ κάπιθυμιάματα.
 ὕψου γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν
 λύπαισι παντοίαισιν· οὐδ', ὅποι' ἀνὴρ
 ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται.
 ἀλλ' ἔστι τοῦ λέγοντος, ἣν φόβους λέγῃ. 910
 ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλεόν ποιῶ,
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἶ,

898. μὴ λάθῃ] Some copies read λάθοι, but λάθῃ is properly preferred by Elmsley. The chorus indignant at the impiety of Jocasta, were not likely to pray that the vengeance of Jove should forget such impiety; they were more inclined (as they do here) to pray that such impiety might not escape the cognizance of his almighty power. See above v. 49. "Burgess is wrong in his translation: *ne tuimet ipsius obliviscaris tuique aeterni imperii*. Ἐπιλανθάνεσθαι very often, λανθάνεσθαι never, governs an accusative." Erf.

901. ἐξαιροῦσιν] Tollunt, evertunt. So August. b. Brunck badly ἐξαίρουσιν. Herm.

902. τιμαῖς Ἀπόλλων] "Apollo is distinguished by his proper attributes or distinctions." See Dr. Monk's valuable edition of Hipp. 106.

904. Χώρας ἄνακτες] "Not only kings, but the first persons in every state were anciently called ἄνακτες." Brunck. See above, v. 85.

Soph. Œd. R.

δόξα μοι παρεστάθῃ] "The thought occurred to me." Elmsley aptly quotes Rhœs. 780. Καί μοι καθ' ὅπνον δόξα τις παρίσταται. See Viger, p. 611.

907. ὕψου γὰρ αἶρει θυμὸν] Apoll. Rhod. iii. 368. ὕψου δὲ χόλος φρένες ἠερέθοντο. Musgr. Polyb. iii. 82. 2. μετέωρος καὶ θυμοῦ πλήρης. Herm.

909. τὰ καινὰ] Nova oracula non judicat ex veteribus, quæ falsa fuere deprehensa. Both.

910. ἀλλ' ἔστι τοῦ λέγοντος] "But he is at the mercy of the speaker." "So Aristoph. Equit. 86. ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι." Brunck. Similarly Œd. C. 751. ἔμπειρος, ἀλλὰ τοῦ πτόντος ἀρκάσαι.

911. οὐδὲν ἐς πλεόν ποιῶ] Eurip. Hippol. 286. οὐδὲν εἰργασμαι πλεόν. Plato Apol. sub init. πλεόν τι — ποιῆσαι ἀπολογούμενον. Musgr.

912. Λύκει'] For the meaning of this epithet, see above, v. 195.

ἄγχιστος γὰρ εἶ] See note, v. 16.

- ἰκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν,
 ὅπως λύσιν τιν' ἡμῖν εὐαγῇ πόρης·
 ὥς νῦν ὀκνοῦμεν πάντες, ἐκπεπληγμένον
 κεῖνον βλέποντες ὥς κυβερνήτην νεώς. 915
- ΑΓ. ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου;
 μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὅπου.
- ΧΟ. στέγαι μὲν αἶδε· καὐτὸς ἔνδον, ὦ ξένε· 920
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.
- ΑΓ. ἀλλ' ὀλβία τε, καὶ ξὺν ὀλβίοις ἀεὶ
 γένοιτ', ἐκείνου γ' οὔσα παντελῆς δάμαρ.
- ΙΟ. αὐτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιός γάρ εἰ
 τῆς εὐεπείας οὔνεκ'. ἀλλὰ φράζ' ὅτου 925
 χρήζων ἀφῖξαι, χῶ τι σημῆναι θέλων.
- ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.
- ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;
- ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχα

916. νεώς] Gl. καταδυομένης. The order is: βλέποντες αὐτόν, ὡς νεώς κυβερνήτην ἐκπεπληγμένον. Brunck. "Immo vero," says Erfurdt, "perterritum hunc videntes, quum sit gubernator navis." Hermann sides with Brunck.

921. γυνὴ δὲ μήτηρ] The Scholiast rightly remarks that an ambiguity alluding to the twofold relationship of Jocasta, as wife and mother to Œdipus, is here intended by the proximity of the terms γυνὴ and μήτηρ.

923. παντελής] The complete wife, as having children. Homer, II. B. 701. calls a house where the wife was barren, ἡμιτελής, i. e. according to the Schol. ἄτεκνος. See Heyne in l. Hermann observes as follows: "Elmsleio παντελής δάμαρ explicanda videtur ex eo, quod τέλος et τέλειος dicatur pro γάμος

et γεγαμηκότες, in quam rem affert Polluc. iii. 38. et Hesych. v. προτέλεια et τέλειοι, ejusque interpretes. Παντελής est proprie consummatus, idque pro cuiusque rei conditione in singulis locis accipiendum. Ita παντελής ἐσχάται in Antig. 1016. cunctæ intelliguntur, παντελής μοναρχία autem v. 1163. summum imperium. Sic etiam παντελής δάμαρ, quæ summo jure uxor est, i. e. legitima."

926. Suidas: εὐεπεία, ἡ καλὴ φράσις. Here however I understand it ob humanitatem sermonis. Phocylides, v. 115. εὐεπίην ἀσκεῖν. Musgr.

929. τάχα] Brunck edited τάχ' ἂν. Herm. does not disapprove it, but thinks it unnecessary: "Quum dicturus esset nuncius, τάχα ἤδοιο μὲν ἂν, quasi interpellat semet ipse, addens πῶς δ' οὐκ ἂν; quæ sententiæ quum ad unam redeant,

- ἤδοιο μὲν· πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως. 930
- ΙΟ. τί δ' ἔστι, ποίαν δύναμιν ᾧδ' ἔχει διπλῆν;
- ΑΓ. τύραννον αὐτὸν οἱ 'πιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδαῖτ' ἐκεῖ.
- ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
- ΑΓ. οὐ δῆτ', ἐπεὶ νιν θάνατος ἐν τάφοις ἔχει. 935
- ΙΟ. πῶς εἶπας; ἢ τέθνηκε Πόλυβος, ᾧ γέρον;
- ΑΓ. εἰ μὴ λέγω τὰληθές, ἀξιῶ θανεῖν.
- ΙΟ. ᾧ πρόσπολ', οὐχὶ δεσπότη τάδ' ὡς τάχος
μολοῦσα λέξεις; ᾧ θεῶν μαντεύματα,
ἴν' ἐστέ; τοῦτον Οἰδίπους πάλαι τρέμων 940
τὸν ἄνδρ' ἔφευγε, μὴ κτάνῃ; καὶ νῦν ὅδε
πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ' ὕπο.
- ΟΙ. ᾧ φίλτατον γυναικὸς Ἰοκάστης κάρα,
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
- ΙΟ. ἄκουε τὰνδρὸς τοῦδε, καὶ σκόπει κλύων, 945
τὰ σέμν' ἴν' ἤκει τοῦ θεοῦ μαντεύματα.
- ΟΙ. οὗτος δὲ τίς ποτ' ἐστί, καὶ τί μοι λέγει;
- ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν
ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὄλωλότα.
- ΟΙ. τί φῆς, ξέν'; αὐτός μοι σὺ σημάτων γενοῦ. 950

non magis opus erat ut bis poneret particulam ἄν, quam si aut τάχα, πῶς δ' οὐχ, ἤδοιο μὲν ἄν dixisset, aut potuisset dicere, τάχα ἤδοιο μὲν, πῶς δ' οὐκ, ἄν."

930. ἀσχάλλοις δ'] "And perhaps you will be sorry" to hear of the death of your husband's relation, as explained by one Scholiast; or because Œdipus will be obliged to leave Thebes and return to Corinth, as explained by another.

934. ἐγκρατὴς ἔτι;] "In power still."

942. πρὸς τῆς τύχης] Gl. ἀπὸ φυσικοῦ θανάτου. Brunck.

943. ᾧ φίλτατον] This and similar periphrases for φιλότατη γυναῖς, Ἰοκάστη, are very common both in the Greek and Latin poets. So Antig. v. l. ὦ κοινὸν ἀνδράδελφον Ἰσμήνης κάρα.

944. ἐξεπέμψω] Ἐκπέμπω, I send out another; ἐκπέμπομαι, I have another sent out to myself, I send for. See Mr. Tate's lucid arrangement of Kuster on the middle verb, iii. in the Museum Criticum, vol. i. p. 103.

- ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
- ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ;
- ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
- ΟΙ. νόσοις ὁ τλήμων, αἷς ἔοικεν, ἔφθιτο. 955
- ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
- ΟΙ. φεῦ, φεῦ· τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν 960
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τῷ μῶ πόθῳ
κατέφθιθ'· οὕτω δ' ἄν θανὼν εἴη 'ξ ἐμοῦ.

952. θανάσιμον βεβηκότα] "Gone dead," or "gone the way of death." "In Trachin. 874. βέβηκε Δηιάνειρα τὴν πανυστάτην Ὀδῶν ἀπάσων, whence this passage may be explained by an ellipse: εὖ ἴσθ' ἐκεῖνον βεβηκότα θανάσιμον ὁδόν." Brunck. "Aj. 517. θανασίμους οἰκήτορας, i. e. νεκρούς. So πόμπιμος, missus, deductus, Trach. 872. Eurip. Med. 848." Erf.

954. σμικρὰ—ῥοπή] "A slight inclination [of the balance] consigns to [eternal] sleep aged persons." In the Œdipus of Seneca, v. 788. we have Animam senilem mollis exsolvit sopor.

956. συμμετρούμενος] Sc. πρὸς τὸ φθίνειν, longa ætate quasi opportunus mortis factus. Theophr. c. pl. 6. 27. καθαρῶ τῷ ἀέρι καὶ ἀνδρὶ πρὸς εὐωδίαν αἱ τοιαῦται τροφαὶ συμμετροῦνται. Brunck explains it ill, longo, quod vivendo emensus est, tempore. Herm. approves of Brunck's explanation: "Nihil enim aliud hæc verba significant, quam: mortuus est æquando tam longum tempus, i. e. senio. Dubitationem discutiet, quod Æschylus in Choeph. 609. de fatali

titione Meleagri dicit: ξύμμετρόν τε βίου μοιρόκρατον ἐς ἡμᾶρ. Et magis etiam ipse Sophocles infra, v. 1105. ἐν τε γὰρ μακρῷ γήρᾳ ξυνάδει τῷδε τάνδρ' σύμμετρος."

957. φεῦ, φεῦ] An exclamation of joy and exultation. See above, v. 317.

959. κλάζοντας ὄρνις] Ὀρνις is the accusative plural for ὄρνιθας. Antig. 1001. Ἀγνώτ' ἀκούω φθόγγον ὄρνιθων, κακῶ κλάζοντας οἴστρεφ.

ὧν ὑφηγητῶν] From ὑφηγητής, ductor, a guide, one who suggests. See below, v. 1292.

961. κεύθει] Κεύθω is used both neutrally as here, and actively, Hec. 868. Στέγαι κεκεύθασ' αἶδε Τροάδων ὄχλον. See also Phœn. 1229.

962. ἄψαυστος ἔγχους] "Ἀψαυστος active, as ἀφόβητος v. 880. ἀμφιπλήκτων Phil. 688. See Porson. ad Hecub. 1125." Erf. "Some refer these words to κεύθει, and take ἐγὼ δ' ὅδ' ἐνθάδε parenthetically." Elmsley. In that case ἄψαυστος will have a passive signification. On the idiomatic form ἄψαυστος ἔγχους, see above, v. 192.

- τα δ' οὖν παρόντα συλλαβὼν θρασπίσματα
 κεῖται παρ' Αἰδῇ Πόλυβος ἄξι' οὐδενός. 965
- ΙΟ. οὐκ οὖν ἐγὼ σοι ταῦτα προὔλεγον πάλαι ;
- ΟΙ. ἡὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
- ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλης.
- ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;
- ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ὃ τὰ τῆς τύχης 970
 κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής ;
 εἰκῇ κράτιστον ζῆν, ὅπως δύναίτο τις.
 σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.
 πολλοὶ γὰρ ἤδη καὶ ὀνείρασιν βροτῶν
 μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ 975

964. συλλαβὼν] *Secum auferens*. So συλλαβὼν ἀρὰς (Ed. Col. 1384. Musgr. Συλλαμβάνω with a dative only denotes, to assist.

965. ἄξι'] I. e. *sic ea secum abstulit, ut irrita facta sint*. Herm.

966. προὔλεγον πάλαι] Προὔλεγον πάλαι is different from προλέγω πάλαι: both expressions indeed denote the frequency of the admonition; but the former implies that the act of admonition was over before the time when Jocasta was then speaking. See above, v. 290.

970. τὰ τῆς τύχης κρατεῖ] The same as ἡ τύχη. This periphrasis of the neuter article with the substantive in the genitive case is very common both in prose and verse, unless indeed by the neuter article with the genitive be implied whatever results from, concerns, or belongs to the genitive. Here "the laws of fortune." Phoen. v. 393. δεῖ φέρειν τὰ τῶν θεῶν, "the dispensations of the gods." See Matth. Gr. Gr. § 284. Viger, p. 35. "Thucyd. iv. § 62. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπιπλεῖστον κρατεῖ. The words which follow, sc. πρόνοια δ' ἐστὶν οὐδενὸς σαφής, may be compared with Pindar, Olymp. xii. Σύμβολον δ' οὕτω τις ἐπιχθονίων Πιστὸν

ἀμφὶ πράξιος ἐσ- Σομένας εὔρεν θεόθεν." Brunck. So also Hor. Od. iii. 29. 29. Prudens futuri temporis exitum Caliginosa nocte premit Deus. On the uncertainty of the future also, see Pope's Essay on Man: Heaven from all creatures hides the book of fate, &c.

971. πρόνοια] *Rerum futurarum scientia*. So τὰς παλαιφάτου προνοίας Trach. 823. Musgr.

972. εἰκῇ] Gl. ὡς ἐτυχε. ἀπλῶς καὶ ἀφροντίστως, καὶ μὴ πρὸς μαντείας δρῶντα. Brunck.

973. φοβοῦ ἐς νυμφεύματα] So ἀμηχανῶ ἐς τέρας, Antig. 372. Erf.

975. μητρὶ] Plato as translated by Cicero, L. I. de Divinatione, cap. 29. *Quum dormientibus ea pars animi, quæ mentis et rationis sit particeps, sopita langueat: illa autem, in qua feritas quædam sit atque agrestis immanitas, quum sit immoderato tumefacta potu atque pastu, exsultare eam in somno immoderateque jactari: itaque huic omnia visa obijciuntur, a mente ac ratione vacua: ut aut cum matre corpus miscere videatur, aut cum quovis alio vel homine vel deo, sæpe bellua, atque etiam trucidare aliquem, et impie cruentari, multaque facere impure atque tætre, cum temeritate et imprudentia*. Brunck.

- παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.
 ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
 εἰ μὴ 'κύρει ζῶσ' ἢ τεκοῦσα· νῦν δ', ἐπεὶ
 ζῇ, πᾶσ' ἀνάγκη, καὶ καλῶς λέγεις, ὀκνεῖν.
 ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμοὶ οἱ πατρὸς τάφοι. 980
 ΟΙ. μέγας, ξυνίημ'. ἀλλὰ τῆς ζώσης φόβος.
 ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;
 ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ὥκει μέτα.
 ΑΓ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον;
 ΟΙ. Θεήλατον μάντεσμά δεινὸν, ὃ ξένε. 985
 ΑΓ. ἢ ῥητόν; ἢ οὐχὶ Θεμιτὸν ἄλλον εἰδέναι;
 ΟΙ. μάλιστά γ'. εἶπε γάρ με Λοξίας ποτὲ
 χρῆναι μιγῆναι μητρὶ τῇ 'μαυτοῦ, τό τε
 πατρῶον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.
 ὣν οὔνεχ' ἢ Κόρινθος ἐξ ἐμοῦ πάλαι 990
 μακρὰν ἀπωκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὁμως
 τὰ τῶν τεκόντων ὄμμαθ' ἡδιστον βλέπειν.
 ΑΓ. ἢ γὰρ τὰδ' ὀκνῶν, κεῖθεν ἦσθ' ἀπόπτολις;

ἀλλὰ ταῦθ' ὅτφ] The ordo is, ἀλλ' ἀνὴρ, ὅτφ ταῦτ' ἐστὶ παρ' οὐδέν, as nothing, of no value. Παρ' οὐδέν is here placed with εἰμί; but its more usual construction is with τίθεσθαι. See Viger, p. 242. Παρ' οὐδέν, ἐν οὐδενὶ λόγῳ, or ἐν οὐδενὸς λόγῳ, τίθεσθαι, most frequently occur; yet we have a similar expression to the one in the text, Antig. 465. Οὕτως ἐμοίγε τοῦδε τοῦ μόρου τυχεῖν Παρ' οὐδέν ἄλγος, i. e. [ἐστὶν] ἄλγος παρ' οὐδέν, is a grief, as nothing, or of no importance.

980. καὶ μὴν μέγας γ'] "I have added γ' with Porson, Eurip. Phoen. 1638. on account of the metre, the last syllable of μέγας being short." Erfurdt. Γε is also required after καὶ μὴν, as in v. 997.

ὀφθαλμοὶ] H. l. *lur*, i. e. *solatium*, *levamen*, as Eurip. Andr. 407. Erf.

984. ἐς φόβον φέρον] See above, v. 516.

986. ἢ οὐχί] These words in scanning form a trochee. See above, v. 13.

990. ὧν οὔνεχ' . . .] "Wherefore Corinth has been long dwelt at a distance from by me;" i. e. "wherefore I have long lived at a distance from Corinth."

993. ἢ γὰρ] This phrase is used at the beginning of an interrogative sentence, in the sense of *anne vero?* *an ergo revera?* or *quid enim?* and may be rendered in English by, What? In Plato it is found at the end of the sentence, calling attention, and requiring an answer to the foregoing assertion.

- ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
 ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ, 995
 ἐπείπερ εὖνους ἦλθον, ἐξελυσάμην ;
 ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
 ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν, ὅπως,
 σοῦ πρὸς δόμους ἐλθόντος, εὖ πράξαιμί τι.
 ΟΙ. ἀλλ' οὐποτ' εἴμι τοῖς φυτεύσασίν γ' ὁμοῦ. 1000
 ΑΓ. ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.
 ΟΙ. πῶς, ὦ γεραιέ ; πρὸς θεῶν, δίδασκέ με.
 ΑΓ. εἰ τῶνδε φεύγεις οὐνεκ' εἰς οἴκους μολεῖν.
 ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
 ΑΓ. ἢ μὴ μίασμα τῶν φυτευσάντων λάβῃς ; 1005
 ΟΙ. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
 ΑΓ. ἄρ' οἴσθα δῆτα πρὸς δίκης οὐδὲν τρέμων ;
 ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν ;

Phædo : Μανίαν γὰρ τινα ἐφήσαμεν εἶναι τὸν ἔρωτα ἢ γὰρ ; for we said that love was a kind of madness ; did we not ?

995. ἐγὼ οὐχί] These words in scanning form an amphibrachys and are pronounced as ἐγούχι. See above v. 13.

996. ἐξελυσάμην] The aorist is often used after τί and τί οὖν for the present. See Heindorf. ad Plat. Protag. p. 460. Erf.

999. εὖ πράξαιμί τι] "I might obtain some advantage : " εὖ ποιήσαιμί τι, "I might render some service." Herc. Fur. 729. προσδόκα δέ, δρῶν κακῶς, κακὸν τι πράξειν.

1001. καλῶς] *Valde, prorsus.* So Wakefield, Silv. Crit. P. I. p. 161. rightly translates, comparing Theocr. Idyll. iii. v. 3. τὸ καλὸν πεφιλαμένε : where Schol. τὸ καλὸν, ἀντὶ τοῦ λίαν. Conf. Euripid. Herc. fur. v. 1019. Diodorus Sic. xiii. c. 108. ὅσα μὴ καλῶς ὑπὸ τοῦ πυρὸς ἐδόκει διεφθάρθαι. Idem.

xviii. c. 9. μήπω καλῶς ἐγνωσμένης τῆς Ἀλεξάνδρου τελευτῆς. Chariton, p. 156.

22. πρὶν καλῶς τὴν ναῦν καταχθῆναι. Dorvillius, p. 691 : "omnino. τελείως." Schæfer. So Lat. *pulchrè* is used. Erf.

1004. ταρβῶν γε] The common reading is ταρβῶ : but Erfurdts well remarks, that in answers with γε, the participle and not the verb is used. So Antig. v. 403. α. ἢ καὶ ξυνίης, καὶ λέγεις ὀρθῶς ἂ φῆς ; β. ταύτην γ' ἰδὼν θάπτουσαν : i. e. λέγω ὀρθῶς ταύτην γ' ἰδὼν.

ἐξέλθῃ] "Should turn out," "should prove." Similarly v. 88. κατ' ὀρθὸν ἐξελθόντα, turning out rightly : v. 1077. οὐκ ἂν ἐξέλθοιμ' ἔτι ποτ' ἄλλος. I shall never turn out or prove a different person. See v. 1175.

1005. ἢ μὴ] ἢ [ταρβεῖς] μὴ, what ? [do you fear] lest —

1007. πρὸς δίκης] Gl. μετὰ δίκης. *Jure, merito.* So El. 1211. πρὸς δίκης γὰρ οὐ στένεις. Brunck.

- ΑΓ. ὅθ' οὔνεκ' ἦν σοι Πολυβος οὐδὲν ἐν γένει.
 ΟΙ. πᾶς εἶπας ; οὐ γὰρ Πόλυβος ἐξέφυσέ με ; 1010
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρός, ἀλλ' ἴσον.
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί ;
 ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὔτ' ἐκεῖνος, οὔτ' ἐγώ.
 ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο ;
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών. 1015
 ΟΙ. καὶ ὅθ' ἄπ' ἄλλης χειρὸς ἔστερξεν μέγα ;
 ΑΓ. ἢ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
 ΟΙ. σὺ δ' ἐμπολήσας, ἢ τεκῶν μ' αὐτῷ δίδως ;
 ΑΓ. εὐρὼν ναπαλαῖς ἐν Κιθαιρῶνος πτυχαῖς.
 ΟΙ. αὔδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους ; 1020
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
 ΟΙ. ποιμὴν γὰρ ἦσθα καπὶ Θητεία πλάνης ;
 ΑΓ. σοῦ τ', ὦ τέκνον, σωτήρ γε τῷ τότε ἐν χρόνῳ.
 ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις ;

1010. οὐ γὰρ Πόλυβος ἐξέφυσέ με ;] *Œdipus was fully convinced that Polybus was his father. See v. 767.*

1012.] "Translate : *et quomodo is, qui genuit, par erit ei, qui nemo est ? i. e. qui dici possunt genuisse aliquem, quorum nemo genuit ? Much the same is Brunck's translation : At quomodo genuisse et non genuisse idem sit ?*" So Erfurdt, who observes that τῷ μηδενί is but ill referred "ad nuncii sive levitatem sive humilitatem."

1014. παῖδά μ' ὠνομάζετο ;] "Why did he name me *his own* son ?" Elmsley remarks that he has not found elsewhere ὠνομάζομαι in the middle voice. But, says Brunck, "sunt quidem verba apud Græcos quæ non inveniuntur *hodie* in voce media : sed *hodie* pauca admodum supersunt Atticæ scenæ monumenta. Nescimus quantum locutionibus, quæ dubiæ nobis videntur, accederet auctoritatis, si fabulas omnes scenicarum quatuor quos novimus, haberemus." "So ἐξαγγέλλε-

ται above 148. ἀγγέλλομαι *Aj.* 1376. κρύπτεται *ibid.* 647. αὐδῶμαι *Phil.* 852. ποθουμένα *Trach.* 103. ἐλευθεροῦται *Æschyl. Suppl.* 815. ἐστάξαντο *Orph. Argon.* 19." Erf. "Vocari sivit." *Herm.*

1017. ἢ γὰρ πρὶν . . .] See above v. 769.

1018. Hermann remarks : "Mirum videri potest ἢ τεκῶν, quum nuncius modo affirmaverit, non a se genitum esse *Œdipum*. Sed videtur hoc ita explicandum esse, ut putemus *Œdipum* non ad verba nuncii, sed ad mentem attendisse. Nam id solum ille agebat, ut non Polybi filium esse *Œdipum* ostenderet : itaque jam supra, ubi nuncius dixerat, οὐ μᾶλλον οὐδὲν τοῦδε τάνδρός, ἀλλ' ἴσον, ita responderat *Œdipus*, ut non hunc nuncium diceret neminem esse, καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί ; sed interrogaret, quomodo is, a quo esset genitus, nullus esset."

1023. σοῦ τ', ὦ τέκνον, σωτήρ γε] "Yes, and your preserver." The re-

- ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά. 1025
 ΟΙ. οἶμοι· τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;
 ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
 ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην.
 ΑΓ. ὥστ' ὀνομάσθης ἐκ τύχης ταύτης, ὅς εἴ.
 ΟΙ. ὦ πρὸς Θεῶν, πρὸς μητρὸς, ἢ πατρός, φρασον. 1030

strictive particle is here used by the messenger to convey a gentle reproof of the remark made immediately before by Œdipus in the preceding verse, which implies a sneer at the messenger's employment.

1025. ποδῶν . . . ἄρθρα . . . τὰ σά] Where we should expect τὰ ἄρθρα σῶν ποδῶν. When a genitive is governed of a noun, the possessive pronoun is made to agree with that noun rather than with the genitive case, or instead of using the personal pronoun in the genitive. See Valckenaer, Phœn. 1533. The Latin writers sometimes imitate this idiom: Hor. Sat. i. 4. 22. cum *mea* nemo Scripta legat vulgo recitare *timentis*; instead of scripta *mei* *timentis*.

1026. τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;] "What [is] this ancient misfortune [that] you speak of?" On this idiom, see v. 2.

1027. διατόρους ποδοῖν ἀκμάς] "Sharp points pierced through your feet." Διάτορος, according as it is paroxyton or proparoxyton, has an active or passive signification. The word, except in this place, does not occur in Sophocles or in Euripides: it is used in an active sense three times by Æschylus, P. V. 76 and 188. Eumen. 664. See Dr. Blomfield's Gloss. P. V. 76.

1028. δεινόν γ' ὀνομάσθης] *Σπαργάνων* does not depend on the ellipse ἐκ, as the Scholiast seems to think. Johnson translates badly *utroque sane dedecus cunabulorum pertuli*. *Σπάργανα* are *monumenta*, *crepundia*, as Donatus says well on Terent. Eunuch. iv. 6. 15. *Monumenta sunt, quæ Græci dicunt γυναισματα καὶ σπάργανα*. See there Lin-

denbruch. Brunck. Eustathius reads καλὸν for δεινόν. Hermann prefers the common reading: "Tumorem in pedum articulis norat Œdipus, sed unde ortus esset, non norat. Itaque ubi audivit, cum spiculis, quibus transfixi erant pedes, se inventum esse, quo est animi statu, mirari potius crudelitatem, quam de facinore, cujus neque auctorem nec causam novit, acerbè loqui debet."

1029. ὥστ' ὀνομάσθης] See above v. 8.

1030. πρὸς μητρὸς, ἢ πατρός] Sc. ὀνομάσθην; "[did I receive this name] from my father or from my mother?" The child's father generally imposed the name; and we find by one of Demosthenes's Orations (adv. Boeotum, περὶ ὀνόματος), that the Athenian fathers were authorised by law to give names to their children: sometimes, however, the mother exercised the same privilege. Phœn. v. 56. Τὴν μὲν Ἰσμήνην πατὴρ ὀνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ. Œdipus here asks this question, that he may obtain a clue to his birth. Brunck gives the Gloss, πρὸς μητρός, ἢ πατρός; ἔπαθον τοῦτο, τὸ διατρηθῆναι τὰ ἄρθρα; Elmsley approves of this Gloss, the writer of which adds the following as a reason for adopting that interpretation: ἀσύνετον γὰρ καὶ ἀνακόλουθον πρὸς τὰ ἐπαγόμενα, τὸ νομίζειν ἐρωτᾶν τὸν Οἰδίποδα, εἰ ὑπὸ τοῦ πατρὸς ἢ τῆς μητρὸς ὀνομάσθη. But Hermann thus rejects this reasoning: "Interpretatio, proposita in Scholiis Romanis, verissima est, neque ei obstant quæ sequuntur, efflagitant autem et quæ

- ΑΓ. οὐκ οἶδ' · ὁ δούς δὲ ταῦτ' ἐμοῦ λῶον φρονεῖ.
 ΟΙ. ἢ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχάν ;
 ΑΓ. οὐκ · ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.
 ΟΙ. τίς οὗτος; ἢ κάτοισθα δηλῶται λόγῳ ;
 ΑΓ. τῶν Λαΐου δήπου τις ὠνομάζετο. 1035
 ΟΙ. ἢ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ ;
 ΑΓ. μάλιστα. τούτου τ' ἀνδρὸς οὗτος ἦν βοτῆρ.
 ΟΙ. ἢ καὶ στ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ ;
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστώτων πέλας, 1040
 ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
 εἴτ' οὖν ἐπ' ἀγρῶν, εἴτε κἀνθάδ' εἰσιδῶν ;
 σημήναθ', ὥς ὁ καιρὸς εὐρῆσθαι τάδε.
 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον, ἢ τὸν ἐξ ἀγρῶν,
 ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ 1045
 ἦδ' ἂν τὰδ' οὐχ ἦκιστ' ἂν Ἰοκάστη λέγοι.
 ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὅντιν' ἀρτίως
 μολεῖν ἐφίέμεσθα, τόν θ' οὗτος λέγει ;

præcedunt et interrogatio ipsa. Nam non modo obscure perplexeque scripsisset poëta, si Œdipi verba non ad proxime prægressa referri voluisset, sed inepte etiam fecisset eum tum demum, ubi de nomine suo audivit, tam cupide interrogantem, et non statim, ubi se pedibus transfixis inventum accepit. Cupide autem et ex subito animi motu eum interrogare, apertissime produnt verba ὁ πρὸς θεῶν. Ac profecto pedes transfigere potuerat is, qui puerum exponeret, occidere veritus. Sed nomen facere puero quum parentum sit, simul atque impositum sibi quod habet nomen audivit, commovetur spe parentum inveniendorum. Conjicit enim vel a matre se, clandestinum fortasse partum, expositum esse, vel patris jussu."

1032. αὐτὸς τυχάν ;] Sc. ἐμοῦ, "yourself finding me?"

1045. κἀμάτευες] Attic crasis for καὶ ἐμάτευες.

1047. νοεῖς] Gl. συνάγεις τῷ νῷ. συμβιβάζεις. Brunck.

1048. τόν θ'] The article τόν is here used for the relative ὃν; no uncommon circumstance in the tragedies, particularly in the choral odes: though Valckenaer, Hipp. 527. denies this. Sept. Theb. 36. Ἀκοποῦς δὲ κἀγὼ καὶ κατοπτῆρας στρατοῦ Ἐπεμψα, τοὺς πέποιθα μὴ ματῶν ὁδοῦ. See Dr. Blomfield's note on this passage, and Dr. Monk, Hipp. 527. "The tragic writers use ὁ for ὃς, τοῦπερ for οὗπερ, Περσ. 780. τόθεν for ὅθεν, Pers. 700. &c." Blomfield.

- ΙΟ. τις δ', ὄντιν' εἶπε; μηδὲν ἐντραπῆς. τὰ δὲ
 ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην. 1050
- ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
 σημεῖα τοιαῦτ', οὐ φανῶ τοῦμὸν γένος.
- ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
 κήδει, ματεύσῃς τοῦθ'. ἄλλῃς νοσοῦσ' ἐγώ.
- ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδ' ἂν εἰ τρίτης ἐγὼ 1055
 μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακὴ.
- ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.
- ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς.
- ΙΟ. καὶ μὴν φρονοῦσά γ' εὔ, τὰ λῶστά σοι λέγω.
- ΟΙ. τὰ λῶστα τολύυν ταῦτά μ' ἀλγύνει πάλαι. 1060
- ΙΟ. ᾧ δύσποτμ', εἴθε μήποτε γνοίης ὅς εἰ.

1049. τίς δ'] Elmsley reads τί δ' ὄντιν' εἶπε, adducing Æschyl. Prom. 764. τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδαῖσθαι τάδε. But Hermann thus meets this alteration: "Æschylus quidem ita necessario loqui debuit. Apud Sophoclem autem nihil ista scriptura in-venustius excogitari potest. Hoc enim diceret: *cur indicem, quem ille dixit?* Quod est superbius detrectantis re-sponsionem. At illa consternata est animo, jamque omne malum præsa-giens, totaque in eo defixa, nec videt quidquam neque audit, quumque ap-pellat eam Œdipus, quasi ex sopore excita, *quis est, inquit, quem ille dixit?* Id vero est idem, ac si diceret, nescio. Tum statim dissimulans animi sui per-turbationem, avertere ab ista re studet Œdipum. Ita apparet, nihil divinius illa interrogatione fingere potuisse So-phoclem."

1054. ἄλλῃς νοσοῦσ' ἐγώ] "It is sufficient, that I am distressed." "A similar government of ἄλλῃς with a participle occurs, Herc. F. 1330. "Ἄλλῃς γὰρ ὁ θεὸς ὠφελῶν, ὅταν δέλῃ." Elms-ley.

1055. οὐδ' ἂν εἰ] So Herm. for ἐκ. He thus reasons: "Hic locus talis est,

ut etiam requirat εἰ. Non enim sic lo-quitur Œdipus, ut qui cognitum iri putet, se servili loco natum esse, sed sumit id ut extremum quiddam, quod speret quidem non esse, sed tamen, si sit, non obfuturum dicit Jocastæ. Ne quis autem ἂν futuro junctum, de quo alibi disputabitur, mihi obvertat, cogi-tari velim, non pertinere hoc ἂν ad futurum, sed ad suppressam in his verbis sententiam. Plena enim oratio talis foret, σὺ δὲ οὐκ ἐκφανεῖ κακὴ, οὐδ' ἂν εἰ τρίτης ἐγὼ μητρὸς φανῶ τρί-δουλος."

1056. τρίδουλος] "A slave in the third degree or generation." "Ultima apud Græcos ignobilitatis nota fuit, si quis a tribus retro ætatibus ignobilis esset." Musgr. Androm. 634.

1061. εἴθε μήποτε γνοίης] Εἴθε is said to signify *utinam*, and precedes an optative mood, sometimes a past tense indicative (see Hermann. adnot. Viger. p. 610.); but it really is an el-liptic expression: εἰ θεὸς δέλει, if God will, may you never know who you are: O may you never know. On the government of εἴθε, see Viger, p. 224. Hermann, Elem. Doctr. Metricæ, p. 343. and Matth. Gr. Gr. § 513.

- ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι ;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει.
- ΙΟ. ἰοὺ ἰοὺ, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὐποθ' ὕστερον. 1065
- ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ἄξασα λύπης ἢ γυνή ; δέδοιχ' ὅπως
μὴ 'κ τῆς σιαπῆς τῆσδ' ἀναρρήξει κακά.
- ΟΙ. ὅποῖα χρήζει ρηγνύτω· τοῦμὸν δ' ἐγώ,
κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι. 1070
αὐτὴ δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων
τῆς εὖ διδούσης, οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς 1075

1062. ἐλθὼν] Gl. ἀπελθὼν. Brunck.

1063. ἐᾶτε πλουσίῳ χαίρειν γένει] "Leave her to rejoice in her wealthy origin or family." Ἐᾶω, λέγω, and κελεύω τινὰ χαίρειν, without a dative after χαίρειν, means, according to Hesychius, ἀποτάσσομαι, to bid good bye, to renounce. Hipp. 1062. Τοὺς δ' ὑπὲρ κᾶρα φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.

1066. Compare Antig. 1244. Trach. 813. Brunck.

1068. ἀναρρήξει] "Should cause evils to burst forth." In the following line ρηγνύτω must be taken actively. In the Aj. Fl. v. 236. ἀναρρήγνυμι occurs also with an active signification : τὰ δὲ πλευροκοπῶν δίχ' ἀναρρήγνυ.

1070. σπέρμ' ἰδεῖν] Gl. γένος γινῶναι. Brunck. Βουλήσομαι for βούλομαι, as Œd. Col. 1289. Eurip. Med. 261. Erf.

1071. αὐτή] Ipsam (non me) pudet ignobilitatis meae. Erf.

φρονεῖ... μέγα] Φρονέω with an adverb or a neuter adjective in the accus. case, signifies, to entertain the sentiments or feelings implied in such adverb or ad-

jective ; φρονέω μέγα, to entertain great sentiments, to be proud ; εὖ φρονέω, to entertain good or proper sentiments, to be wise or benevolent. So ὀρθῶς φρονέω, περισσὰ φρονέω, κακῶς φρονέω, and the like.

1073. παῖδα τῆς Τύχης] Plutarch de Romanorum Fortuna, p. 318. c. says, that L. Cornelius Sulla used to quote this passage of Sophocles in reference to himself. Elmsley. Euripides ap. Plutarch. de solert. animal. p. 965. ὁ τῆς Τύχης παῖς κλῆρος. Horat. sat. ii. 6. Luserat in campo Fortunæ filius. Erf.

1075. τῆς γὰρ] "The glossary of ταύτης for τῆς, is right. The article ὁ is used for the pronoun οὗτος." Brunck.

οἱ δὲ συγγενεῖς] "And the kindred months marked me out as high and low," i. e. the months related to each other, or in succession, showed me to the world as a great, and then a degraded man. Erf. writes thus : "Temporis pariter ac Fortunæ beneficio factum esse putat Œdipus, ut ad summum

μῆνές με μικρὸν καὶ μέγαν διώρισαν.
 τοιόσδε δ' ἐκφύς, οὐκ ἂν ἐξέλθοιμ' ἔτι
 πότ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμὸν γένος.

ΧΟ. Εἴπερ ἐγὼ μάντις εἰμὶ στροφή.
 καὶ κατὰ γνώμην Ἰδρις, 1080
 οὐ τὸν Ὀλυμπον, ἀπείρων,
 ὦ Κιθαιράν, οὐκ ἔσει
 τὰν αὔριον πανσέληνον,
 μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
 καὶ τροφὸν καὶ μητέρ' αὔξειν, 1085
 καὶ χορεύεσθαι πρὸς ἡμῶν,
 ὡς ἐπίηρα φέροντα
 τοῖς ἐμοῖς τυράννοις.
 ἰήϊε Φοῖβε, σοὶ
 δὲ ταῦτ' ἀρέστ' εἴη. 1090

eveheretur felicitatis fastigium. Hanc itaque matrem suam vocat, menses cognatos." And Hermann: "Mihi numquam visa est alia probari posse interpretatio, quam qua συγγενεῖς μῆνες intelligerentur, qui mecum fuerunt, i. e. vitæ meæ menses, vitæ meæ cursus ac perpetuitas. Eurip. Herc. f. 1285. συγγενεῖς δούστηνος δὲ dicitur, qui perpetuo infelix fuit."

1076. διώρισαν] Gl. ἔταξαν. Brunck.

1077. ἐξέλθοιμ'] See above v. 1004.

1078. πότ'] So Herm. for ποτ'.

1080. κατὰ γν. Ἰδρ.] The Schol. rightly, ἔμπειρος κατὰ τὴν γνώμην, δ' ἐστὶ συνετός. See at Trach. 102. Herm.

1081. οὐ τὸν Ὀλυμπον] Here the particle μὰ is omitted. See above v. 659.

1083. τὰν αὔριον πανσέληνον] Crastinum plenilunium. So Erfurdt translates, who observes: "Nihil enim obstat, quominus vocem αὔριον propria significatione accipiamus cum V. D. in Annal. Heidelb. 1810. Fasc. 13. p. 169. qui de sacris plenilunii tempore cele-

brari solitis conferri jubet Musgravius ad El. 287."

1084. μὴ οὐ . . .] "The ordo is, μὴ οὐ καὶ τροφὸν καὶ μητέρα (viz. Corinth and Thebes) αὔξειν σε (ὡς δύντα) πατριώταν Οἰδίπου, καὶ (σέ) χορεύεσθαι πρὸς ἡμῶν, &c." Elmsley. Thou shalt not be destitute [of honour] during tomorrow's bright day; so that both the nurse [sc. Corinth] and mother [sc. Thebes] of Œdipus should not honour thee as his compatriot, and that thou shouldst not be celebrated in the choral song by us.

1085. αὔξειν] Musgr. takes this for αὔξεσθαι. But the Schol. rightly explains it by μεγαλύνειν, λέγειν. For ἡμᾶς is omitted, as πρὸς ἡμῶν so soon follows after the passive χορεύεσθαι. Herm.

1087. ἐπίηρα φέροντα] This is Homeric language. Il. A. 578. πατρὶ φίλῳ ἐπίηρα φέρειν. In the same line τυράννοισιν denotes Œdipus, the plural for the singular. See above v. 367.

1089. Φοῖβε, σοὶ δέ] On this formula,

τίς σε, τέκνον, τίς σ' ἔτικτε ἀντιστρ.
 τῶν μακραιώνων ἄρα,
 Πανὸς ὀρεσσιβάτα που
 προσπελασθεῖς, ἥ σέ γέ
 τις θυγάτηρ, Λοξίου; τῷ 1095
 γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
 εἴθ' ὁ Κυλλάνας ἀνάσσει,
 εἴθ' ὁ Βακχεῖος θεὸς ναί-
 ων ἐπ' ἄκρων ὀρέων, εὖ-
 ρημα δέξατ' ἐκ του 1100
 Νυμφᾶν Ἑλικωνίδων,
 αἷς πλεῖστα συμπαίζει.
 ΟΙ. Εἰ χρή τι καί με, μὴ ξυναλλάξαντά πω,
 πρέσβυ, σταθμαῖσθαι, τὸν βοτῆρ' ὀρᾶν δοκῶ,

see R. P. Orest. 614. and Classical Journal, No. lxi. p. 128.

1091. τίς σ'] The construction, says Hermann, is this: τίς σ' ἔτικτε τῶν μακραιώνων ἄρα θυγάτηρ, προσπελασθεῖσα Πανός που, ἡ Λοξίου. "Sed quum," he adds, "in illis, ἡ Λοξίου, adderet poeta, augendi causa, σέ γε, istoque demum loco poneret nomen θυγάτηρ, adjecit etiam pronomen encliticum τις, sine quo θυγάτηρ tam remotum a genitivo suo obscurum fuisset." He rejects the sense of *puella*, which Musgrave, Brunck, Erfurdt, and others give to θυγάτηρ.

1093. ὀρεσσιβάτα που] Που was proposed by Heath, and adopted by Hermann. Elmsley prefers τις, "because the tragic writers frequently repeat τις. See Acharn. 569. Agam. 671. Androm. 734."

1095. θυγάτηρ] The corresponding line in the strophe is τὸν αἰβριον πανσέλαον: if therefore the reading be correct, the first syllable of θυγάτηρ is long, contrary to every other instance,

except in heroic verse, where the law of the verse requires the first syllable of θυγάτερες, θυγατέρων, &c. to be long. The only exception to this is found, Odys. K. 106. θυγατρὶ ἰφθίμῃ Λαιστρύγονος Ἀντιφάτοιο, where the true reading is θυγάτερ' (so. θυγάτερι) ἰφθίμῃ. See a learned note on the quantity of this word in Maltby's Thesaurus.

τῷ] For τοῦτω, τῷ Ἀπόλλωνι, who was mentioned just before, and who is frequently called Νόμιος. The Gl. refer it badly to Pan. Brunck.

1097. ὁ Κυλλάνας ἀνάσσει] The king of Cyllene, a mountain in Arcadia, the reputed birth-place of Mercury.

1102. συμπαίζει] So Anacr. Frag. quoted by Johnson: ὦ ναξ, ὃ δαμάλης Ἔρως, ὦ νύμφαι κυανωπίδες, Πορφυρέη τ' Ἀφροδίτῃ συμπαίζουσιν.

1104. πρέσβυ] "Aldus πρέσβεις, as also B. in the text, with the various reading superscribed γρ. πρέσβυ. In C. D. πρέσβυν with the gl. τὸν γηραιόν. Others have πρέσβυν and πρέσβεις, the

- ὄνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ 1105
 γήρᾳ ξυνάδει τῷδε τᾶνδρὶ σύμμετρος·
 ἄλλως τε τοὺς ἄγοντας, ὥσπερ οἰκέτας
 ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
 προὔχοις τάχ' ἂν που, τὸν βοτῆρ' ἰδὼν πάρος.
 ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι. Λαῖου γὰρ ἦν, 1110
 εἴπερ τις ἄλλος, πιστός, ὡς νομεὺς ἀνὴρ.
 ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
 ἥ τόνδε φράζεις ;
 ΑΓ. τοῦτον, ὄνπερ εἰσορᾷς.
 ΟΙ. οὗτος σὺ, πρέσβυ, δεῦρό μοι φώνει βλέπων
 ὅσ' ἂν σ' ἐρωτῶ. Λαῖου πότ' ἦσθα σύ ; 1115
 ΘΕ. ἦ, δοῦλος, οὐκ ὠνητός, ἀλλ' οἴκοι τραφεῖς.
 ΟΙ. ἔργον μεριμνῶν ποῖον, ἥ βίον τίνα ;

one being written above the other. Of these readings the only true one is πρέσβυ, which is chiefly manifest from that which follows : σύ μου προὔχοις." Brunck. "Elmsley thinks the only true reading to be πρέσβυν. But it is manifestly superfluous that the shepherd should be spoken of, because he is designated in the next two lines. Besides, custom requires that the chorus should be named at the commencement of a new scene." Hermann. Such a custom, however, does not always prevail even in this play, though the reading πρέσβυ seems on the whole preferable to either of the others. See v. 217.

1105. ἔν τε γὰρ μακρῷ] The ordo seems to be σύμμετρος γὰρ ἐν μακρῷ γήρᾳ τῷδε τᾶνδρὶ [sc. τῷ Κορίνθιῳ] ξυνάδει αὐτῷ. "Scholiast : τῷ Κορίνθιῳ ὁμηγερέα καὶ ἴσος κατὰ τὴν ἡλικίαν." Herm.

1110. ἔγνωκα γάρ] I. e. σάφ' ἴσθι αὐτὸν ἐκεῖνον ὁρῶν. ἔγνωκα γὰρ αὐτόν. Brunck.

1111. πιστός, ὡς] *Fidus erat, quibus*

quidem in rebus potest istius conditionis homo fidus esse. Conf. Schæferum ad Long. p. 428. Heliodorus ii. 17. p. 87. ἄλλως τε γὰρ ἔπιστον τὸ βουκόλων γένος, καὶ νῦν πλέον, ὅτε τοῦ καταστέλλοντος τὴν γνώμην πρὸς τὸ σωφρονέστερον ἔρχοντος ἀμοιροῦσιν. Herm.

1112. τὸν Κορίνθιον ξένον] The article is here used to arrest attention, and in conjunction with the following words to specify the object addressed.

1114. οὗτος σὺ] See above v. 531.

δεῦρο . . . βλέπων] "Look this way (or look me in the face) and tell me." Euripides for δεῦρο, uses ἐνάντιον βλέπειν. "This formula for calling attention, most usual in the comic writers, is varied in a different way by Plautus : *agedum respice ad me—huc me specta et responde mihi—aspice dum contra me.*" Brunck.

1116. ἦ, δοῦλος] Hermann added the comma after ἦ, to produce a greater agreement with the question of Œdipus.

- ΘΕ. ποιίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμεν.
 ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὢν;
 ΘΕ. ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος. 1120
 ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
 ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
 ΟΙ. τόνδ', ὃς πάρεστιν· ἡ ξυναλλάξας τί πω;
 ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
 ΑΓ. κούδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς 1125
 ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
 κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον,
 ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνί,
 ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὅλους
 ἐξ ἥρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους· 1130
 χειμῶνι δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ
 ἤλαυνον, οὗτός τ' εἰς τὰ Λαῖου σταθμά.
 λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον;
 ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
 ΑΓ. φέρ' εἰπὲ νῦν, τότε οἶσθα παῖδά μοί τινα 1135
 δούς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;

1122. ποιῶν ἄνδρα καὶ λέγεις;] For the distinction between ποιῶς καὶ, and καὶ ποιῶς, see Porson. Phoen. 1373. or Classical Journal, No. lxi. p. 139.

1123. ἡ ξυναλλάξας] This is a continuation of the preceding question: ἀρ' οἶσθα τοῦτον τὸν ἄνδρα τῇδέ που μαθών, ἡ ξυναλλάξας τί πω; Brunck.

1126. ἀγνώτ'] The accusative agreeing with νιν. See above v. 673. "Gl. ἀντὶ τοῦ ἐπιλαθόμενον αὐτόν." Brunck.

1128. ὁ μὲν διπλοῖσι...] In this passage Brunck alters the reading of all the MSS. ἐπλησίαζον into ἐπλησίαζεν: an alteration, which he says is clearer than the sun at noon-day; but it is equally clear no such alteration is necessary. The words are somewhat complicated, but may be arranged thus:

κάτοιδεν, ἦμος, [κατὰ] τὸν Κιθαιρῶνος τόπον, ὁ μὲν διπλοῖσι ποιμνίοις [ἐπλησίαζεν ἐμοί], ἐγὼ δὲ ἐνί [ποιμνίῳ] τῷδε τάνδρῃ, sc. τῷ δούλῳ Λαῖου ἐπλησίαζον. Brunck seems to have been misled by the words τῷδε τάνδρῃ, conceiving that they meant ἐμοί, instead of the servant of Laius, and forgets his own explanation of τῷδε τάνδρῃ, 1106.

1130. ἐκμήνους χρόνους] A period of six months. The constellation Arcturus rises in the month of September. Schæfer says: "A veris initio, quo tempore greges in illis terris τὰ σταθμά relinquebant, ad ortum Arcturi sex menses erant. Conf. Polybius T. iv. p. 367. Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἐκμηνον. Schweighäuserus Lex. Polyb. p. 195. a."

- ΘΕ. τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
 ΑΓ. ὅδ' ἐστίν, ὦ τάν, κεῖνος, ὃς τότε ἦν νέος.
 ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
 ΟΙ. ἄ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ 1140
 δεῖται κολαστοῦ μᾶλλον, ἢ τὰ τοῦδ' ἔπη.
 ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
 ΟΙ. οὐκ ἐννέπων τὸν παιδ', ὃν οὗτος ἱστορεῖ.
 ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
 ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς. 1145
 ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
 ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
 ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν;
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ', ὃν οὗτος ἱστορεῖ;
 ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρα. 1150
 ΟΙ. ἀλλ' εἰς τόδ' ἤξεις, μὴ λέγων γε τοῦνδικον.
 ΘΕ. πολλῷ γε μᾶλλον ἢν φράσω, διόλλυμαι.
 ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ.
 ΘΕ. οὐ δῆτ' ἔγωγ'· ἀλλ' εἶπον, ὡς δοίην, πάλαι.
 ΟΙ. πόθεν λαβών; οἰκεῖον, ἢ ἔξ ἄλλου τινός; 1155

1137. τοῦτο τοῦπος] *Hancrem.* "Επος is frequently used in this sense by Homer. Brunck.

1139. οὐκ εἰς ὄλεθρον;] See above, v. 431.

σιωπήσας ἔσει;] For *σιωπήσεις*; The participle with the verbs *εἶμι*, *γίνομαι*, *πέλω*, *κυρέω*, &c. is merely a circumlocution for the verb to which the participle belongs. Aj. Fl. 588. Καὶ θεῶν ἱκνούμαι, μὴ προδοὺς ἡμᾶς γένῃ, for *προδοῖς*. Agam. 384. μελαμπαγῆς πέλει *δικαιωθείς*, for *ἐδικαιώθη*.

1145. κλαίων δ' ἐρεῖς] "But you shall speak to your cost." See above, v. 366.

1147. τοῦδ' ἀποστρέψει χέρας;]

"Turn this man's hands behind" his back in order to punish him?

1150. ὀλέσθαι δ' ὠφελον] "I ought to have perished," implying thereby a wish that he had perished. "O that I had perished!" Hence *ὠφελον* with an infinitive is said to denote *utinam*. See Hermann's Annotations on Viger, p. 611. and Matthiæ, Gr. Gr. §513. obs. 3.

1151. τοῦνδικον] *Iustum, id est verum*. Hesych. *ἐνδικον*, ἀληθές. Brunck.

1153. ἐς τριβὰς] "To delay," — *εἰς βραδυτήτα, καὶ διατριβὰς, καὶ ἀναβολὰς*. Schol. Antig. 577. μὴ τριβὰς ἔτ' . . . [sc. ποιείτε.] Acharn. 386. πορίζεις τριβὰς.

- ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ' · ἐδεξάμην δέ του.
 ΟΙ. τίνος πολιτῶν τῶνδε, καὶ πόας στέγης ;
 ΘΕ. μὴ, πρὸς Θεῶν, μὴ, δέσποθ', ἱστόρει πλέον.
 ΟΙ. ὅλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
 ΘΕ. τῶν Λαῖου τοίνυν τις ἦν γεννημάτων. 1160
 ΟΙ. ἡ δοῦλος, ἡ κείνου τις ἐγγενὴς γεγώς ;
 ΘΕ. οἴμοι· πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
 ΟΙ. καὶ γωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον.
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ' · ἡ δ' ἔσω
 κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει. 1165
 ΟΙ. ἡ γὰρ δίδωσιν ἥδε σοι ;
 ΘΕ. μάλιστ', ἄναξ.
 ΟΙ. ὡς πρὸς τί χρείας ;
 ΘΕ. ὡς ἀναλώσαιμ' ἐνιν.
 ΟΙ. τεκοῦσα τλήμων ;
 ΘΕ. Θεσφάτων γ' ὅκνω κακῶν.
 ΟΙ. ποίων ;
 ΘΕ. κτενεῖν ἐνιν τοὺς τεκόντας ἦν λόγος.
 ΟΙ. πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ ; 1170
 ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα

1160. *τις γεννημάτων*] Of this kind of construction πρὸς τὸ σημανόμενον Porson and Schæfer ad Eurip. Phœn. 1730. Schæf. ad Arist. Plut. p. xxxiv., have collected examples. Erf.

1162. *πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν*] Sc. τοῦ λέγειν. The article is more frequently omitted with the nominative and accusative of the infinitive used as a noun: sometimes, as here, with the genitive (see Major's Edition of the Hecuba, v. 5.), and sometimes with the dative. But when the infinitive used as a noun in the accusative, is governed by a preposition, the article cannot be omitted.

1167. *ὡς πρὸς τί χρείας*] Gl. ὡς ἐπὶ ποίᾳ χρεῖᾳ. Brunck.

1168. *τλήμων*] *Perdita*. Ruhnken adduces "Terent. Eun. iii. 1. 28. *hominem perditum miserumque!* V. 5. 11. *eam iste vitiauit miser*. So the Greek δύστηνος and κακοδαίμων. Sophocles Electr. 124. ὦ παῖ παῖ δυστανοτάτας Ἠλέκτρα ματρός. Theocrit. Eid. xv. 31. δύστανε, τί μεν τὸ χιτῶνιον ἔρδεις ; So French *malheureux*." Τλήμων is used in this sense El. 275. 439. Philoct. 363. Erf.

Θεσφάτων γ'] *Sane: et quidem mala metuens vaticinia*. Erf.

1171. *ὡς ἄλλην χθόνα*] Ὡς pre-

- δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ,
ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
- ΟΙ. ἰοὺ ἰοῦ· τὰ πάντ' ἄν ἐξήκοι σαφῇ. 1175
ᾧ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
οὐ χρῆν μ' ὁμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανῶν.
- ΧΟ. Ἰὼ γενεαὶ βροτῶν, στροφὴ ἅ. 1180
ὥς ὑμᾶς ἴσα καὶ τὸ μη-
δὲν ζώσας ἐναριθμῶ.
τίς γὰρ, τίς ἀνὴρ πλέον
ταῖς εὐδαιμονίας φέρει,
ἢ τοσοῦτον ὅσον δοκεῖν,
καὶ δόξαντ' ἀποκλῖναι ; 1185
τὸ σόν τοι παράδειγμ' ἔχων,

cedes δοκῶν, and "is not used for εἰς, this only being allowed in the case of animate objects by the Attic writers." Brunck.

1175. ἐξήκοι] "Will turn out." See above, v. 1004.

1176. τελευταῖόν σε προσβλέψαιμι νῦν] "May I (or, let me) behold thee now for the last time." Hec. 435. ὦ φῶς, προσειπεῖν γὰρ σὸν ὄνομ' ἐξεστὶ μοι· Μέτεστι δ' οὐδέν.

1177. ἀφ' ὧν] The plural for the singular. See above v. 367. The persons here alluded to are only Laius and Jocasta: but it is the language of sorrow to amplify, and the effect of amplification to interest the feelings more strongly.

1180. ἴσα καὶ τὸ μηδέν] Equivalent to the phrase above, v. 1012. ἐξ ἴσου τῷ μηδένι.

1184. ὅσον δοκεῖν] Sc. εὐδαιμόνια, inferred from εὐδαιμονίας in the preceding line. "Δοκεῖν, in gloriâ versari. Com-

pare Eurip. Hec. 295. Troad. 613. Heraclid. 900." Musgr. "Rather understand εὐδαιμονίαν φέρειν." Erf.

1185. ἀποκλῖναι] Grotius, whose version is unequalled in elegance, translates here beautifully, but not correctly: *Hæc est sola beatitas Humano generi data, Quam quis dum putat accipit, Amittitque putando.* Ἀποκλῖναι is said in a neuter sense. The Glosses in MSS. Lips. rightly interpret it ἐκπεσεῖν, ἐκτραπήναι. *Quis hominum plus consequitur felicitatis, quam ut videatur sibi beatus esse, quumque visus est, inclinatur, i. e. ex illo fastigio vergat ad alteram sortem.* Herm.

1186. τὸ σόν] Hermann thus translates: *Tuum exemplum habens, tuam sortem, tuam, o miser Œdipe, nihil rerum humanarum beatum prædico: quæ sors nimium prospero nisu summæ potita est felicitatis: o Jupiter, occisa rapaci obscuriloqua virgine, cædibusque te objecisti patriæ meæ tutamen.*

- τὸν σὸν δαίμονα, τὸν σὸν, ὦ
τλαῖμον Οἰδιπόδα, βροτῶν
οὐδὲν μακαρίζω.
ὅστις καθ' ὑπερβολὰν ἀντιστροφὴ ἀ.
τοξεύσας ἐκράτησε τοῦ 1191
πάντ' εὐδαίμονος ὄλβου,
ὦ Ζεῦ, κάτα μὲν φθίσας
τὰν γαμψώνυχα παρθένον
χρησµωδόν· θανάτων δ' ἐμᾶ 1195
χώρᾳ πύργος ἀνέστας·
ἐξ οὗ καὶ βασιλεὺς καλεῖ
ἐμός, καὶ τὰ μέγιστ' ἐτι-
μάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἀνάσσω. 1200
ταυῶν δ' ἀκούειν, τίς ἀθλιώτερος;
τίς ἐν πόνοισιν, τίς ἄταις ἀγρίαις
ξύνοικος ἀλλαγᾷ βίου;
ἰὼ κλεινὸν Οἰδίπου κάρα,
ὦ μέγας λιμὴν 1205

1188. Οἰδιπόδα] The vocative from Οἰδιπόδης. See above, v. 40.

βροτῶν οὐδέν] *Nullam mortalium fortunam.* So Eurip. Herc. F. 62. οὐδὲν τῶν θεῶν, *nullum deorum consilium.* Erf. The common reading is οὐδένα.

1191. ἐκράτησε] This is Hermann's reading for ἐκράτησας, on account of the metre. He observes: "Glyconeus, qualis hic est, τοξεύσας ἐκράτησας τοῦ, voce monosyllaba in spondeo terminatus, inauditus est Græcis, nullaque machina defendi potest."

1195. θανάτων δ' ἐμᾶ χώρᾳ πύργος] "A tower to my country against the deaths" caused by the Sphinx. The

Scholiast explains πύργος by ἀπαλέξησις. This usage of the genitive is not very common. See however above, v. 498. Λαβδακίδαις ἐπικούρος ἀδελῶν θανάτων.

1201. ἀκούειν] *Eis τὸ ἀκούειν.* Schol.

1203. ξύνοικος ἀλλαγῇ βίου] *Māl-λόν* is understood before ξύνοικος ἀλλαγῇ βίου, "by the change in your life."

1205. μέγας λιμὴν] That is, says Hermann, "qui justo major fuerit, ut quem puerum sinu gestavisset mater, eundem etiam maritum amplexa sit." The same figure, says Musgrave, occurs v. 421.

αὐτὸς ἦρκεσεν
 παιδὶ καὶ πατρὶ
 θαλαμηπόλῳ πεσεῖν,
 πῶς ποτέ, πῶς πόθ' αἱ πατρῶ-
 αὶ σ' ἄλοκες φέρειν, τάλας, 1210
 σῖγ' ἐδυνάθησαν ἐς τοσόνδε ;
 ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὀρῶν χρόνος· ἀντιστ. β'.
 Δίκη δικάζει γάμον ἄγαμον πάλαι,
 τεκνοῦντα καὶ τεκνούμενον.
 ἰώ, Λαττεῖε τέκνον, * 1215
 εἴθε σ', εἴθε *
 μήποτ' εἰδόμαν.
 δύρομαι γὰρ ὥς
 περιάλλ' ἱακχίων
 ἐκ στομάτων. τὸ δ' ὀρθὸν εἰ- 1220
 πεῖν, ἀνέπνευσά τ' ἐκ σέθεν,
 καὶ κατεκοίμησα τοῦμὸν ὄμμα.
 ΕΞ. ὦ γῆς μέγιστα τῆσδ' αἰετὶ τιμώμενοι,

1208. θαλαμηπόλῳ] The Greek poets said θαλαμηπόλος, not θαλαμοπόλος, to avoid the concurrence of too many short syllables. For the same reason we meet with στεφανηφόρος, χλαμυδηφόρος, ἀσπιδηφόρος, but ἀσπιδοφέρμων (Phoen. 809.), not ἀσπιδηφέρμων.

1213. Δίκη] This word is added by Hermann, as lost by the reduplication. He joins πάλαι with δικάζει.

γάμον ἄγαμον] "Your marriage is not a marriage," i. e. unnatural or monstrous. This kind of oxymoron is very common. Hec. 610. Νύμφην τ' ἄνυμφον, πάρθενόν τ' ἀπάρθενον Λούσω προθῶμαί δ'. Eur. Suppl. 32. Δεσμὸν δ' ἄδεσμον τόνδ' ἔχουσα φυλλάδος. Hor.

Od. i. 34. Parcus Deorum cultor et infrequens, Insanientis dum sapientiae Consultus erro. Milton Par. R. iii. 310. He looked, and saw what numbers numberless The city gates outpoured.

1215. Herm. thinks that Sophocles wrote: ἰὼ, Λαττεῖε τέκνον, εἴθε σ' εἴθε ἐγὼ μήποτ' εἰδόμαν.

1219. ἱακχίων] Brunck reads ἱαχαίων. Herm. ἱακχίων, the formation of which word from ἱακχος he defends against Elmsley, who reads ἱαχέων, as formed from ἱαχή.

1222. καὶ κατεκοίμησα...] "And closed my eyes in sleep." "I looked not to the future, to any thing beyond."

1223. ὦ γῆς μέγιστα] The Ἐξάγ-

- οἷ' ἐργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
 ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
 τῶν Λαβδακείων ἐντρέπεσθε δαυμάτων.
 οἶμαι γὰρ οὔτ' ἂν Ἰστρον, οὔτε Φᾶσιν ἂν
 νίψαι καθαρμῶ τήνδε τὴν στέγην, ὅσα
 κεύθει· τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
 ἐκόντα, κούκ ἄκοντα. τῶν δὲ πημονῶν 1230
 μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι.
 ΧΟ. λείπει μὲν οὐδ' αἶ πρόσθεν ἔδεμεν, τὸ μὴ οὐ
 βαρύστον εἶναι· πρὸς δ' ἐκείνοισιν τί φής;
 ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
 μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κᾶρα. 1235
 ΧΟ. ὦ δυστάλαινα· πρὸς τίνος πότ' αἰτίας;

γελος, who here enters, was the messenger who detailed events occurring within the house or palace: ὁ τὰ ἐν-δόθεν τοῖς ἔξω διαγγέλλων, and distinguished from ἄγγελος. See Valckenaer, Hipp. 775.

1225. ἐγγενῶς] *More indigenarum, popularitatis causa.* It is usually wrongly understood to mean γνησίως. Herm.

1228. νίψαι καθαρμῶ] "Can wash with purification;" "can by washing purify." Macbeth, act ii. sc. 2. Will all great Neptune's ocean wash this blood Clean from my hand? No, this my hand will rather The multitudinous seas incarnadine, Making the green, one red. Senec. Hippol. v. 715. Quis eluet me Tanais? Non ipse toto magnus Oceano pater Tantum expiabit sceleris. "Virgil: Me bello e tanto digressum et caede recenti Attrectare nefas, donec me flumine vivo Abluero." Bothe. "See for similar passages Valcken. ad Eurip. Hippol. 653. Jacobs. ad Anthol. Græc. vol. iii. P. ii. p. 11." Erf.

1229. τὰ δ' αὐτίκ'] "Elmsley wishes

τὸ δ' αὐτίκα, understanding τὸ αὐτίκα for αὐτίκα. But τὰ δ' is right. The chorus says this: *nec Phasis, neque Ister eluat mala, quæ hæc domus tegit; alia autem mox in lucem proferet.*" Thus writes Hermann, who adds: "Quæ tegi intus mala dicit, necem intelligit Jocastæ: quæ autem mox in conspectum proditura, Œdipum oculorum lumine privatum."

1230. ἐκόντα, κούκ ἄκοντα] See above, v. 58. "Ἐκόντα. So ἐκονσίαισιν βλάσαι Philoct. 1318." Musgr.

1231. αἱ φανῶσ' αὐθαίρετοι] Referring to the cases of Jocasta, who had committed suicide; and of Œdipus, who had put out his eyes.

1232. ἔδεμεν] All the MSS. ἔδειμεν. But Elmsley seems rightly to prefer the former, in his obs. on Aristoph. Ach. 323. and Eurip. Bacch. 1343.

1234. εἰπεῖν τε καὶ μαθεῖν] Gl. εἰς τὸ εἰπεῖν ἐμὲ δηλονότι, καὶ εἰς τὸ μαθεῖν ὑμᾶς. Brunck.

1235. θεῖον Ἰοκάστης κᾶρα] A common poetic periphrasis for Ἰοκάστη, as was observed before.

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
 ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
 ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,
 πεύσει τὰ κείνης ἀθλίας παθήματα. 1240
 ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
 θυρῶνος, ἴετ' εὐθὺ πρὸς τὰ νυμφικὰ
 λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
 πύλας δ', ὅπως εἰσῆλθ', ἐπιρρήξας ἔσω,
 καλεῖ τὸν ἤδη Λαῖον πάλαι νεκρόν, 1245
 μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν
 θάνοι μὲν αὐτός, τὴν δὲ τίκτουςαν λίποι
 τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.
 γοᾷτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἄνδρας καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χῶπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
 βοᾷν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ

1239. κὰν ἐμοὶ μνήμης ἔνι] A pleonasm common in Sophocles and others. *Oed. Col.* 1269. πρὸς σοὶ παρασταθῆτω. *Phil.* 1056. ἐπεὶ πάρεστι μὲν Τεῦκρος παρ' ἡμῶν. See *Bast. in Epist. crit. ad Boisson. p. 124. sq. Erf.*

1241. ὀργῇ χρωμένη] *Furore percita. Erf.*

1242. ἴετ'] From ἴημι, the imperfect middle: "she sent herself, she hurried."

1243. ἀμφιδεξίοις ἀκμαῖς] ἀμφοῖν χερσίν. *Schol.* So *Oed. Col.* 1112. πλευρὸν ἀμφιδέξιον, *utrumque latus*: ἀμφιδεξίοις χερσὶ *Æschyl. in Telepho. Erf.*

1244. πύλας . . ἐπιρρήξας] Having closed the gates with violence. This is an Homeric usage of ἐπιρρήγνυμι. See *Eustath. Il. Ω. 454. p. 1358.* as pointed out by *Brunck*, who cites the

gloss: ὅπως δὲ εἰσῆλθεν ἔσω, ἐπιρρήξασα, ἦγουν κλείσασα, τὰς πύλας. "Musgrave rightly joins ἐπιρρήξας ἔσω, *vi et impetu ab interna parte occludens.*" *Erf.*

1246. σπερμάτων] *Gl. παίδων. τουτέστι τοῦ Οἰδίποδος. Brunck.*

1248. παιδουργίαν] For παιδουργόν. So *δημηλική* for *δημηλιξ*. *Od. Z. 23.* and elsewhere in *Homer.* *Eurip. Androm. 939. Σειρήνων* — *ποικίλων λαλημάτων. Suppl. 175. πρεσβεύματα* for *πρέσβεις.* See on *Aj. 381. Musgr.*

1249. διπλοῦς] This is the plural in *Hermann's* opinion: *ubi duplex reperisset infandum genus, maritum e marito, natos e nato.* *Erf.* See *Pref. on Eurip. Bacch. p. 49. Herm.*

1250. ἄνδρας] Others *ἄνδρα*: but the plural is much stronger in vehement speeches of this kind. *Herm. Gl. ἐκ τοῦ Λαίου τὸν Οἰδίποδα. Brunck.*

οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
 ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσσομεν.
 φοιτᾷ γὰρ, ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν, 1255
 γυναῖκά τ' οὐ γυναῖκα, μητρώαν δ' ὅπου
 κίχοι διπλῆν ἄρουραν οὗ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δέικνυσί τις·
 οὐδεις γὰρ ἀνδρῶν, οἱ παρῆμεν ἐγγύθεν.
 δεινὸν δ' αὖσας, ὡς ὑφηγητοῦ τίνος, 1260
 πύλαις διπλαῖς ἐνήλατ'. ἐκ δὲ πυθμένων
 ἔκλινε κοῖλα κλῆθρα, κάμπιπτει στέγη.
 οὗ δὲ κρεμαστὴν τὴν γυναῖκα' ἐσείδομεν,
 πλεκταῖς ἐώραις ἐμπεπλεγμένην. ὁ δὲ
 ὅπως ὄρᾳ νιν, δεινὰ βρυχηθεὶς τάλας, 1265
 χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῆ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τὰνθὲνδ' ὄρᾳν.
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους

1255. φοιτᾷ] I. e. μαίνεται, as Aj. 59. where see Schol. Erf. Why furit, and not in its proper sense ruit? Herm.

1256. γυναῖκά τ' οὐ γυναῖκα] This phrase is similar to that which was illustrated above, v. 1213. Hec. 935. ἐξέκισέν τ' οἴκων γάμος, οὐ γάμος. At γυναῖκά τε Brunck quotes the Gloss, δηλονότι ἐξαιτῶν ἀπὸ κοινοῦ: and adds: "Possis etiam extrinsecus arcessere verbum ex analogia: ἐξαιτῶν ἡμᾶς πορεῖν οἱ ἔγχος, καὶ δεικνύειν ὅπου κίχοι—."

1260. ὡς ὑφηγητοῦ τινός] "This is the genitive absolute without a participle, παρόντος, or some similar word being understood. In v. 959. ὡς ὑφηγητῶν [sc. ὄντων] is a similar construction, and Œ. C. 1588. ὑφηγητῆρος οὐδένοιο φίλων, sc. παρόντος or ὑφηγουμένου." Brunck. "The sense therefore is in the words of Musgrave: tanquam admonitus ab aliquo, Jocastam intus esse." Erf.

1262. κοῖλα κλῆθρα] Theocritus, Idyll. xxiv. 15. σταθμὰ κοῖλα θυράων. Erf. Where see the commentators.

1263. κρεμαστὴν τὴν γυναῖκα] It is said of Phædra, Hipp. 778. βασιλὶς οὐκ ἔτ' ἔστι δὲ Γυνή, κρεμαστοῖς ἐν βρόχοις ἡρτημένη. The commission of suicide by suspension was common among women. Antigone in Sophocles's play of the same name, Deianira in the Trachiniæ, Amata in Virgil, Æn. xii. 603. Anticlea, the mother of Ulysses, Odys. A. and Clitè in Apoll. Rhod. i. 1063. are instances. Heyne remarks: "Hoc genus mortis heroicum ac tragicum, h. e. carminibus et tragediis Græcorum frequentatum." In the Œdipus attributed to Seneca, Jocasta is made to stab herself, v. 1040. Jacet perempta; vulneri immoritur manus; Ferrumque secum nimius ejecit cruor.

1266. ἐπεὶ δὲ γῆ] Brunck edited ἐπεὶ δὲ γ' ἡ τλήμων ἔκειτο, δευὰ τὰνθὲνδ' ἦν ὄρᾳν.

περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαῦθ'. 'Οθούνεκ' οὐκ ὄψαιντό νιν,
 οὔθ' οἷ' ἔπασχεν, οὔθ' ὅποι' ἔδρα κακά,
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει
 ὀψοίαθ', οὐς δ' ἔχρηζεν οὐ γνωσοίατο.
 τοιαῦτ' ἐφυμνῶν πολλάκις τε κούχ ἄπαξ, 1275
 ἤρασσ' ἐπαίρων βλέφαρα. φοίνια δ' ὁμοῦ

1269. περόνας] The περόναι were buckles or clasps which fastened the tunics of the Grecian women, especially those of the Dorians, from the shoulder to the hand. The Trojan women in the Hecuba, v. 1151. used the πορφαί, or buttons which fastened the female robe at the breast (Jul. Pollux, lib. vii. § 54.), for the purpose of putting out Polymestor's eyes: ἐμῶν γὰρ ὀμμάτων, Πορφαῖς λαβοῦσαι, τὰς τλαιπύρους κόρας Κεντοῦσιν, αἰμάσσουσιν. See also Herod. v. § 87.

1271. ὄψαιτο] I have thus written for ὄψαιτο, though against the MSS. See Lobeck ad Phryn. p. 734. Brunck translates thus: *illos neutiquam visuros nec quæ passus esset, nec quæ patrasset mala, sed tenebris mersos in posterum, quos non oporteat, visuros, quosque cuperet ipse, non agnituros.* The sense is this: *quia non vidissent nec quæ perpeteretur, nec quæ faceret mala, at in posterum in tenebris* (i. e. non) *viderent, quos non oportuisset videre, neque cognoscerent, quos cupivisset cognoscere.* Herm. The nominative case to this verb, as also to ὄψοίατο and γνωσοίατο, v. 1274. is κύκλοι, not ἄρθρα.

1273. ἐν σκότῳ . . ὀψοίαθ'] "Should see in darkness," i. e. should not see at all. So in v. 420. βλέποντα σκότον means looking on darkness, being blind. Brunck. "No one explains," says Hermann, "why Sophocles wrote οὐς οὐκ ἔδει and οὐς ἔχρηζεν, when we

might have expected οὐς οὐ δέοι and οὐς χρήσι. The fact is, if he had used the optative, he would have meant *non videant oculi mei, quos me non oportet videre, neque cognoscant, quos cupio cognoscere*: but with the indicative he means, *non videant, quos me non oportuit videre, neque cognoscant, quos cupiebam cognoscere.*" Hermann adds as follows: "Dicit autem parentes: nam hos si non vidisset, neque occidisset patrem, nec matrem uxorem duxisset: eosdemque cupierat cognoscere, ubi se non Polybi et Meropæ filium esse acceperat, sed nunc, intueri atque agnoscere formidat, quia utrique piacularis est."

1274. οὐς δ' ἔχρηζεν οὐ γνωσοίατο] "And might not recognise those (probably his parents) whom he wished" to discover.

1275. τοιαῦτ' ἐφυμνῶν] "Uttering such imprecations." ὕμνῳ is also used in this sense, Med. 423. τὰν ἐμὴν ὕμνεῦσαι ἀπιστοσύναν. Soph. Electr. 382. χθονὸς τῆσδ' ἐκτὸς ὕμνησεις κακά. ἐφυμνῶν, ἀνομιῶν, Schol. "δυσφημῶν, Eustath." Brunck. "I have restored the old punctuation, stopping after ἄπαξ, instead of after ἐφυμνῶν." Herm.

πολλάκις τε κούχ ἄπαξ] See above, v. 58.

1276. Euripides briefly gives the story in the introduction to the Phœnissæ. Sophocles is followed by Seneca, Œd. 962. &c. Erf.

ἐπαίρων] Sc. τὰς περόνας.

γλῆναι γένει' ἔτεγγον· οὐδ' ἀνίεσαν
φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
ῥμβρος χαλάζης αἱμάτων ἐτέγγετο.

τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ κείνου μόνου, 1280

ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.

ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν

ὄλβος δικαίως· νῦν δὲ τῇδε θῆμέρα

στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν

ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπὸν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;

1279. *ῥμβρος χαλάζης αἱμάτων ἐτέγγετο*] Such is Hermann's conjectural reading of this much disputed passage. "*Αἱμάτων*," he says, "is confirmed by the Gl. in MSS. Lips. *ῥρόμβων αἱματος*: otherwise *ῥρόμβων* would have been enough. 'Ομοῦ has regard to that very expression *χαλάζης αἱμάτων*. For the sense is this: *neque mittebant oculi guttatim humidum cruorem, sed confertus imber sanguineae grandinis profunde-batur*. Elmsley reads *χαλάζης αἱματός τ'*. Heath not badly *αἱματοῦς*. Porson elegantly *χάλαζά θ' αἱματοῦσσ'*." Erfurdt quotes Senec. *Œd.* v. 978.: *Rigat ora foedus imber, et lacerum caput Largum revulsis sanguinem venis vomit*.

1280. We give Hermann's note on this line in his own words: "Libri τὰδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου κακά, nisi quod Ald. et Juntinæ *δυεῖν* habent, quod cum Brunckio servavit Erfurdtius. Aug. C. autem ac Dresd. et edd. Brub. *μόνον* præbent. Reisigius ad *Œd.* Col. p. 188. vulgatam ita defendere conatus est, ut propter cumulata malis mala bis positum putet κακά: quod vereor ut aliis persuadeat. Elmsleius sequentem versum, ut ex interpretatione natum, uncis inclusit. At *μόνον* recte monuit Erfurdtius non sic nudum poni potuisse. Porsonus, ut Kiddius et Maltby retulerunt, deletο κακά, scribendum censuit, οὐχ ἐνὸς μόνου. Id per se bonum est:

sed quum glossa ad *μόνου* in codd. adscripta sit, οὐκ ἐκ μόνου τοῦ Οἰδίποδος, reponendum duxi οὐ κείνου μόνου, ut convenientius. Nam quum ad Œdipi potissimum sortem intenti sint animi audientium, ita perorandum erat, ut non præteriretur quidem Jocasta, sed tamen præcipuæ partes Œdipo manerent."

1284. *στεναγμός, ἄτη*] This is an instance of asyndeton, or omission of the conjunctive particle, whereby the effect is increased. See Longinus, § 20. who quotes the famous passage of Demosthenes against Midias: *τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὥς ὑβρίζων, ὅταν ὥς ἐχθρὸς, ὅταν κονδύλοισ, ὅταν ἐπὶ κόρῃς*. Another instance occurs below, v. 1393. *Πατέρας, ἀδελφοὺς, παῖδας, αἱμ' ἐμφύλιον, Νύμφας, γυναῖκας, μητέρας τε*.

1286. Dr. Brasse had written thus: "The common reading is ἐν τίνι σχολῇ, *what cessation*, &c. but the chorus could not ask, In what cessation from his misfortune is he? because nothing had been said by the ἐξάγγελος which could possibly lead the chorus to conclude that he was in *any*. The enclitic *τίνι* is therefore preferable, as Mudge has suggested, and there is MS. authority for adopting it." Hermann, however, though not disapproving *τίνι*, edits *τίνι*, and observes: "Nolui tamen mutare

- ΕΞ. βοᾷ διοίγειν κληῖθρα, καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς, αὐδῶν ἀνόσι', οὐδὲ ῥητά μοι,
ὡς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι 1290
μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.
δείξει δὲ καὶ σοί. κληῖθρα γὰρ πυλῶν τάδε
διόλγεται· θέαμα δ' εἰσόψει τάχα 1295
τοιοῦτον, οἷον καὶ στυγοῦντ' ἐποικτίσαι.
- ΧΟ. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὦ δεινότατον πάντων, ὅσ' ἐγὼ
προσέκυρσ' ἤδη. τίς σ', ὦ τλῆμον,
προσέβη μανία; τίς ὁ πηδήσας 1300

vulgatam, quam etiam scholiastes explicat: οἷον ἐν ποίᾳ διατριβῇ. Nam quum chorus interrogare vellet, nunc quo in statu esset Œdipus, videtur id sic enunciare, ut, quoniam illum jam paullum ad se rediisse ex tanta doloris sævitia veri simile est, id ipsum conjectura præcipiat: *nunc vero qua in causa mali est?* Propterea etiam nuncius ita respondet, ut qui non ecquid ille remisisset, sed quid ageret, interrogatus sit."

1289. τὸν μητρὸς] "His mother's," sc. husband. This is an instance of aposiopesis. So in Virg. *Æn.* i. 135. Quos ego . . . sed præstat motos componere fluctus, sc. quos ego puniam. This figure of speech is very artfully used by Sinon, to excite the curiosity of the Trojans, *Æn.* ii. 100. Nec requievit enim, donec Calchante ministro — Sed quid ego hæc autem nequicquam ingrata revolvo? See also Demosth. Philipp. iii. § 7.

1291. δόμοις ἀραῖος] Proving a curse to the palace. "Agam. 245. φθόγγον ἀραῖον οἴκοις. Med. 608. Καὶ

σοῖς ἀραῖα γ' οἶσα τυγχάνω δόμοις. Iph. T. 778. "Ἡ σοῖς ἀραῖα δόμασιν γενήσομαι." Elmsley.

1293. μεῖζον ἢ φέρειν] Sc. ὥστε φέρειν. So also Hec. 1097. Εὐγγνωσθ', ὅταν τις κρείσσον', ἢ φέρειν, κακὰ πάθῃ, ταλαίνης ἐξαπαλλάξαι ζοῆς. See Markland, Suppl. 854.

1295. εἰσόψει] Gl. θέαμα. Brunck.

1296. οἷον καὶ στυγοῦντ' ἐποικτίσαι] "That a man though he hated would pity him." Virg. *Æn.* ii. 6. Quis talialando Myrmidonum Dolopumve aut duri miles Ulyssei Temperet a lachrymis? Aj. Fl. v. 924. Καὶ παρ' ἐχθροῖς ἄξιος δρήνων τυχεῖν. And in Tyron. Fragm. xv. κείνην ἀνοικτίρμων τις οἰκτεῖρειεν ἄν. Brunck.

1298. ὅσ' ἐγὼ προσέκυρσ'] Brunck remarks, "Verbum προσκύρω fere solet cum tertio casu construi." This is true, except where the noun governed by it is a neuter adjective, and then it may be an accusative. See above, v. 597.

1300. τίς ὁ πηδήσας] For τίς ἐστὶν ὁ πηδήσας. Herm.

μείζονα δαίμων τῶν μακίστων

πρὸς σὶ δυσδαίμονι μοίρα ;

φεῦ, φεῦ δύσταν'. ἀλλ' οὐδ' ἐσιδεῖν

δύναμαί σ', ἐθέλων πόλλ' ἀνερέσθαι,

πολλὰ πυθέσθαι, πολλὰ δ' ἀθρῆσαι·

1305

τοίαν φρίκην παρέχεις μοι.

ΟΙ.

αἶ αἶ, αἶ αἶ,

φεῦ, φεῦ· δύστανος ἐγώ. ποῖ γὰρ

φέρομαι τλάμων ; πᾶ μοι φθογγὰ

διαπέτεται, τᾷς αἶω, φοράδην ;

1310

ἰὼ δαῖμον, ἴν' ἐξήλλου.

ΧΟ. ἐς δεινόν, οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.

ΟΙ.

ἰὼ σκότου

στροφῇ β'.

νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,

ἀδάματόν τε καὶ δυσούριστον ὄν.

οἶμοι,

1301. μείζονα—μακίστων] "With a greater than the greatest violence." This is a very strong mode of expressing the superlative, to which I have found no parallel instance. *Μάσσων* and *μάκιστος*, the Doric forms of *μείζων* and *μέγιστος*, according to Brunk, sometimes occur in the tragic writers. Dr. Blomfield however contends that they are the comparative and superlative of an obsolete adjective *μακὺς*, long. As from *βραδὺς* was derived *βράσσων*, Il. K. 226. from *γλυκὺς*, *γλύσσων*, Aristoph. ap. Etymol. M. p. 235. from *βαθὺς*, *βάσσων*, Epicharmus, ibid. p. 191. so from *μακὺς*, *μάσσων*. See Pers. Gloss. 444.

1310. τᾷς αἶω] These words Hermann supplies from the interpretation of the Scholiast. "Φοράδην means here *δρμητικῶς*, as Zonaras and Photius explain it." Erf.

1311. ἐξήλλου] Others *ἐξήλω*, *ἐξά-*

λεω, *ἐξάλου*. The imperfect, says Hermann, need make no difficulty, if we explain it *quo tendebas*: i. e. quo volebas, quum ista deinceps in me mala cumulares, evadere. "Non enim video," he adds, "quid opus sit, ut scholiastæ placet, metaphoram a quinquer-tionibus saltu certantibus repeti."

1313. Hesychius: *ἀπότροπον*, ὃ τις ἂν ἀποτράποιτο (i. e. quod abominetur aliquis). Σοφοκλῆς *Οἰδίποδι*. Musgr.

1314. ὄν] This word is added by Hermann, who gives this sense to the passage: *hei caliginis meae abominanda nubes, infanda ingruens, ut quæ et invicta sit et sæviter secundo vento adducta*. He adds: "Sentit enim, quam immensum sit malum, quod et removeri numquam possit, et adeo plene sit perfecteque illatum, ut ne minima quidem lucis usura relicta sit."

οἷμοι μάλ' αὖθις· οἷον εἰσέδου μ' ἄμα 1315
κέντρων τε τῶνδ' οἷστρον, καὶ μνήμη κακῶν.

ΧΟ. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
διπλαῖ σε πενθεῖν, καὶ διπλαῖ φέρειν κακά.

ΟΙ. ἰὼ φίλος, ἀντιστροφὴ ἅ.
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ 1320
ὑπομένεις με τὸν τυφλὸν κηδεύων.

φεῦ, φεῦ,

οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων; 1325

ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, ὦ φίλοι, στρ. β'.
ὁ κακὰ τάδ' ἐμὰ τελῶν, κακὰ τάδ' ἐμὰ πάθεα.

ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.

τί γὰρ ἔδει μ' ὀρᾶν,

ὅτῳ γ' ὀρῶντι μηδὲν ἦν ἰδεῖν γλυκύ. 1330

ΧΟ. ἦν ταῦθ', ὅπως περ καὶ σὺ φήεις.

1315. οἷον εἰσέδου οἷστρον] "What a pang from these punctures" or wounds which he had recently inflicted on his eyes.

1323. καίπερ . . . τήν γε . . . ὅμως] Ὅμως in the sense of nihilominus at the end of a line, is preceded by καὶ or καίπερ with or without γε, and gives a force to the passage where it occurs, which requires a considerable periphrasis in an English version. In the instances where this idiomatic expression is found, Elmsley would punctuate after, more properly Dr. Blomfield, and apparently Dr. Monk, before ὅμως. See Mus. Crit. vol. i. p. 351. Alcest. 957. and Pers. 300.

So Hec. 568. Κρουνοὶ δ' ἐχώρουν ἡ δὲ, καὶ θνήσκουσ', ὅμως Πόλλην πρόνοιαν εἶχεν εὐσχήμως πεσεῖν. Aj. Fl. 15. Ὡς εὐμαθὲς σου κἂν ἀποπτος ᾖς, ὅμως φάνημι' ἀκούω.

1326. Ἀπόλλων τάδ' ἦν] Τάδε here may agree with πάθη; but Hermann and Erfurdt consider this passage to be similar to that in Androm. 168. οὐ γὰρ ἐστ' Ἐκτωρ τάδε, and in Thucyd. vi. 77. οὐκ Ἴωνες τάδε εἰσίν, as quoted by Gaisford. Apollo was he.

1328. νιν οὔτις] Νιν is here the same as αὐτὰς (sc. ὄψεις). Νιν as also μιν is used particularly in the poets for αὐτὸν, αὐτήν, αὐτὸ, and for αὐτοὺς, αὐτάς, αὐτά. See Matthiæ, Gr. Gr. § 146.

- ΟΙ. τί δῆτ' ἐμοὶ βλεπτόν, ἢ στροφὴ γ'.
 στερκτόν, ἢ προσήγορον
 ἔτ' ἐστ' ἀκούειν ἡδονᾶ, φίλοι;
 ἀπάγετ' ἐκτόπιον ὅτι τάχιστά με, 1335
 ἀπάγετ', ὦ φίλοι, τὸν ὄλεθρον μέγαν,
 τὸν καταρατότατον, εἴ τις δὲ καὶ θεοῖς
 ἐχθρότατον βροτῶν.
 ΧΟ. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
 ὣς σ' ἠθέλησα μηδέ γ' ἂν γινῶναί ποτε. 1340
 ΟΙ. ὅλοιθ' ὅστις ἦν, ὅς ἀπ' ἀγρίας πέδας ἀντιστ. β'.

1332. τί] Triclinius, says Hermann, wrongly makes τί governed by στερκτόν, &c., whereas it is governed by ἀκούειν. "Nihil," he adds, "quod cerni, quod diligi, quod alloquio adiri possit, aut cernere se cum voluptate, aut diligere, aut alloqui posse dicit."

1333. προσήγορον] "What object addressing me can I hear with pleasure?" Below v. 1424. προσήγορος is taken by the Scholiast in a passive signification, and explained by προσαγορευόμενος: its usual acceptance is active, and in the passage so explained by the Scholiast, an active meaning will suit the context: "where I shall be found addressing no one;" "where I shall converse with no mortal." — Antig. 1184. Παλλάδος θεᾶς Ὅπως ἰκοίμην εὐγμάτων κατήγορος. See Matthæ, Gr. Gr. § 322.

1336. τὸν ὄλεθρον μέγαν] Elmsley quotes Aristoph. Thesm. sec. fr. 8, 3. ἀγχοῖσαν, ὄλεθρον τὸν βαθύν, ψιμύθιον. The full expression would be τὸν ὄλεθρον μέγαν ὕντα. See on Viger. p. 932. seq. Herm.

1337. εἴ τις δέ] So I read for ἔτι δέ. Si quis alius, maxime exosum diis. Δέ belongs properly to θεοῖς. Herm.

1338. ἐχθρότατον] The superlative from ἐχθρός: the more usual form is

ἐχθιστος. Neither ἐχθρότερος nor ἐχθρότατος occurs in Euripides: nor the former in Sophocles.

1339. δείλαιε τοῦ νοῦ] The genitive of the cause is governed by the adjective preceding, and is said by Bos to have ἔνεκα understood. Iph. A. 1287. Οἱ γὰρ θανάτου τοῦ σοῦ μελέα. Sometimes the genitive in this sense stands alone, without an adjective, expressing indignation, pity, and other emotions of the mind. Phoen. 384. Οἶμοι τῶν ἐμῶν ἐγὼ κακῶν! "The sense seems to be, o miser æque eo, quod cognovisti mala tua, atque malis ipsis." Herm.

1340. ὥς σ' ἠθέλησα] "How I could have wished never to have discovered who you are!" Brunck translates the passage, "quam vellem nunquam agnovisses qui sis!" how I could have wished that you had never discovered your birth! But to justify this interpretation, σέ or σεαυτὸν would be required; and it may admit of a doubt, whether in such a sentence the active voice can be used for the middle. See, however, above, v. 554. and Mus. Crit. vol. i. p. 104. Herm. as in the text, gives μηδέ γ' ἂν γινῶναί ποτε for μηδ' ἀναγινῶναί ποτ' ἂν. "Utinam te ne cognovissem quidem."

νομάδος ἐπιποδίας ἔλαβέ μ', ἀπό τε φόνου
ἔρρυτο κἀνέσωσεν, οὐδὲν εἰς χάριν πράστων.

τότε γὰρ ἂν θανῶν,

οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1345

ΧΟ. Θέλονται κάμοι τοῦτ' ἂν ἦν.

ΟΙ. οὐκουν πατρός γ' ἂν φονεὺς ἀντιστροφὴ γ'.

ἦλθον, οὐδὲ νυμφίος

βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.

νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1350

ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

εἰ δέ τι πρεσβύτερον ἔφυ κακοῦ κακόν,

τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.

κρείσσων γὰρ ἦσθα μηκέτ' ὧν, ἣ ζῶν τυφλός. 1355

1342. νομάδος] *Pastoritæ*, ποιμενικῆς. So νομάδες are *pastores*. Clem. Alex. Strom. v. p. 729. ERF. Schol.: ἀπόλοιτό φησιν ὅστις ἀπὸ τῆς ἀγρίας πέδης τῆς διανεμομένης τοὺς πόδας μου, ἔλαβε καὶ διέσωσέ με. This is right, says Hermann, "ut intelligantur spicula, quibus per articulos adactis pedes juncti fuerant, quod malum quasi pasci in pedibus, i. e. grassari in eos, significat."

ἔλαβε] Elmsley compares vs. 1024. τί δ' ἄλλος ἴσχοντ' ἐν κακοῖς με λαμβάνεις; and Eurip. Ion. 1339. ἐν τῇδὲ σ' ἔλαβον νεόγονον βρέφος ποτέ. Herm.

1345. οὐκ ἦν φίλοισιν] Elmsley considers ἦν to be the 3rd person, and θανῶν a *nominativus pendens* with the Scholiast. The words of the latter are these: τότε γὰρ ἂν θανῶν, ἀντὶ τοῦ θανόντος. ἢ τὸ ἦν ἀντὶ τοῦ ἡμην.

1346. θέλονται κάμοι] "I also could have wished this." The verbs εἰμι and

γίγνομαι are often accompanied by a participle in the dative of the verb 'to hope,' 'to wish,' &c. where we translate the participle by the finite verb. Ion 654. "Ὁ δ' εὐκτὸν ἀνθρώποισι, κἂν ἀκουσιν ἦν" "even though they were unwilling." Sallust, Jug. § 100. uti militibus exæquatus cum imperatore labor volentibus esset. Tacitus, Agric. § 18. quibus bellum volentibus erat. On this idiom see Matthiæ, Gr. Gr. §. 391. e.

1348. ἦλθον] I take this in its proper sense: *non patris interfector huc venissem*. Others take it for ἦν. Erf.

1350. ἄθεος] So Erf. Elmsl. Seidler. Reisig. Herm. for vulg. ἄθλιος.

1353. πρεσβύτερον] "More inveterate." On the formula κακοῦ κακόν, see v. 100.

1355. κρείσσων] Elmsley aptly quotes Aj. Fl. 634. κρείσσων γὰρ Ἄδᾱ κεύθων, ἣ νοσῶν μάταν.

ΟΙ. ὥς μὲν τάδ' οὐχ ᾧδ' ἔστ' ἄριστ' εἰργασμένα,
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι.
 ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων
 πατέρα πότ' ἂν προσεῖδον εἰς Ἄιδου μολών,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν 1360
 ἔργ' ἐστὶ κρείσσον' ἀγχόνῃς εἰργασμένα.
 ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος,
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·
 οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων 1365
 ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγὼ
 κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς
 ἀπεστέρησ' ἐμαυτόν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ θεῶν

1358. ὅμμασιν ποίοις] Here is an allusion to the belief prevalent among both Greeks and Romans, that after death a man retained in the shades (1) *the same form*, and (2) *the same inclinations and pursuits* as those which he had possessed in life or at the time of his death: Œdipus therefore says that by putting out his eyes he had rendered himself secure from looking on his parents in the shades. (1.) *The same form*. Atque hic Priamiden laniatum corpore toto Deiphobum vidit, lacerum crudeliter ora, Ora manusque ambas, populataque tempora raptis Auribus, et truncas in-honesto vulnere nares, Æn. vi. 495. (2.) *The same inclinations*. Quæ gratia currum Armorumque fuit vivis, quæ cura nitentes Pascere equos, eadem sequitur tellure repostos, Æn. vi. 653.

1360. οἷν ἐμοὶ δυοῖν] "To both of whom deeds have been performed by me, *for which hanging would be too slight a punishment*," or "for which death by hanging would not supply a

sufficient remedy." So Alcest. 232. Ἄξια καὶ σφαγὰς τάδε, καὶ πλεον ἢ βρόχῳ δέραν Οὐρανίῳ πελάσσαι. Οἷν δυοῖν is the dative governed of εἰργασμένα: but in Attic Greek the accusative is more usual after verbs of doing towards. Hipp. 681. Οἷ' εἰργάσω με. Heracl. 806. τὰς Μυκῆνας οὐδὲν ἐργάσει κακόν. See Matthiæ Gr. Gr. § 409. 6.

1363. βλαστοῦσ'] Agreeing with ὄψις by a poetic licence: the regular meaning would have required βλαστούντων to agree with τέκνων.

ἐμοί] Some put a note of interrogation here. But Schæfer rightly refers to Hoogeveen. ad Viger. p. 470. Erf.

1366. τῶν] The article for the relative. See above, v. 1048.

1367. τραφεῖς] Johnson *enutritus*: wrongly. It means διατρίψας, as the Gl. explain it. So τροφή, διαγωγή, διατριβή in Œd. Col. 362. Brunck.

1369. We give Hermann's note here: "Receperat, quod proposueram,

Φανέντ' ἀναγνον καὶ γένους τοῦ Λαῖου. 1370
 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν,
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄρᾱν;
 ἦκιστά γ', ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' αὐτῶν φραγμός, οὐκ ἂν ἐσχόμην
 τὸ μὴ ἀποκλείσαι τοῦμὸν ἄθλιον δέμας, 1375
 ἢ τῇ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ
 τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν, γλυκύ.

Erfurdus. At fraudem mihi fecerat prava interpunctio, quam Brunckius intulit, quam est etiam Elmsleius sequutus. Delevit enim ille comma, quod post *ἀπαντας* rectissime libri et impressi et scripti habent. Eo deleta hæc nascitur sententia: *expelli jubens impium illum*. Quem si dicebat Œdipus, aut adjicere poterat, *quem deus significasset*; id quod sic potius dicendum erat, *ὡθεῖν ἀπαντας τὸν ἐκ θεῶν ἀσεβῆ καὶ ἀναγνον φανέντα*, omissis reliquis, quia non significaverat deus, interfectorem Laii filium ejus esse: aut poterat scelus hominis exaggerare, quod eum fecisse articuli repetitio indicat: at nulla est exaggeratio, si is qui hominem occidit a deo interfectorem hominis perhibetur: præterea sic quoque illa, *καὶ γένους τοῦ Λαῖου*, ut non dicta a deo, abesse debebant. Et tamen hunc in modum intellexisse verba videtur Triclinius, qui hæc adnotaverit: *ἐκ τῆς μερίδος τῶν θεῶν, et ἀπὸ τῆς μερίδος τοῦ γένους τοῦ Λαῖου*. Hæc omnis perversitas tollitur restituto illo commate, quo indicatur, ad *ὡθεῖν ἀπαντας* repetendum esse *ἐμαυτόν*, ut reliqua omnia in appositione sint. Sensus est: ipse ego me illis omnibus privavi, expelli me jubens, hominem impium, qui *per oraculum et scelestus et Laii sanguine conjunctus repertus sum*."

1370. And here also: "Verba *καὶ γένους τοῦ Λαῖου* non minus mihi nunc displicent, quam semper displicuerunt.

Nam quum sensus eorum vix possit alius esse, quam, *etiamsi ex Laii genere esset*, id neque dici omnino debebat, quia friget hoc additamentum, nec sic dici, tum quia obscurius dictum est, tum quia falso. Nam *Λαῖου γένος* Œdipus est, ejusque liberi. Atqui non dixerat Œdipus, si ipse esset Laii occisor, se expelli debere, quia de eo ne cogitare quidem poterat. Quæ quum ita sint, plena interpunctione post *ἀναγνον* posita, verba ista cum sequentibus jungenda puto: *καὶ γένους τοῦ Λαῖου τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν*. Et quum ego mea lube ita genus Laii contaminaverim." Thus, says Erfurdus, the form of speaking will resemble what we had in v. 571.

1372. *ὀρθοῖς . . ὄμμασιν*] See above, v. 527.

1374. *οὐκ ἂν ἐσχόμην*] *Non abstinuissem*. See Schæfer. melet. crit. p. 56. et 135. Erf.

1376. *ἢ τῇ τυφλός τε*] "That I might be both blind." So also v. 1379. *ὡς ἔδειξα*. "When the former part of a sentence denotes not what has been, but what ought to have been done, the particles *ἵνα*, *ὡς*, *ὅπως*, require after them the indicative mood, if the subject spoken of refer to the present or the past; for the subjunctive or optative is used of the future." Elmsley. See Monk, Hipp. 643. explaining the reason of this construction; and Viger, p. 667. "Ἡ Emsl. Ἡν is the common reading." Herm.

ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς; 1380
 ὦ Πόλυβε καὶ Κόρινθε, καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἷον ἄρά με
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.
 νῦν γὰρ κακός τ' ὦν καὶ κακῶν εὕρισκομαι.
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη, 1385
 δρυμός τε, καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς·
 αἱ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἄπο
 ἐπίετε πατρός, ἄρά μου μέμνησθ' ὅτι,
 οἳ ἔργα δράσας ὑμῖν, εἴτα δεῦρ' ἰὼν
 ὅποῖ' ἔπρασσον αὐθις; ὦ γάμοι, γάμοι, 1390
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες, πάλιν
 ἀνεῖτε ταῦτόν σπέρμα, καὶ πεδείξατε
 πατέρας, ἀδελφούς, παῖδας, αἶμ' ἐμφύλιον,
 νύμφας, γυναῖκας, μητέρας τε, χῶπόσα

1378. ἐδέχου] "Here is the imperfect where you would expect the aorist. You would not in the same way find the aorist for the imperfect." Hermann.

1379. ὥς ἔδειξα μήποτε] *Ne unquam ostenderem.* Brunck. Not so, but *ne ostendissem*, for ἔδειξα is the aorist. Herm.

1383. κάλλος κακῶν ὑπουλον] A beautiful object concealing evils beneath, as a scar conceals a sore. Brunck rightly connects κακῶν with ὑπουλον. "I. e. *externe pulchrum, interne morbis latentibus plenum*; ὑπουλον is that, *quod cicatrice obductum, non tamen persanatum est.*" Musgr.

1387. τοῦμόν αἶμα . . πατρός] Here we should expect αἶμα τοῦμοῦ πατρός. See above, v. 1025.

1391. μέμνησθ' ὅτι] Others ἔτι, &c. "Genuina," says Hermann, "si

quid usquam, vulgata est, modo memineras, anacoluthon in ea esse. Dicitur erat, ἄρά μου μέμνησθ' ὅτι, οἳ ἔργα δράσας, εἴτα τοιαῦτ' ἔπρασσον. Sed quia οἷα dixit, per attractionem quamdam etiam ὅποια adjungit."

1390. ὦ γάμοι, γάμοι] See above, v. 367. "This passage is cited by Longinus de Sublim. 23. illustrating by it the observation ὅτι ἔσθ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλοβήμονέστερα, καὶ αὐτῷ δοξοκομποῦντα τῷ ὀχλῷ τοῦ ἀριθμοῦ. — After adducing six verses he adds: πάντα γὰρ ταῦτα, τὰ μὲν ἐν ὀνομά ἐστιν, Οἰδίπους, ἐπὶ δὲ πατέρων Ἰοκάστη, ἀλλ' ὅμως χυθεῖς εἰς τὰ πληθυντικὰ ὁ ἀριθμὸς συνεπλήθυνσε καὶ τὰς ἀτυχίας." Brunck.

1392. ἀνεῖτε] Second plural aor. 2. ε changed into ει, for ἀνετε. So in the third plural ἀνεῖσαν, καθεῖσαν, μεθεῖσαν, παρεῖσαν. Brunck.

αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται. 1395

ἀλλ', οὐ γὰρ αὐδᾶν ἔσθ' ἅ μὴδὲ δρᾶν καλόν,
ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.

ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν. 1400

πεῖθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν.

ΧΟ. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ. 1405

ΟΙ. οἴμοι· τί δῆτα λέξομεν πρὸς τόνδ' ἔπος ;
τίς μοι φανεῖται πίστις ἔνδικος ; τὰ γὰρ
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.

ΚΡ. οὐχ ὡς γελαστής, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς ὄνειδιῶν τι τῶν πάρος κακῶν. 1410

ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσιν φλόγα
αἰδεῖσθ' ἄνακτος Ἥλιου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ,
μήτ' ὄμβρος ἱερός, μήτε φῶς προσδέξεται. 1415

1395. αἰσχιστα ἔργα] *Res turpissimæ.* Erf.

1396. Isocrates ad Demonic. p. 5. ed. Lang. ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν. Heliodor. iv. 10. κρύπτουσιν ἃ καὶ πάσχειν αἰσχρόν, καὶ ἐκκαλεῖν αἰσχρότερον. P. Syrus Sentent. 792. Quod facere turpe est, dicere ne honestum puta. Erf.

1401. μὴ δείσητε] Victorius and Musgrave rightly explain this, *neque meum contactum præ metu* (sc. piaculi contrahendi) *fugiat*: *nostræ enim lades tum ingentes sunt, ut cum aliis communicari non possint.* Erf.

1404. τὸ πράσσειν καὶ τὸ βουλεύειν]

Electr. 1030. μακρὸς τὸ κρίναι ταῦτα χάλοιπός χρόνος, where see Musgr. Erf. See on Aj. 114. Herm.

1410. Erfurdt writes as follows: "Τῶν πάρος κακῶν refertur ad contentionem, quæ Creontem inter et Œdipum paullo ante intercesserat. Nexus cum sequentibus non difficilis est intellectu. Quod enim expectatur: *sed ut introire te juberem*, id ipsum poeta, sed fortius, expressit."

1411. καταισχύνεσθ'] These words are addressed by Creon to his domestics, or the chorus. See Suidas on this passage under the word βόσκουσιν.

1415. ὄμβρος ἱερός] This is inter-

- ἀλλ' ὡς τάχιστ' εἰς οἶκον ἐσκομίζετε.
 τοῖς ἐν γένει γὰρ τὰ γγενῆ μάλισθ' ὄρᾱν,
 μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
- ΟΙ. πρὸς Θεῶν, ἐπεὶ περ ἐλπιδος μ' ἀπέσπασας,
 ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ, 1420
 πιθοῦ τι μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.
- ΚΡ. καὶ τοῦ με χρείας ᾧδε λιπαρεῖς τυχεῖν ;
- ΟΙ. ῥῖψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.
- ΚΡ. ἔδρασ' ἄν, εὖ τοῦτ' ἴσθ' ἄν, εἰ μὴ τοῦ Θεοῦ 1425
 πρῶτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
- ΟΙ. ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
- ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἴν' ἕσταμεν
 χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον. 1430

preted of lustral water ; but the mention of the elements in the context shows this is meant of water. For *ὕμυρος* as not said of rain-water : see *Œd. C.* 690. and in *Empedocl.* apud *Aristot. de Respiratione*, cap. 3. Musgr. Erfurdt says : "Prohibet Creon, terram, imbrem, lumen, quæ veteres ut sancta divinaque revereantur, tam tetro spectaculo pollui."

1419. *ἐλπίδος μ' ἀπέσπασας*] *Spem meam fefellisti*. For he had not expected that Creon, who had been insulted by him, vs. 531. etc. would be so kind and bland to him. Musgr.

1421. *πρὸς σοῦ γάρ, οὐδ' ἐμοῦ*] "For your advantage, not my own." *Πρὸς* with a genitive denotes "for the advantage of, relative to, or in consequence of," the person or thing which it governs. "*Dicam quæ tua magis quam mea interessit fieri*. So *Trach.* 479. *δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν*. *Vesp.* 647. *μὴ πρὸς ἐμοῦ λέγοντι*. *Lucian.* T. i. pag. 255. *τοῦτο μὲν ἅπαν ἀγαθὸν καὶ πρὸς ἐμοῦ λέγεις*." Brunck. The advan-

tage which the banishment of *Œdipus* would secure to Creon was this ; that the latter would avoid the pollution which might attach to him from the continuance of *Œdipus* in Thebes.

1424. *προσῆγορος*] See above, v. 1333.

1425. *εὖ τοῦτ' ἴσθ' ἄν*] The particle *ἄν* is sometimes, though not very frequently, joined with the imperative. *Hom. Od. M.* 81. *ἥπερ ἄν ὁμῆς Νῆα παρὰ γλαφυρὴν ἰθύνερε*. See *Matthiæ Gr. Gr.* p. 926. The two instances adduced by Brunck (*Med.* 937. where Porson reads *οὐκ οἶδ' ἄρ'* instead of *οὐκ οἶδ' ἄν*, and *Alcest.* 48.) are nothing to the purpose ; both referring to the much-disputed and as yet undecided question whether *ἄν* can or cannot accompany an indicative mood. Professor Dalzel's explanation is ingenious, and perhaps true : "Vocula *ἄν* emphasis gratia repetitur, subaudito, ex præcedente, *ἔδρασα*." See *Elmsley, Med.* 911. and *Matthiæ*, § 598.

1429. *ἴν' ἕσταμεν χρείας*] "In the

- ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ ;
 ΚΡ. καὶ γὰρ σὺ νῦν τᾶν τῷ θεῷ πίστιν φέροις.
 ΟΙ. καὶ σοί γ' ἐπισκῆπτω τε, καὶ προτρέψομαι,
 τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
 θεοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ. 1435
 ἐμοῦ δὲ μή ποτ' ἀξιοθήτω τόδε
 πατρῶον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.
 ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλήζεται
 οὐμὸς Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι
 πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον, 1440
 ἴν' ἐξ ἐκείνων, οἳ μ' ἀπαλλύτην, θάνω.
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον,
 μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε
 θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.
 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ εἶς', ἴτω. 1445
 παῖδων δέ, τῶν μὲν ἀρσένων μή μοι, Κρέων,
 πρόσθῃ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ
 σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ᾧσι, τοῦ βίου·
 ταῖν δ' ἀθλῖαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,

difficulty in which we are placed." See above, v. 108.

1438. ἔα] This word is here scanned as one long syllable.

1438. ἔνθα—οὗτος] *Ubi meus Cithæron esse dicitur.* Erf. Rather, *ubi est qui meus Cithæron dicitur.* Schæf.

1441. οἳ μ' ἀπαλλύτην] "*Who were endeavouring to destroy me.*" "*Rarius est apud tragicos huiusmodi imperfectum.* Soph. Electr. 1360. ἀλλ' ἐμὲ λόγοις ἀπώλλυς. Pers. 658. Ὅττε γὰρ ἄνδρας ποτ' ἀπώλλυ πολεμοφθόροισιν." Blomf.

1443. πέρσαι] *Perditurum esse*, not *fuisse*, which does not suit what follows. Œdipus here has presentiments of the manner of his death. Erf.

1444. θνήσκων ἐσώθην] "For I should never have been preserved when I was at the point of death." "The Gl. badly explain θνήσκων by *ei ἐθνήσκων*. He means: *non essem, quum in eo eram ut perirem, servatus.*" Herm.

1446. πρόσθῃ] Elmsl. proposes πρόσθῃ from El. 1334. νῦν δ' εὐλάβειαν τῶνδε προυθέμην ἐγώ: for that προσθέσθαι μέριμναν is *curam curæ additam habere*, as Æsch. Pers. 531. Eurip. Hec. 742. Androm. 396. But Hermann observes that προσθέσθαι μέριμναν is *curam sibi addere*: "quod fieri potest," he adds, "ita, ut aut alii curæ, aut etiam nulli addatur."

1449. ταῖν δ' ἀθλῖαιν] This is the genitive after μέριμναν, the words from

αἶν οὐ ποθ' ἢ μὴ χωρὶς ἐστάθη βορᾶς 1450
 τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
 ψαύοιμι, πάντων τῶνδ' αἰεὶ μετειχέτην
 αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
 ψαῦσαί μ' ἔασον, ἀποκλαύσασθαι κακά.

ἴθ', ὦ νᾶξ, 1455

ἴθ', ὦ γονῇ γενναῖε. χερσὶ τᾶν θιγαῶν
 δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον.

τί φημί;

οὐ δὴ κλύω που, πρὸς θεῶν, τοῖν μοι φίλοιν
 δακρυρροοῦντοιν; καί μ' ἐποικτείρας Κρέων 1460
 ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοις ἐμοῖν;

λέγω τι;

ΚΡ. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
 γνοὺς τὴν παροῦσαν τέρψιν, ἣ σ' εἶχεν πάλαι.

ΟΙ. ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ 1465
 δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι.

ἀνδρες το βλου being taken parenthetically.

1450. αἶν οὐ ποθ'] "For whom my table was never served with food apart without me." (τοῦδ' ἀνδρός.) See above, v. 533. "Join βορᾶς τράπεζα. Χωρὶς and ἄνευ τοῦδ' ἀνδρός are said ἐκ παραλλήλου." Erf. But Hermann says: Mininnè.

1453. αἶν] Brunck ταῖν. And so Erfurdt. But Elmsley rightly introduces the old reading; making ταῖνδ' ἀθλῶν παρθένων depend on the words πρόσθ' ἐμὴν, putting in a parenthesis in the words ἀνδρες εἰσὶν, ὥστε μὴ σπάνιν ποτὲ σχεῖν, ἐνθ' ἂν ᾤσι, τοῦ βλου. Herm.

1456. γονῇ γενναῖε] Qui non genitus ex parentibus incestis. T' ἂν, i. e. τοι ἂν. So τοι is placed in Eurip. Med. 1011. Δάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. Erf.

1459. τοῖν μοι φίλοι] For ταῖν φίλων δακρυρροοῦντων. The Scholiast remarks that the masculine form of the dual is more Attic than the feminine. See Matthiæ Gr. Gr. § 64. Obs. 1 and 2. But here the remark of Œdipus may be considered as general: "Do I not hear my dear ones weeping?" and therefore the masculine gender is used.

1462. λέγω τι;] "Do I say any thing ['to the purpose']? am I right!" See Matthiæ Gr. Gr. § 488. 6.

1464. The sense is: *quum ex ea voluptate, quam olim percepisti, conjecturam fecissem de presente*. Erf.

1465. τῆσδε τῆς ὁδοῦ] This genitive is governed by ὑπὲρ or ἀντὶ understood. So Soph. Electr. 563. Ἐρου δὲ τὴν κυναγὸν Ἀρτεμιν, τίνος Πειρητὸς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Ἑλλάδι.

ὦ τέκνα, ποῦ πότ' ἐστέ; δεῦρ' ἴτ', ἔλθετε
 ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
 αἱ τοῦ φυτουργοῦ πατρὸς ὑμῖν αἰδ' ὁρᾷν
 τὰ πρόσθε λαμπρὰ προὔξενησαν ὄμματα· 1470
 ὃς ὑμῖν, ὦ τέκν', οὔθ' ὁρῶν, οὔθ' ἱστορῶν,
 πατὴρ ἐφάνθηεν ἔνθεν αὐτὸς ἠρόθην.
 καὶ σφῶ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 οἶον βιῶναι σφῶ πρὸς ἀνθρώπων χρεῶν. 1475
 ποίας γὰρ ἀστῶν ἤξειτ' εἰς ὀμιλίας;
 ποίας δ' ἐορτάς, ἔνθεν οὐ κεκλαυμέναι
 πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
 ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἤκητ' ἀκμαίς,
 τίς οὔτος ἔσται; τίς παραρρίψει, τέκνα, 1480
 τοιαῦτ' ὀνειδὴ λαμβάνων, ἃ τοῖς ἐμοῖς
 γονεῦσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα;
 τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
 ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,

1468. ὡς τὰς ἀδελφὰς] 'Ως for εἰς or
 πρὸς, is generally, if not always, used
 by the Attic, tragic, and comic writers
 only in the case of animate objects. See
 Valckenaer, and Porson, Phœn. 1415.
 Koen. Gregor. p. 19. Monk, Hipp. 1293.
 On this passage Elmsley remarks:
 "Although ὡς ἐμὲ is a proper expres-
 sion, there may be a doubt about ὡς
 τὰς ἐμὰς χέρας." This line is remark-
 able for the number of sigmas.

1470.] Προὔξενησαν, ministrarunt.
 Eurip. Ion. 347. Musgr.

1477. ἔνθεν οὐ κεκλαυμέναι] "From
 whence you will not return the subjects
 of lamentation, instead [of enjoying]
 the spectacle; or instead of the [mourn-
 ful sensations excited in the spectators
 by the] exhibition." Κεκλαυμένος, how-
 ever, also signifies weeping. Choeph.

719. τρέφον δ' Ὀρέστου τήνδ' ὁρῶ κε-
 κλαυμένην. The passage may therefore
 be rendered, "from whence you will
 not come to your home bathed in tears
 instead of enjoying the spectacle."

1480. παραρρίψει, τέκνα] Johnson
 translates badly: *qui ita abjiciet liberos*.
 Τέκνα is the vocative, and παραρρίψει is
 neuter, as παραβάλλεσθαι and ἀναρρίπ-
 τειν are generally used, understanding
 κίνδυνον. *Quis adeo projecta erit au-
 dacia?* Brunck.

1481. ἃ τοῖς] Ἐμοῖς γονεῦσι are
 Laius and Jocasta; σφῶν γονεῦσι are
 Œdipus and Jocasta. Ἔσται is when
 you shall come πρὸς γάμων ἀκμαίς. The
 sense is: *quæ meīs parentibus simulque
 vestris noxæ erunt*. Erf. That Jocasta
 is chiefly meant, is rightly stated by
 Elmsley. Herm.

ὄθεν περ αὐτὸς ἐσπάρη, καὶ τῶν ἴσων 1485
 ἐκτῆσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
 τοιαῦτ' ὀνειδιεῖσθε. κατὰ τίς γαμεῖ;
 οὐκ ἔστιν οὐδεὶς, ὃ τέκν'· ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεών.
 ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατήρ 1490
 ταύταιν λέλειψαι, νῶ γὰρ, ὦ 'φυτεύσαμεν,
 ὀλώλαμεν δὴ ὄντε, μή σφε περιῖδης
 πτωχάς, ἀνάνδρους, ἐγγενεῖς, ἀλωμένας,
 μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς.
 ἀλλ' οἴκτισον σφᾶς, ὥδε τηλικάσδ' ὁράων 1495

1489. φθαρῆναι] Brunck says this means *πλανᾶσθαι*. But there is no reason for thus departing from its proper sense, *petire*, *passum ire*, in this and the passages mentioned by him. Erf.

1490. Μενοικέως] In scansion this is a bacchius, *έως* forming only one syllable, as *πόλεως* is an iambus, Sept. Theb. 2. Ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως.

1492. περιῖδης] Vulg. *παρίδης*. Various corrections have been proposed for this corrupt reading; and Dawes proposed *περίδης*, to which an objection is that Porson has shown on Med. 284. that the tragic writers in iambic, trochaic, or legitimate anapaestic verse, did not permit *περι* before a vowel, either in the same or in different words. Hermann retained *περιῖδης*, not as a true, but as a more probable reading than any other. He makes the following remarks on Porson's canon: "Porsoni observationem ego quidem utilissimam esse judico, nec dubito, quin tragici *περιέχειν*, *περιωρᾶν*, et similia, propter hiatum evitare in trimetris studuerint: sed talia omnia quum non aliam necessitatem habeant, quam quæ a sensu recti venustique proficiscitur, etiam

illud cogitandum est, quum istiusmodi verba tribrachum habeant, vel propter hanc causam rariorem eorum usum esse; deinde hiatum istum non in omnibus compositis eandem habere offensionem; porro sæpe, etiam si abesset hiatus, tmesin fuisse dictionis poeticæ causa præferendam; denique verbum *περιῖδεν* minorem videri vulgaris sermonis, quam alia huiusmodi verba, speciem præbere. Nam etiam in melicis versibus quum *περίαλλα*, *περιόργως*, *περιώδυνος* inveniuntur, non videmus *περιέχειν*, *περιόγειν*, aliaque vulgaria usurpari: ut non hiatum, sed verbum vulgi sermonem referens displicuerit."

1493. πτωχάς, ἀνάνδρους] This, as also 1393. is an instance of asyndeton: see above, v. 1284. A passage similar to this is quoted by Erfurdt from Heracl. 224. *Χοὶ γὰρ τὸδ' αἰσχρὸν χωρὶς ἐν πόλει κακὸν, ἱκέτας, ἀλήτας, ξυγγενεῖς, (οἱμοὶ κακῶν Βλέψον πρὸς αὐτοὺς, βλέψον) ἔλκεσθαι βίᾳ.*

ἐγγενεῖς] Hermann has put the stop after this word. The sense, he says, is *πτωχάς, ἀνάνδρους, ἀλωμένας, οὖσας ἐγγενεῖς*.

1495. I have removed the comma after *ὁράων*, that *ὥδε* may be referred to *ἐρήμους*. Erf.

πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
 ξύννευσον, ᾧ γενναῖε, σῇ ψαύσας χερσί.
 σφῶν δ', ᾧ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχεσθέ μοι
 οὐ καιρὸς αἰεὶ ζῆν, βίου δὲ λῶονος
 ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

1500

ΚΡ. ἄλλις, ἴν' ἐξήκεις δακρύων ; ἄλλ' ἴθι στέγης
 ἔσω.

ΟΙ. πειστέον, κεῖ μηδὲν ἡδύ.

ΚΡ. πάντα γὰρ καιρῷ καλά.

ΟΙ. οἷσθ' ἐφ' οἷς οὖν εἶμι ;

ΚΡ. λέξεις, καὶ τότε εἴσομαι κλύων.

ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον.

ΚΡ. τοῦ Θεοῦ μ' αἰτεῖς δόσιν. 1505

ΟΙ. ἄλλ' Θεοῖς γ' ἐχθιστος ἦκω.

ΚΡ. τοιγαροῦν τεύξει τάχα.

ΟΙ. φῆς τάδ' οὖν ;

ΚΡ. ἂ μὴ φρονῶ γάρ, οὐ φιλῶ λέγειν μάτην.

1497. σῇ ψαύσας χερσί] This was a pledge of engagement. See Eurip. Med. 21. Heracl. 308. Helen. 847. Musgr.

1499. εὐχεσθε] This is to be taken in a passive sense. So the Schol.: τοῦτ' εὐχεσθέ μοι, ταύτης τῆς εὐχῆς τυγχάνετε ἀπ' ἐμοῦ. Perhaps no second instance of this can be found: but Sophocles was fond of innovating on words. Brunck. In Æsch. Choëph. 302. τάχ' εἴσεται, which Schutze translates *mor ipse experieris*, we may understand in a passive sense *statim sciatur*. Erf.

1500. καιρός] *Expedi*, as Electr. 1259. Libanius vol. ii. p. 376, A. οὐ καιρός, συγκαθίζομεν. Musgr.

1502. δακρύων] Δακρύων is here necessarily the participle, the penult

being long. "You have proceeded far enough in weeping;" "you have wept enough."

1504. ἐφ' οἷς οὖν εἶμι ;] ἦγουν ἐφ' οἷς ἔχω τὴν ἐμᾶντοῦ διάνοιαν ; Schol. "at what objects I am aiming?" or "what I wish?" "Ἐπὶ with a dative denotes condition. Ἐπὶ τούτοις, *hac lege, hac conditione*: ἐφ' οἷς, *qua lege, qua conditione*. Aristoph. Plut. 1068. οὐκοῦν ἐπὶ τούτοις εἰσίων. 1000. 1141. Lysistr. 251. Ran. 589." Brunck.

λέξεις, καὶ τότε εἴσομαι κλύων] Æschyl. Sept. 263. λέγοις ἂν ὥς τάχιστα, καὶ τάχ' εἴσομαι. Plaut. Pseud. ii. 2. 62. H. A. Non ita est, sed scin quid te orem, Syre? P. S. sciam si dixeris. Erf.

1505. ἀποικον] Gl. ἐξόριστον. Erf.

ΟΙ. ἄπαγέ νύν μ' ἐντεῦθεν ἤδη.

ΚΡ. στείχε νυν, τέκνων δ' ἀφοῦ.

ΟΙ. μηδαμῶς ταύτας γ' ἔλη μου.

ΚΡ. πάντα μὴ βούλου κρατεῖν.

καὶ γὰρ ἂ' κράτησας, οὗ σοι τῷ βίῳ ξυνέσπετο.

ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε,
ὃς τὰ κλεῖν' αἰνίγματ' ἤδη, καὶ κράτιστος ἦν ἀνὴρ,
ὃν τίς οὐ ζηλῶν πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

ᾧστε θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν 1515
ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ, μηδὲν ἀλγεινὸν παθῶν.

1510. ξυνέσπετο] "Pro ξυνήκεγκε, profuerunt." Elmsley.

1512 κράτιστος] Not optimus, but potentissimus. His probity is mentioned next line; his power ought not to be passed over. Erf. Hermann subjoins: eminentissimus.

1513. Ὅν τίς οὐ (ζηλῶν] The MSS. ὅστις οὐ (ήληφ. Musgrave saw the sense of the passage, and proposed ὃν τίς οὐ (ήληφ πολιτῶν τῆς τύχης ἐπέβλεπεν. Seager ὃν τίς οὐ (ήλου πολιτῶν, ταῖς τύχαις ἐπιβλέπων. I think I have restored the true reading, and have not hesitated to place it in the text. The sense is: quem quis civium non felicem prædicavit, inviditque fortunæ ejus? Herm.

ἐπιβλέπων] Like Lat. invidens, which Cicero derives à nimis intuendo fortunam alterius. Erf.

1515. ᾧστε θνητὸν] This sentiment is very frequent among the tragic writers. Euripides Androm. 100. Χρὴ δ' οὐποτ' εἰπεῖν οὐδέν' ὀλβιον βροτῶν, Πρὶν ἂν θανόντος τὴν τελευ-

ταίαν ἴδῃς, ὅπως περάσας ἡμέραν ἔξει κάτω. Troad. 513. Τῶν δ' εὐδαιμόνων Μηδένα νομίζετ' εὐτυχεῖν, πρὶν ἂν θάνῃ. Ovid Metam. iii. 135. Ultima semper Expectanda dies homini: dicique beatus Ante obitum nemo supremaque funera debet. Ausonius in ludo vii. Sapientum: Spectandum dico terminum vitæ prius, Tum judicandum, si manet felicitas. Brunck. See Trach. 2. and add Æschyl. Agam. 937. seq. Ὀλβίῳ δὲ χρὴ Βίον τελευτήσαντ' ἐν εὐεστοῖ φῆλη. Dionysius Stobæi Serm. 103. p. 560. Θνητῶν δὲ μηδεὶς μηδέν' ὀλβιον ποτε Κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσαντ' ἴδῃ. Eurip. Suppl. 270. Iph. A. 161. Herc. F. 103. Antiop. fragm. xxxix. 5. and Aug. fragm. vi. 3. — Ἐπισκοποῦντα ἰδεῖν, expectantem dum videat. Erf. See the reasoning of Solon, Herod. Clio, § 32.

1517. τέρμα τοῦ βίου] The first noun is put without the article, as CEd. C. 725. τέρμα τῆς σωτηρίας. Phil. 900. δυσχέρεια τοῦ νοσήματος. Erf.

QUESTIONS.

1. Explain and give instances of the figure called *oxymoron*.
2. What is meant by the *abstract* being put for the *concrete*?
3. Explain the difference in usage between *ἐμοῦ*, *ἐμοί*, *ἐμὲ*, and *μου*, *μοι*, *με*.
4. What is the signification of *πότε* in interrogative sentences?
5. Derive and give the various meanings of *θοάζω* in the three tragedians.
6. What is the force of the preposition *ἐκ* in composition with a verb?
7. State the different meanings of the word *Παιάν*.
8. From what circumstance did *Œdipus* derive his name?
9. In what sense is *ἔφυν* frequently used?
10. In what cases are *μη οὐ* joined together in the same sentence?
11. Why did the Attic poets affect metaphorical terms derived from maritime affairs? Give instances.
12. Explain the phrase *οἶός τέ εἰμι*.
13. What is the meaning and force of *βοῦς* and *ἵππος* in composition?
14. Distinguish between *ξυμφορὰ* and *ξυναλλαγή*.
15. What is the quantity and accentuation of the last syllable of *ἡμιν* and *ὕμιν* in the tragic writers?
16. What are the different meanings of *κρατίω* and *ἄρχω*?
17. State the quantity of the penults of comparatives in *ων* in the Attic, Ionic, and Doric dialects, and give instances.
18. Explain the construction, *νοσοῦντες, ὡς ἐγώ, Οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ*.
19. What are the distinct meanings of *θιωρὸς* and *πρῆσθς*, and of *ἐκδημέω* and *ἀποδημέω*?
20. Explain the construction *ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν*.
21. What are the different usages of the imperfect tense?
22. Show the force of the particle *ἄν* when repeated in a sentence.
23. What cases are put absolutely, and under what circumstances?

24. With what tense are the words *σὺν θεῷ* most frequently joined?
25. What is the strict meaning of *ὅδε*?
26. Why was Delphi called *πολύχρυσος*?
27. To what heathen deities was the epithet *Γαιήοχος* applied, and why?
28. What is the strict meaning of *θάσσω*, and under what circumstances does it govern an accusative case?
29. Explain the idiomatic expression, *ἡνύσατ' ἐκτοπίαν φλόγα πῆματος*; and illustrate it by similar instances.
30. What is the strict meaning and origin of the word *πόποι*?
31. What is the derivation and meaning of *λήϊος*?
32. Distinguish between *ἀκτῇ* and *θίς*.
33. *Παιᾶν δὲ λάμπει*. Explain the peculiarity in this sentence, and illustrate it by similar passages.
34. *Ἀχαιὸς ἀσπιδῶν*: what is the force and meaning of this idiom?
35. What was the *θάλαμος Ἀμφιτρίτης*?
36. Why was the Pontus called *Εὔξεινος*?
37. What is the derivation of *Λύκειος* as an epithet of Apollo?
38. Of the forms *ἀδάμαστος* and *ἀδάματος*, which was preferred by the tragic writers?
39. What is the strict meaning of *ἀνακουφίζω*?
40. Explain and illustrate the phrase *εἰς ἀστοὺς τελευτᾷ*.
41. What is the distinction between *ἔκω* and *ἔρχομαι*, also between *ἀπειμι* and *ἀπέρχομαι*?
42. What was the *χέρνιψ*?
43. Give the different forms of *κάρα* in the genitive, dative, and accusative.
44. What case of the person prayed to, and what infinitive mood does *εὐχομαι* require after it?
45. What is the government of *ὁ αὐτός*? Give instances of *idem* having the same government in Latin.
46. Give the strict meaning of *πάλαι* with the present tense. Is any Latin word used in a similar manner?
47. Why was Tiresias called *Θεῖος*?
48. What is the government of *πόλιν* in the following passage? *Πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, Οἴα νόσφ' ἔνυσσιν*.
49. Enumerate the Ionic forms most commonly used by the tra-

50. What are the different cases required by φθονίω?
51. In what sense is the interjection φεῦ used?
52. What tense do ὥς and ὅπως, with or without μή, as also οὐ μή require? Give an instance of each.
53. Supply the ellipse in the following passage, and quote similar instances: Ὡς οὖν μήδ' ἐγὼ ταῦτόν πάθω.
54. State the various readings and the objections to them, and the true reading of the following passage: ἐγὼ δ' οὐ μή ποτε Τᾶμ' ἐξανείπω, μὴ τὰ σ' ἐκφήνω κακά.
55. Give the distinct meanings of ἀτεγκτος and ἀτελεύτητος.
56. Explain the phrase ὥς ὀργῆς ἔχω.
57. What is the difference between ἀληθεῖς and ἀληθὲς in interrogative sentences?
58. Distinguish between γνωτὸς and γνωστός.
59. What are the meanings of the participles χαίρων and κλαίων?
60. To whom is the appellation τὰ φίλτατα applied? Give instances.
61. In what sense is κύων used by the Greek poets?
62. State the distinct usages of δεῖ and χρή.
63. To what do the words Κρίοντος προστάτου γεγράφομαι allude?
64. What cases does the verb ὀνειδίζω require after it? And how is the passage τυφλὸν μ' ὀνειδίσας to be understood?
65. Distinguish between πρὸς ταῦτα and πρὸς τούτοις.
66. What does the particle δὲ denote in interrogative sentences?
67. How is προδεικνύς used in the passage σκήπτρῳ προδεικνύς? Give similar instances.
68. Explain and illustrate by other instances the expression ἀρρήτ' ἀρρήτων.
69. What is the peculiarity in the phrase ἔλαμψε φάμα?
70. Why had Delphi the appellation of μεσόμφαλοι?
71. In what sense is ὀπίσω used in the tragic writers and in Homer?
72. What are the different governments of ὀφλέω and ὀφλισκάνω in the tragic and in prose writers?
73. What is the meaning of οὗτος when it denotes the person spoken to, and of ὅδε ἀνὴρ when it denotes the person speaking?
74. Explain the phrase οἷσθ' ὥς ποιήσον; and show how it differs from οἷσθ' ὥς ποιήσεις;
75. What is the force of δεινός in such phrases as δεινὸς λέγειν, &c.?

76. Give the different usages of the middle voice : is the middle ever used for the active, where both voices exist, and vice versa ?

77. Explain the difference between γράψας ἔχω and ἔγραψα.

78. When is the particle *ἄν* joined with the subjunctive, and when with the optative mood ?

79. Is ἴσται με δακρῦσαι good Greek ?

80. What is the peculiarity of construction in the line Ἐς ταῦτ' ὁ Δελφῶν κάπ' ὁ Δαυλίας ἄγει ?

81. Explain the expressions, διὰ τύχης ἵεναι, δι' ὁδύνης βαίνειν, διὰ φόβου χωρεῖν, διὰ πόθου ἐλθεῖν.

82. What is the construction of the following passage ? Ὅτι μὴ ξένων ἔξεστι μήτ' ἀστῶν τινὰ Δόμοις δέχεσθαι.

83. Is the active ever used for the middle, and vice versa ? Give instances.

84. What effect does *ρ* initial produce upon a short vowel preceding ? Quote instances.

85. What is the meaning of the passage ὕβρις φυτεύει τύραννον ?

86. What is the origin of τύραννος, and how was it applied by the Greeks ?

87. Explain the meaning of ἀκούω when joined with the adverbs κακῶς, εὖ, &c. and show by instances that *audio* was used in the same sense by the Latins.

88. What is the signification of ἐκπέμπω in the middle voice, and how is it reconcileable to Kuster's scheme of the middle voice ?

89. What does συλλαμβάνω denote when it requires a dative, and what, when an accusative ?

90. What is the difference between ποιέω and πράσσω with an adverb ?

91. Explain the peculiarity of idiom in the line Ποδῶν ἄν ἄρθρα μαρτυρήσειεν τὰ σά.

92. What is the difference between διατόρος and διάτορος ? Which form is most commonly used ?

93. Which of the two parents gave name to the child ?

94. Derive and explain the word εἶθε.

95. What is the meaning of ἰάω χαίρειν, with and without a dative case ?

96. Where a person is addressed by name, what are the relative positions of the pronoun, the copulative conjunction, and the name ?

97. What is the difference between καὶ ποῖος and ποῖος καί ?

98. To what opinion among the ancients does the following pas-

sage allude? Οὐκ οἶδ' ὅμμασιν ποίοις βλέπων Πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου μολών?

99. What is the meaning of πρὸς with a genitive case?

100. Explain the meaning of σοι and μοι when said to be redundant.

101. What are the different meanings of δακρύων, when its penult is long, and when short?

102. Explain the force of the prepositions in the words ἐπὶ κλημα, πρόσκειμαι, ἐκφαίνω, μεταπέμπω, περιποτάομαι, προπονέομαι, ἀνακίνησις, κατακτείνω, σύντομος.

103. How comes the word ῥύομαι in the middle voice to signify actively, *I defend*?

104. Explain the words κρείσσον' ἀγχόνης, and support the explanation by parallel passages.

105. What variations are there in the accounts of Jocasta's death as given in Homer, Sophocles, and Euripides?

106. What is the quantity of the penult of the following words in Homer and the tragedians, ἴσος, φίλος, Ἄρης, ἀλύω, δακρύων (*lacrymarum*), δακρύων (*lacrymans*), φύω, αἰεῖ: the quantity of the first syllables of ἴασις, ἴημι, θυγάτηρ, ἀθάνατος: and the last of μέγας and τάλας? Quote authorities.

107. Derive and give the strict meaning of the following words: ῥαψῳδός, ἀγυρτής, Λοξίας, προπηλακίζω, μεσόμφαλος, θεήλατος, θίσπισμα, μηχανορρόφος, ἀγηλατίω, θεωρός, βούνομος, εὐλαβέομαι.

108. State the various readings of the following lines, the objections to any of them, and show which is the best:

1. Ἄλλ' ἐξερευνᾶν· νῦν δ' ἐπικυρῶ τ' ἐγώ.
2. Καὶ μὴν μέγας ὀφθαλμὸς οἱ πατρὸς τάφοι.
3. Τίς δ' ὄντιν' εἶπε;
4. Ὀλώλαμεν δὺ' ὄντε, μή σφε περιύδης.
5. Οὐκ εἴ σύ τ' εἰς οἴκους, σύ τε, Κρέων, στέγας.

109. Correct and explain the rules against which the following lines offend:

- α. πόλις γὰρ ὥσπερ κἄντοδς εἰσορᾶς, ἄγαν.
- β. ἀνδρῶν δὲ πρῶτον ἐν τε ξυμφοραῖς βίου.
- γ. Ἰθ', εὐλαβήθηθ' ὥς σὲ μὲν νῦν ἤδε γῆ.
- δ. ὥστ' ἐνδίκως ὀψεσθε καμὲ ξύμμαχον.
- ε. κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.
- ς. Ἡ ῥητόν; ἢ οὐ θεμιτὸν ἄλλον εἰδέναι;
- ζ. εἰ χρή τι κἄμε, μὴ συναλλάξαντά πω.

110. Illustrate the following line :

Ἐξ ἥρος εἰς ἀρκτοῦρον ἰ ἐκμήνους χρόνους.

111. Explain the usage of ὠφελον with the infinitive mood, and show the difference in meaning between οὐκ ὠφελον κτανεῖν, and μὴ ὠφελον κτανεῖν.

112. In what cases may the article be omitted, and in what not, before the infinitive *used as a noun*?

113. Under what circumstances is ὡς used for εἰς in the Attic and in the Ionic dialect?

114. Why is the plural noun used for the singular in passages expressive of sorrow?

115. From οἶος is derived the compound οἰοπόλος : why is θαλαμηπόλος, not θαλαμοπόλος, derived from θάλαμος?

116. Explain, and give similar instances of the phrase γυναῖκά τ' οὐ γυναῖκα.

117. What is the distinction between περόνη and πορπή? To what cruel purposes have they both been applied as mentioned in the Greek tragic, and other writers?

118. Give the various readings of the following line: Ὀμβρός, χάλαζά θ' αἵματος ἀπετέγγετο.

119. What is the government of προσκύρω?

120. Explain the force of ὅμως in passages like the following : Γινώσκω σαφῶς, Καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.

121. In what genders of the accusative are νιν and μιν used?

122. Explain the line Ὡς σ' ἠθέλησα μὴδ' ἀναγνῶναι πότ' ἄν.

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PHILOCTETES:

WITH

ENGLISH NOTES, ORIGINAL AND SELECTED;

AND

EXAMINATION QUESTIONS, INDEXES, &c.

BY

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P R E F A C E.

IN preparing for the press this edition of the *Philoctetes* of Sophocles, the most perfect specimen of the stage of Athens, the object kept steadily in view has been to enable the Student who takes up this play for the first time, to understand it thoroughly; and that, while the work should present to the more advanced Scholar the ready means of overcoming the numerous difficulties of a corrupt text, to both it might obviate the necessity of having recourse to any other edition, by containing within itself the marrow of every remark¹ of value to be met with elsewhere; with the exception perhaps of a few works written in German,—a language of which the Editor, unfortunately, knows little or nothing.

¹ It appears, however, that no notice has been taken of the following various readings: v. 6. *ὅπερ* R. 25. *ἦ* Schol. MSS. *εἴη*. 55. *ἐκκλέψης* Vulg. 66. *ἐμβαλεῖς* Lb. 71. *τοῦτον* Lb. 75. *εἰ μὲν* Lb. 104. *θράσους* R. 106. *οὔτε* La. 126. *δοκῆτέ τι* B. Harl.; the rest *δοκῆτ' ἔτι*. 128. *τρόπον* Vulg. 246. *δὴ* omitted in Lc. R. 280. *συμβάλοιτο* Urb. *συμβάλλοντι* R. 251. *κλέος κακῶν* Lc.; the rest *κακῶν κλέος*. 301. *φέρ' οὖν* R. 316. *ἀντάπου'* Schol. and Urb. 319. *λόγῳ* La. 333. *ὃ τέθνηχ'* Urb. 421. *θέλοντες* Urb. formed from *θάλλοντες* and *σθένοντες*.—*Ἀργεῖα* La. 423. *παλαῖος* Lc. V. R. B. 429. *οἶγε* R. 463. *ᾧ* R. 482. *ἐκβαλοῦ* Urb. 529. *ἔξει* R. 530. *ἐκ δὲ* R. 531. *βουλόμεσθα* B. 548. *συγκύρσει πέδον* R. from a gl. 683. *ἰσιδὼν* La. 691. *πῶς ἔστι* Flor. 706. *ὑπάρχουσι* La. V. 732. *ὕπ' οὐδένοιο* R. 752. *ἔστι τοῦτο* Urb. 817. *κακὸν τοῦτ'* Urb. 878. *σοὶ* Urb. 928. *προσφωνεῖς* ed. Fl. 2. 955. *μήποτε* Urb. 962. *ἡμᾶς* Urb. 1079. *συνέσθη* Urb. 1120. *τόξον φίλον* Canter. and so MS. Harl.; the rest *φίλων*. 1220. *σοὶ γὰρ πειθόμενος* La. Lb. Lc. Ven. 1237. *στρατὸς* Lc. 1355. *καὶ τᾶλλα* Harl.

Thus much it has been deemed necessary to state; for, though this edition is similar in appearance to those published by Dr. BRASSE, it differs from its predecessors in three very material points; but to which Dr. BRASSE himself would have doubtless attended, had he lived to benefit others by his improved acquaintance with an author, whose seven plays require some years to know them as becomes a Scholar by profession.

In the first place then, instead of adopting the text of Hermann, who is constantly changing his opinions on every doubtful question, it has been considered far better to form a text *de novo*; but in which scarcely a letter should be introduced without the support of a MS., or, what is of equal authority, the *jus et norma loquendi*.

Secondly, wherever a passage has defied a legitimate interpretation, an emendation has been brought forward, with the view of recovering the lost train of the Poet's ideas, and of showing that almost every difficulty in the text is merely the consequence of some corruption.

Lastly, instead of fatiguing the reader with a variety of conflicting opinions, care has been taken to select only such interpretations or emendations, as would overcome the difficulty by means the most simple, and in language the most critically correct.

Of the different sources to which recourse has been had, the sub-joined list of editions will enable the reader to form the best idea; and by which it will be seen that no labor has been spared, to render this work acceptable to all who preside over the instruction of youth, or feel the least interest in the literature of Greece:—

Ald.	.	.	.	.	.	Venet. 1502
Flor. 2.	.	.	.	.	.	Flor. 1547
Tricl. or Turnebus ¹	.	.	.	.	.	Paris, 1568

¹ This edition is the first that can be called a critical one, as it contains the collation of at least two MSS., one on the margin of the text, the

H. Stephens	.	.	.	.	Paris, 1568
Canter	.	.	.	.	Antv. 1579
Florens Christ.	.	.	.	.	Lutet. 1586
Johnson and Edit. Anonym.	.	.	.	.	Lond. 1746
Morell	.	.	.	.	Lond. 1777
Gedike	.	.	.	.	Berol. 1781
Niemeyer	.	.	.	.	Halæ, 1781
Vauvilliers	.	.	.	.	Paris, 1781
Anonymous	.	.	.	.	Eton, 1786
Brunck 1.	.	.	.	.	Argent. 1788
——— 2.	.	.	.	.	——— 1789
Wakefield	.	.	.	.	Lond. 1794
Musgrave	.	.	.	.	Oxon. 1800
Barby	.	.	.	.	Berol. 1803
Erfurdt	.	.	.	.	Lips. 1805
Bothe 1.	.	.	.	.	Lips. 1806
——— 2.	.	.	.	.	Lips. 1826
Schæfer	.	.	.	.	Lips. 1810
Dunbar in Collectan. Gr. Maj.	.	.	.	.	Lond. 1820
Buttmann	.	.	.	.	Berol. 1822
Matthæi	.	.	.	.	Lips. 1822
Hermann	.	.	.	.	Lips. 1824
Boissonade	.	.	.	.	Paris, 1824
Gaisford	.	.	.	.	Oxon. 1826
Dindorf	.	.	.	.	Lips. 1830
Wunder	.	.	.	.	Gothæ, 1831

To the preceding list is to be added,

Struve	.	.	.	.	Hanov. 1786
Groddeck	.	.	.	.	Vilnæ, 1806
Martin	.	.	.	.

but of these I have never seen a copy; while as regards the few works written in Latin, and devoted wholly or partially to Sophocles, such as

Purgold, Observationes, &c.	.	.	.	Jenæ, 1802
Gernhard, Observationes, &c.	.	.	.	Lips. 1802
Fæhse, Sylloge Lect. Græc.	.	.	.	Lips. 1813
Doederlein, Specimen, &c.	.	.	.	Erlang. 1814
Benedict, Observationes, &c.	.	.	.	Lips. 1820
Jacobs, Quæstiones Sophocleæ, &c.	.	.	.	Varsav. 1821

very little has been found in them worthy of mention; nor have the German lucubrations of Ast, Solger, and Hassenbach been of greater use to their own countrymen; all of whom have too frequently neglected Reiske's Animadversiones, &c. Lips. 1753. and Heath's

other at the end of the volume. Of the various readings there given, all have been found elsewhere, with the exception of *Ἰσολα* in v. 353. *οἰσούσιν* οἷδε 881. *παρήκοι* 1042. and *ἐμorye* 1391., while in 641. the v. l. *δν* plainly confirms *ἀνῆ*, the conjecture of Reiske.

Lecton. Græc., Oxon. 1762. although both have done Sophocles good service, and especially the former; who has in v. 549. and 551. anticipated my own emendations, *πλέω* and *ὥς δ' ἤκουσα*: Pierson's *ἀνῆ* in v. 641. *πόρον*, the reading of MS. R. in v. 652. Doederlein's *εἰ τῷ ἐμπέσοι* in v. 700. Musgrave's *ἀδελφῆς* in v. 853. Wakefield's *ὁ ζῶ* in v. 1037. and Elmsley's *συνέλεον* in v. 1079.

But numerous as are the Scholars who have devoted their attention to Sophocles, and to the foregoing catalogue must be added the valuable *Adversaria* of the two friends and fellow-Greek professors, Richard Porson and Peter Paul Dobree, it is lamentable to think how little has been done by all their united efforts; while, if taken individually, some will be found to have furnished not a single remark, either creditable to their scholarship, or useful to the reader; and from the others, like Purgold, the whole amount of their contributions is confined to a solitary proof of perspicacity; such, for instance, where he arranges the dialogue in v. 754. 755. as it is tacitly printed here. Scarcely more numerous or valuable are the MSS. Notes of Burney; while those of Valckenaer, though much fewer than could be desired, are enough to show that minds of every calibre must be directed to an author like Sophocles, before we can hope to read his writings in the shape he left them.

With respect to the MSS. the following is the list of those hitherto collated, and which are probably all at present known to be in existence, as containing the *Philoctetes*:

Membr. i. e.	.	Paris. No. 2712	} collated by Brunck
B.	.	— 2787	
T.	.	— 2713	
Harl. ¹	.	— 5743		Porson
La. i. e.	.	Laurentian. 1	} Elmsley
Lb.	.	— 2	
Lc.	.	— 3	
R. or Flor.	.	Ricciardian. 67	
V.	.	Vatican.	
Ven. i. e.	.	Paris. 616	} Bekker
Par.	.	— 467	
Γ.	.	Laurentian. 4	Dindorf
Pal. i. e.	Palatinus (see Cl. Jl. N. 14. p. 436.)		Livineius
Urb. i. e.	Urbino-Pal.-Vat. (see Catal. Bibl. } D'Orville		
Dorvill. ed. Gaisford)			

¹ Of this MS. Porson has given a faithful collation in his *Adversaria*, but omitted the readings following: in v. 6. *δὲ τόδ'*. 41. *ἀν γὰρ*. 48. *φύλαξε τὰς στίβους*. 86. *μὲν τῶν λόγων οὗς ἀν*: which plainly confirms my conjecture *μὲν, δὲν λόγων ἀν οὗς*—.

Of these MSS. the preference has been given by Brunck, Elmsley, Hermann, and Reisig, to Membr. La. and Ald., while Buttmann and myself in Cl. Jl. N. xxxvi. p. 359. and No. xxxviii. p. 287. have contended for the superiority of MSS. B. T. and Ven. In favor of the former it has been asserted, that both Suidas in the tenth, and Eustathius in the twelfth century, agree in their quotations almost entirely with the Aldine. Indeed to such an extent is this carried, that, numerous as are the quotations made by Eustathius from the seven plays of Sophocles, he has in three instances alone produced a different, and at the same time a better reading than is to be found elsewhere, viz. in Trach. 396. Antig. 347. and Œd. T. 276; but even in those passages it is probable that Eustathius quoted not directly from his own copy, but at second hand from some author, as remarked by Erfurdt on Antig. 1166. where it is plain that the verse, first supplied by Turnebus, was wanting in Eustathius' own MS., and that the Archbishop obtained all his information from Athenæus vii. p. 280. b. and xii. p. 647. c. or, as Bentley has taught us, from the Epitome of the Deipnosophist. Nor, as regards Suidas, are the passages more numerous, where a true reading,¹ obliterated in other MSS., has been preserved. On the other hand, in the Œd. Col. alone about one hundred instances have been produced by Elmsley himself, where the Triclinian recension exhibits the true reading, or an approximation to it; and to which if we add twenty-five² from the Philoctetes, little doubt can remain that the Pseudo-Triclinian text (for by such name ought that recension to be called, which existed some hundred years before Triclinius was born,) is not to be referred, as Elmsley supposed, to the conjectural ingenuity

¹ To the few correct readings preserved by Suidas may be added v. 37. where in v. Πυρεῖον we meet with σηκαίνει. Read therefore τάδε for τόδε: i. e. "These things indicate the wealth of a needy man."

² These twenty-five are in v. 66. 197. 206. Ald. στίβου. 222. Ald. ὁμᾶς ἂν ἢ γένους. 237. Ald. τίς δ'. 454. 531. Ald. βουλοίμεσθα. 704. Ald. πῶς. 743. Ald. ἀπόλωλα. 756. Ald. τοῦ πείσαγμα. 769. 852. Ald. ἀνὴρ δ'. 936. 943. 944. Ald. ἀποδος without ἀλλ'. 1001. Ald. οἶος. 1031. Ald. ἔξοιδά γ'. 1129. Ald. στυγνόν τε. 1167. Ald. γαῖαν. 1234. Ald. ἀκήκοας. 1307. Ald. νῦν δέ. 1359. Ald. πᾶτρος γέρας. 1380. 1410. 1466. On the other hand, the passages where the Aldine recension is superior to the Pseudo-Triclinian, are the following twenty: viz. 141. σοὶ δέ. 244. πλέων πόθεν. 260. οὐξ. 481. δδ'. 598. 769. εὐκηλον. 841. σὺ μ' αἰθίς. 887. ἔστω. 1136. 1158. ἀποφυγεῖν. 1162. ἐπέμνας μ'. 1196. ῥέξεις (read ῥεξεῖς). 1223. τὸ ποῖον. 1296. μεθελμην τιν'. 1301. οὐδὲ τοῖς. 1308. τὸν ἀμύν. 1312. ἐκουσίαισιν. 1327. Ἀσκληπιαδῶν. 1362. τόδε. 1426. πλάκα: while those, in which both are equally wrong, though in different ways, or, if right, where there is little to choose between them, are the following eleven; viz. 60. 281. 484. 495. βεβήκει. 907. 986. 997. 1023. Ald. ἀπάγετε. Tricl. ἀπάγεσθε. 1267. 1298. 1302.

of some great unknown critic, but to another more intelligible, though equally unknown source, an older and better MS. of Sophocles.

The whole question, however, about the relative superiority of this or that recension is, after all, only a *lis de lana caprina*. For it is quite evident from the numerous *lacunæ*, and scarcely fewer interpolations, to be found equally in both texts, that all the MSS. of Sophocles are merely transcripts from one archetypus.

Of these interpolations the most remarkable are in v. 759—766. and again in v. 796—800., where it is plain that, as in the former case the first halves of the lines, and in the latter the last halves are equally corrupt, both were written on different sides of the same leaf, and which, damaged by damp, preserved only the faint outlines of letters, which have been filled up by an unskilful hand; while, in the place of words entirely obliterated, others have been inserted necessary for the metre, though destructive of the sense. Lastly, as regards the omission of whole lines, although such *lacunæ* are generally owing to the *ὁμοιοτέλευτον*, as shown by Valcken. at Phœn., yet occasionally they are to be attributed to the fact of having been written at the top or bottom of a leaf, and there exposed to the greatest chance of obliteration. Of these *lacunæ* some, however, have been recovered, while, in other instances, better MSS. can alone supply the deficiency, such as in v. 839. where a distich has been lost, for the two Epodes were certainly Antistrophic originally, as remarked by Hermann on Aristot. Poetic. p. 134.

Under such circumstances, therefore, it has been deemed a matter of perfect indifference to what MS. recourse has been had to furnish a correct text; a conduct it is strange that Elmsley should not have adopted, since he was fully aware, as appears from his Preface to the *Œdipus Tyrannus*, of the existence of such a document, the parent of all the rest; and from which has also emanated not only the excellent various readings, but even the supplements of the *lacunæ* to be found in the Scholia.

G. B.

ΦΙΛΟΚΤΗΤΗΣ.

ΦΙΛΟΚΤΗΤΟΥ ΥΠΟΘΕΣΙΣ.

ἈΠΑΓΩΓΗ Φιλοκλήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ Ὀδυσσέως καθ' Ἑλένου μαντείαν, ὅς, κατὰ μαντείαν Κάλχαντος,¹ ὡς εἰδὼς χρησμοὺς συντελοῦντας πρὸς τὴν τῆς Τροίας ἄλωσιν, ὑπὸ Ὀδυσσέως νύκτωρ ἐνεδρευθεὶς, δέσμιος ἤχθη τοῖς Ἕλλησιν· ἡ δὲ σκηνή, ἐν Λήμνῳ· ὁ δὲ Χορὸς ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπλεόντων· κεῖται δὲ καὶ παρ' Αἰσχύλῳ² ἡ μυθοποιΐα· ἐδιδάχθη ἐπὶ Γλαυκίππου·³ πρῶτος ἦν Σοφοκλῆς.

1. *μαντείαν Κάλχαντος*] This fact is nowhere mentioned in this play.

2. *παρ' Αἰσχύλῳ*] Of this play a few fragments only have come down to us; but more may be collected from Lucian's *Τραγωδοποιΐα*. Of the Philoctetes of Euripides, however, nearly the whole prologue has been preserved in prose by Dio Chrysost. Or. LII.; and from whence Valckenaer in *Diatr.* ib. c. xi., myself in *Classical Journal*, N. ii. p. 345.; and Bothe in *Opuscul. Poet. Miscell.* have endeavored to elicit about 130 verses.

The story seems to have been a great favorite with the Greek dramatists: at least a play with this title is attributed to the Tragedians Achæus, Philocles, and Theodectes, and even to the Comedians Epicharmus and Strattis; the latter of whom in all probability imitated the *Φιλοκλήτης ἐν Τροίᾳ*, a satyric drama written by Sophocles himself.

Amongst the relics also of the Roman stage we meet with the fragments of the Philoctetes of Attius, who probably took from all his Greek predecessors whatever suited his pur-

pose; although, in the main, he might have followed Euripides, as remarked by Scaliger on Varro, p. 101.

Of other writers, who have alluded to the story of Philoctetes, Matthæi has given the following list: Pindar Pyth. i. 97. Quint. Smyrn. ix. 332. and x. 224. Lycophr. Cassandr. 911. Dosiad. Ar. in Anthol. i. p. 413. Lucil. Epigr. 88. Apollodor. ii. 12. Pausan. v. 13. 3. Schol. Hom. *Il.* B. 721. Procl. in Chrestomath. Excerpt. p. 25. Ovid Metam. xiii. 44. Propert. ii. 1. 59. Dict. Cretens. ii. 14. Hygin. Fab. 102. Servius on Virg. *Æn.* iii. 402. To which Buttman and others have added, Pausan. viii. 33. Appian in B. M. c. 77. Philostrat. Imag. xvii. Diodor. Sic. iv. 38. Cicero Tuscul. ii. 7. 19. Ovid Met. ix. 229. Seneca Herc. 1648. Auson. Epigr. 70. Lactant. i. 9. and Zenob. Cent. Prov. i. 33.

3. *ἐπὶ Γλαυκίππου*] "In the Archonship of Glaucippus;" i. e. in Ol. xcii. 3. and therefore, says Hermann de Metr. p. 84. and 538., this tragedy was written at a time when the laws of tragic versification were less rigid than formerly.

ΥΠΟΘΕΣΙΣ ΕΜΜΕΤΡΟΣ.⁴

ΧΡΥΣΗΣ⁵ Ἀθηνᾶς βωμὸν⁶ ἐπικεχωσμένον,⁷
 Ἐφ' οὐπερ Ἀχαιοῖς χρησθὲν ἦν θύσαι, μόνος⁸
 Ποίαντος ᾗδαι παῖς ποθ' Ἡρακλεῖ συνών.⁹
 Ζητῶν¹⁰ δὲ τοῦτον ναυβάτη¹¹ δεῖξαι¹² στόλῳ,

4. This metrical Argument was first published by Turnebus from a MS.

5. Χρύσης] So Camerarius for ἐν Χρύσῃ, on account of the metre. Thus Χρύση is called Ἀθηνᾶ by Schol. on Phil. 194. Schol. Ἰλ. B. 725. and Tzetzes on Lycophr. 911. Sophocles himself calls the Nymph merely Χρύση in v. 191. 261. and 1326. Others consider Χρύση as an island; for thus Pausan. viii. 33. Λήμνου γὰρ πλοῦν ἀπείχεν οὐ πολὺν Χρύση νῆσος, ἐν ᾗ καὶ τῷ Φιλοκτήτῃ γενέσθαι συμφ. οὐδ' ἐκ τοῦ ὕδρου φασι. because, says Eustath., Ἰλ. B. p. 330=249., it was ὁμώνυμος Χρύσῃ τινὶ νύμφῃ, ἥς μέμνηται Σοφοκλῆς.

6. βωμὸν] This altar, says Philostratus Imag. xvii., with whom Dosiades agrees, was raised by Jason when sailing to Colchos.

7. ἐπικεχωσμένον] "Overgrown with weeds;" and therefore difficult to be discovered. On the other hand, Sophocles himself describes it in v. 1321. as ἀκαλυφῇ σῆκον; unless it be said that σῆκος is the "close" of the temple, and βωμός the "altar."

8. μόνος] So Camerarius for μόνοις.

9. ποθ' Ἡρακλεῖ συνών] Philostratus says, however, that Philoctetes was a constant companion of Hercules.

10. ζητῶν — δεῖξαι — πληγῆς ὅπ' ἔχων] The same fact was mentioned by Euripides, as we learn from Dio Chrysostom Or. LII.

11. ναυβάτη] So Camerarius for ναυδάτη, which is not a Greek word.

12. δεῖξαι] "To show." This, says Servius on Virg. Æn. iii. 402., Philoctetes did with his foot, to avoid breaking the promise he gave to Hercules not to tell, where his mortal remains were deposited. The fact, however, of showing the altar, is no where
Soph. Philoct.

stated by Sophocles; although duly mentioned by Euripides, as we learn from the words of Dio Chrysostom, where Philoctetes thus addresses Ulysses: ἐμὲ ἐξέθηκας—δεικνύντα τὸν Χρύσης βωμὸν, οὗ θύσαντες κρατήσιν ἐμελλον τῶν πολεμίων· εἰ δὲ μὴ, μάτην ἐγένετο ἡ στρατεία. It is therefore not unreasonable to suppose, that as the same event was probably mentioned by Sophocles, there is a lacuna in v. 268. and not, as J. A. Jacobs supposed, an interpolation. At least by reading Εὐν ᾗ μ' ἐνοικον, παῖ, προθέντες ἐνθάδε, Ὡχοντ', ἐρεμνὸν ἦνικ' αὐτὸς Ἡρακλεῖ βωμὸν, θέλων δεῖξαι ποτ', ἔσχον ἐς Νέας, Κᾶτ' ὀφιοθήκτος, χειρὶ Λημνία δοθὲν Ἀκασμ' ἐρευνῶν, ἦκον ἐκ τῆς ποντίας Χρύσης, κατασχὼν δεῦρο ναυβάτη στόλῳ, we can account for the origin of all the different traditions on this subject; first, as regards the concealed ἐρεμνὸν, altar of Chryse: secondly, why the island, where Philoctetes was said to be bitten, was called Νέαι, as stated by Hesych. Νέαι· χωρίον Λήμνου ὅπου δοκεῖ Φιλοκτήτης δηχθῆναι: and by Suid. Νέαι· νῆσος πλησίον Λήμνου—ᾗ προσεβλήσατο Ἡρακλῆς περὶ ἧν, κατὰ τινάς, ὁ Φιλοκτήτης ἐδήχθη ὑπὸ ὕδρου: thirdly, why it was said that Philoctetes went to Lemnos to be cured by the priests of Vulcan, as told by the Schol. on Ἰλ. B. 725. Φιλοκτήτης ἐν Λήμνῳ καθαίρων τὸν βωμὸν τῆς Χρύσης, καλουμένης Ἀθηνᾶς, ἐδήχθη ὑπὸ ὕδρου καὶ ἀνιάτῳ τραύματι περιπεσὼν, κατελείφθη αὐτόθι ὑπὸ τῶν Ἑλλήνων· ᾗδαισαν γὰρ τοὺς Ἡφαίστου ἱερεῖς θεραπεύειν τοὺς ὀφιοθήκτους: and lastly, we can understand that, as the practice of these Vulcan half-priests half-surgeons was, doubtless, confined to the primitive mode of cauterizing the part

Πληγείς ὑπ' ἔχους,¹³ ἐλίπετ' ἐν Λήμνῳ νοσῶν,
 "Ελενος δ' "Αχαιοῖς εἶφ' ἀλώσεσθ' "Ιλιον
 Τοῖς Ἡρακλέους τόξοισι, παιδί τ' "Αχιλλέως·

of a limb bit by a serpent, the expression *Λημνίᾳ χειρὶ* found in Hesychius has been rightly explained ὡμῇ; while the request made by Philoc-

tetes to Neoptolemus in v. 796. would have a peculiar beauty, were it expressed, as Sophocles probably wrote it:—

ὦ τέκνον, οὐ γενναῖον, ἀλλὰ μοι μόνον
 τοῦτ' ἐστ' ἔκος τομαῖον, αἰθάλον λαβὼν,
 τῇ Λημνίᾳ τῇδ' ἐμὲ κακούμενον πυρὶ
 ἔμπρησον ἄγ', ἐμ' ἰὼ κέας· τοιοῦτ' ἐγὼ
 αὐτὸν Διὸς παῖδ' ἀπὲρ τῶνδ' ὄπλων, ἃ νῦν
 αἰεὶ τε σώζειν σοῦσι, ἐπηξίωσα δρᾶν.

For thus the expression *οὐ γενναῖον ἀλλὰ μοι μόνον τοῦτ' ἐστ' ἔκος* is the very counterpart of the language of Sophocles in *Trach.* 1210. where, after giving directions about his funeral pile on Mount Ceta, Hercules commands Hyllus *πενκλίνης λαβόντα λαμπάδος σέλας Πρῆσαι*: but as the son seems unwilling *φονέα γενέσθαι καὶ παλαμναῖον* of his father, Hercules quiets his scruples, by saying that he considers him not a parricide, ἀλλ' ὅν ἔχει *παιδνιον καὶ μόνον ἱατῆρα τῶν αὐτοῦ κακῶν*: and who might have also said, as Philoctetes did, ἄγ' ἐμ' ἰὼ κέας, previous to the question of Hyllus, *καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν*; and to which the best answer would be given by the Sophoclean, ὁ θάνατος λούσθος ἱατρὸς κακῶν in *Philoct.* Fr. 1. similar to *θάνατος ἱὴ παιδν* in *Æsch. Suppl.* 122. and to *θάνατος—παιδν ἔλθοις* in *Hippol.* 1373. and *θάνατε παιδν—μόλοισ* in *Æsch. Philoct.* Fr. 1.: and while *ἔκος μόνον* is similar to *ἱασιν μόνην* in *Ced. T.* 68. the sentiment in Sophocles is the counterpart of the Euripidean, *Οὐκ οἶδα πλὴν τὸ κατθανεῖν ὅσον τάχος τῶν νῦν παρόντων πημάτων ἔκος μόνον*. Equally suited to the language of Greek tragedy is *ἔκος τομαῖον*: as appears from *ἔκος τομαῖον* in *Cho.* 537. and *ἔκη τομαῖα* in *Æsch. Suppl.* 259. Nor can the least objection be raised against *ἔκος τομαῖον* "a cutting remedy," from the subsequent mention of "burning;" for *Æschylus* in like manner unites two conflicting methods

of cure in *Agam.* 16. "Ὅταν δ' αἰδέσθῃ ἢ μυνέρεσθαι δοκῶ, Πόνου τόδ' ἀντίμολπον ἐντέμνων ἔκος: where in *αἰδέσθαι* and *ἀντίμολπον* is an allusion to *Pindar's* *ἐπαιδαῖς ἀνὴρ νόδων καὶ τις κάματος θῆκεν* in *Nem.* viii. 83. The insertion too of *αἰθάλον*, which is here absolutely requisite to explain what is meant by *λαβὼν*, introduces an allusion to an event briefly detailed in the words *Πυρὰν ὄρα φαι* "Ἡρακλεῖ μόνος, so fortunately preserved by the Schol. on v. 670.: and to which the present passage serves as a climax; for there we are told merely that Philoctetes set fire to the funeral pile, but here that he also made it: and while Neoptolemus is there permitted merely to handle the arrows, as the arms of a deified hero, he is here promised the possession of them now and for ever, if he will only do for Philoctetes, what Philoctetes himself had done for Hercules. Lastly, as regards *κέας*, *Attic aor. 1.* for *καύσας*, it is enough to refer to *Aristoph.* *Elp.* 1138. *εὖ κέας*, and to *Agam.* 823. "Ἦτοι κέαντες ἢ τεμόντες: while *αἰθάλος* is confirmed by, and in turn confirms our restoration of the Sophoclean *τὸν Ἡρακλεῖ θέντ' αἰθάλον* in v. 1124. But all this, it will be said perhaps, is ingenious rather than true; especially, as with the exception of *ἀνακαλουμένῳ πυρὶ*, (and even that may be defended by the Homeric "Ἡφαιστε πρόμολ' ἔδε in 'Ιλ. x. 392.) the passage as commonly read is "omni exceptione major."

Τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτήτη μόνῳ·

Πεμφθεῖς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

Until, however, the ten following objections be answered, it will be very unwise to insist upon the integrity of the Vulgate :—

i. The repetition of γενναῖον is very jejune. ii. ἀλλὰ "but" or "at least" can have no meaning, unless there be something to which "but" or "at least" can be referred. iii. Although συλλαβὴν ἔμψησον "take and burn" is correct as language, it is absurd as a sentiment; for Philoctetes did not mean Neoptolemus to carry him elsewhere to burn, but to bring the materials for the fire to where he then was. iv. Philoctetes did not wish to be burnt with Lemnian fire alone, but with any fire. v. Although he had frequently called upon Death, because Death might, if he would, come; yet he would scarcely have called upon the Volcano Mosychlus, because he must have known that the mountain could not come if it would. vi. The words κἀγὼ τοι ποτὲ—τοῦτ' ἐπηξίωσα δρῶν — "And I therefore once—thought fit to do this," are at variance with the fact; for Philoctetes did not burn Hercules with the Lemnian but Ætean fire. vii. The doubled articles τὸν τοῦ before Διὸς παῖδα are not Greek, although found in v. 263. Ὁ τοῦ Ποσειάδος παῖς. But there I have corrected Ὁ τοῦ Ποσειάδος τὸν Φιλοκτήτην ἐμὲ Δισσοί, for Sophocles might have written τὸν Διὸς or τὸν Διὸς παῖδα, but not τὸν τοῦ Διὸς παῖδα, as shown by Porson Phœn. 145. viii. The words τῶνδε τῶν δ' ὅλων would be said δεικτικῶς only, if Philoctetes had them still in his own hands. ix. The word νῦν "now" can have no meaning, unless opposed to something past or to come. Lastly, the diffi-

culty arising from the omission in the whole play of any readiness on the part of Philoctetes to give away the arrows of Hercules, in return for the greatest favor to be done by Neoptolemus, is quite insuperable, unless upon the supposition of a lacuna, such as has been here supplied; and where the character of Neoptolemus is put in the noblest light; since without any compromise of truth he might have obtained possession of the arrows by merely assenting to the proposal of Philoctetes; a step, however, that would have been useless after all, since it appeared by the prophecy of Helenus (v. 614.) that it was necessary for the Greeks to persuade Philoctetes to return willingly, the very point on which the whole of the plot hinges; for, in the words of the Chorus, (v. 838.) Τόνδε γὰρ, οὐ στέφανος ταῦτ' ἦν, θεὸς εἶπε κομίζειν· Κομπεῖν δ' ἐστ' ἀτελῇ σὺν ψεύδεσιν αἰσχρὸν θνητός.

With regard to the origin of the lacuna, the similarity of γενναῖον and τομαῖον has caused the omission of all the words between ἀλλὰ and λαβών: while in the passage previously filled up, the similarity of ἐρεμνὸν to ἐρευνῶν; of ποτ' ἔσχον to κατασχών; and of ἦν' ἔκ' to ἦκον, will show at once how a transcriber, dropping his eye from ἦν' ἔκ' to ἦκον, would easily omit all the intervening words.

13. ὅπ' ἔχεως] This serpent, says Hyginus Fab. 102., was sent by Juno, angry with Philoctetes, because he alone had dared to set fire to the funeral pile of Hercules, and thus enabled his mortal body to put on immortality.

ΤΑ ΤΟΥ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΧΟΡΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΕΜΠΟΡΟΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

ΟΔΥΣΣΕΥΣ.

'Ακτὴ μὲν ἦδε, τῆς περιρρύτου χθονός,
Λήμνου, βροτοῖς ἄστειπτος, οὐδ' οἰκουμένη·
ἐνθ', ὃ κρατίστου πατρὸς Ἑλλήνων τραφεῖς,
'Αχιλλέως παῖ, Νεοπτόλεμε, τὸν Μηλιά
Ποίαντος υἱὸν ἐξέθηκ' ἐγώ ποτε,

5

1. 'Ακτὴ μὲν] Respecting μὲν thus found without δέ, which is very rare in tragedy, see Ast on Plato Legg. p. 117. Compare also v. 11. and Hec. 939.

ἦδε] "This:" for the ancients, unlike the moderns, were wont to mention the place where the scene of the play was supposed to be laid. So in Soph. El. 4. Τὸ γὰρ παλαιὸν Ἄργος, οὐ πόθεις, τόδε.

2. βροτοῖς ἄστειπτος] To this passage the Schol. on Æsch. Prom. 1. probably alludes.

ἄστειπτος] So Lucretius: "Nullus ante Trita Solo." Tibullus: "Qua nulla humano sit via trita pede." Æschylus, too, in Suppl. 784. has ἀπρόστειπτος — πέτρα, if Burges's emendation there be correct for ἀπρόσδεικτος.

ἄστειπτος, οὐδ' οἰκουμένη] So ἄθικτος οὐδ' οἰκουμένη in CEd. C. 30.

οὐδ' οἰκουμένη] As the island was well peopled in the time of the Tro-
Soph. Philoct.

jan war, and hence called ἐυκτιμένη in Il. Φ. 40. the expression οὐδ' οἰκουμένη can apply only to that part of it, where Philoctetes resided.

3. κρατίστου — τραφεῖς] The Schol. understands ἐκ: and so did Porson at Orest. 491. Πληγὲς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, on the authority of κείσθαι σᾶς ἀλόχου σφαγῆς, in Eurip. El. 123. But there we may read Πληγαῖς and σφαγαῖς, and here ὃ κ κρατίστου, as proposed by Wakefield. Other passages must therefore be adduced, before such an ellipse can be admitted.

κρατίστου πατρὸς Ἑλλήνων τραφεῖς] Compare Soph. Scyr. Fr. ii. ἀρίστου πατρὸς Ἑλλήνων γεγάς.

4. Νεοπτόλεμε] This word is generally, as here, a quadrisyllable, as remarked by Elmsley in Mus. Crit. N. vi. p. 295.

Μηλιά] The more usual form is Μαλιά. But the Ionic Μηλιεύς is found in Trach. 193.

A

ταχθεῖς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο,
νόσῳ καταστάζοντα διαβόρῳ πόδα,
ὅτ' οὔτε λοιβῆς ἡμιν, οὔτε θυμάτων
παρῆν ἐπήλοις προσθιγεῖν, ἀλλ' ἀγρίαις
κατεῖχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις 10
βοῶν ἰύζων· ἀλλὰ ταῦτα μὲν τί δεῖ
λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμιν λόγον,
μὴ καὶ μάθῃ μ' ἥκοντα, κάκχέω τὸ πᾶν
σόφισμα, τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.
ἀλλ' ἔργον ἤδη σὸν τὰ λοιφ' ὑπηρετεῖν, 15
σκοπεῖν θ', ὅπου 'στ' ἐνταῦθα δίστομος πέτρα

6. ταχθεῖς — ἔρδειν] So in CEd. C. 850. ὅφ' ἂν ἐγὼ Ταχθεῖς τόδ' ἔρδω.

ὕπο] MS. Ven. πάρα; whence we may elicit στρατῷ, and read ἔγωγ' ὑπὸ — At least ἀνασσόντων by itself seems hardly admissible.

7. νόσῳ καταστάζοντα] Compare Aj. 10. κάρα σταζὼν ἰδρῶτι, and Eurip. Suppl. 586. στόμα Ἀφρῷ καταστάζοντα: although neither passage is quite in point, unless we take νόσῳ for νοσηλεία, "diseased matter."

διαβόρῳ πόδα] "Eating the foot." So διαβόρος νόσος in Trach. 1084. Aesch. in Philoct. Fr. has φαγέδαιναν, ἣ μου σάρκας ἐσθλεί ποδός, imitated by Euripides φαγέδαινα τοῦμοῦ σάρκα θυνᾶται ποδός in Philoct. Fr.

8. ἡμιν] In Sophocles ἡμιν is generally a trochee; in Euripides a spondee. See Porson Praef. Hec. p. 84.

θυμάτων — προσθιγεῖν] "To touch the sacrifices." This is a rare expression. Wunder indeed explains θυμα by "suffitus," and refers to Eurip. Phaëthont. Fr. θυμάτων πυρουμενών. But there θυμάτων, as is evident from ἀτμὸν ἀποσταλέντα, means "victims:" for the passage is an imitation of Hom. Il. Θ. 458. Ἐρδουσ' ἀθανάτοισι τεληέσσας ἐκατόμβας, Κνίσσαν δ' ἐκ πεδίων ἄνεμοι φέρον οὐρανὸν εἴσω Ἥδεϊαν. More correctly, therefore, has Horace said, "aram si tetigit manus."

10. κατεῖχ'] "Kept attentive." La. Lb. R. read κατεῖχετ', probably a corruption for κατεύχετ', a gloss.

11. Vulg. στενάζων. MS. Γ. ἡύζων: whence Dindorf elicited ἰύζων. So in Trach. 787. βοῶν, ἰύζων. Compare, too, Μέλη βοῶν ἀναυδα καὶ ρακτήρια in Soph. Philoct. in Troj.

12. ἀκμὴ] "The point of time." So in Aj. 822. οὐχ ἔδρας ἀκμή.

13. ἐκχέω] "Pour out," i. e. waste. So Eurip. in Philoct. Fr. ii. Ὀκνῶ δὲ μόχθων τῶν πρὶν ἐκχέαι χάριν and so Virgil, "ibi omnis effusus labor."

14. τῷ] On this Ionism for φ, see Brunck at CEd. C. 1259.

16. ὅπου 'στ' ἐνταῦθα] "Where is there." This union of ὅπου ἐνταῦθα is scarcely good Greek. We find indeed in v. 433. ποῦ γὰρ ἦν ἐνταῦθα. But there we must evidently read οὐ γὰρ ἦν. Besides, Ulysses ought to state some reason why he could give such minute directions. Perhaps Sophocles wrote, ὅπου 'σθ', ἦν οἶδα, δίστομος πέτρα. Elmsley, too, found some difficulty here; for at Iph. T. 110. he proposes to read ὅποι. But ὅποι, "whither," is more absurd than ὅπου, "where." MS. Harl. has ὅπου 'στ': which would seem to lead to ὅπου 'στ' ἐντοσθε δίστομος πέτρα.

πέτρα] Elmal. on Med. 1326. says that πέτρα often means "cavern;" because, says Hermann, we see ca-

τοιάδ', ἴν' ἐν ψύχει μὲν ἡλίου διπλῇ
 πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον
 δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή·
 βαιὸν δ' ἐνεῖθεν ἐξ ἀριστερᾶς τάχ' ἄν
 ἴδοις ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.
 ἄ μοι προσελθὼν σίγα σήμαιν', εἴτ' ἔχει
 χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ·
 ὥς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,
 ἐγὼ δὲ φράζω· κοινὰ δ' ἐξ ἀμφοῖν ἴη.

ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις,
 δοκῶ γὰρ, οἷον εἶπας, ἄντρον εἰσορᾶν.

verns generally "saxis structas aspectus pendentibus."

17. τοιάδ', ἴν' ἐν—] "Such, that there is a double sitting, in the winter towards the sun, and in the summer the breeze brings on sleep." But though this seems to be the meaning, yet ἡλίου has nothing to depend on. Read therefore, ἴν' ἐν ψύχει μὲν ἥλιος, διπλῇ ἔστιν γὰρ ἐνθάκησις, ἐν θέρει δ' ὕπνον δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή: for thus ἥλιος—ὕπνον πέμπει would be properly opposed to ὕπνον—πέμπει πνοή where ὕπνον—πέμπει is similar to the Latin "inducit somnos."

20. βαιὸν] On the Sophoclean βαιὸς see v. 274.

21. σῶν] Attic for σῶον. See our note on Prom. 522. and add Rhes. 525. εἴπερ ἐστὶ σῶς.

22. This verse is one of the few exceptions to Porson's canon respecting the final Cretic; and which he wished to correct by reading, as stated by Dobree on Aristoph. Plut. 598. σημαίνειν. But the first εἴτε can hardly be dispensed with. Hermann unites ἄ with ἔχει, referring ἄ to all that had been said previously. But this is an error. For Ulysses could not intend Neoptolemus to tell him by signs what he knew already; nor, if he did,

could Neoptolemus so tell him. We might therefore read, as I conjectured in Cl. Jl. N. ii. p. 33. Σίγα προσελθὼν εἴτ' ἔχει, σήμαινέ μοι—. For thus σήμαινέ μοι closes a verse in Phœn. 1101. 1389. Iph. A. 1332. But this is not the only error. For in v. 23. ἔχει χῶρον πρὸς αὐτὸν, where Heath compares ἔχει with the English "keeps," i. e. lives, and Brunck with the Latin "habet," the preposition πρὸς is quite superfluous, as appears from χῶρον τίν' ἔχει in v. 154. Moreover, κυρεῖ without a participle is not correct Greek. Lastly, the γὰρ is perfectly unmeaning after τόνδε. Until, therefore, MSS. offer something better, we may read εἴτ' ἔχων, σήμαινέ μοι, Χωλὸν πόδ' αὐτὸς τῇδ' ἔτ', εἴτ' ἄλλη κυρεῖ where ἔχων—κυρεῖ is due to Valckenaer in Not. MSS. and τῇδ' ἔτ' to Elmsley in Ed. Rev. N. 37. p. 77.; and as regards the change of πρὸς into πόδ', the very same confusion has taken place in v. 719. The passage has evidently been tampered with; for La. has τόνδ' ἦτ'; Lb. τόνδ' εἴτ'; V. αὐτὸν κυρεῖ; while Urb. for ἔχει reads ἐνι.

24. κλύης] So MS. B. according to the canon of Dawes; the rest κλύεις.

26. τοῦργον οὐ μακρὰν] So in Agam. 1659. τοῦργον οὐχ ἐκὰς τόδε.

ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξύπερθε, καὶ στίβου τ' οὐδεὶς τύπος.

ΟΔ. ὄρα, καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ. 30

ΝΕ. ὄρῳ πενήν οἴκησιν ἀνθρώπων δίχα.

ΟΔ. οὐδ' ἐνδον οἰκοποιός ἐστὶ τις τροφή;

ΝΕ. στείπτη γε φυλλὰς ὥς ἐναυλίζοντί τῳ.

ΟΔ. τὰ δ' ἄλλ' ἔρημα, κοῦδέν ἐσθ' ὑπόστεγον;

ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαυρούργου τινὸς 35

29. καὶ στίβου τ' οὐδεὶς τύπος] "And there is not a single form of a path." This is nonsense, as Valckenauer was the first to remark; who says that "τύπος στίβου Græcum non est; certe non Sophocleum: lege igitur κῆστι τοῦ γ' οὐδ' εἰς κτύπος:" where κτύπος is probably due to the MS. quoted by Morell; and which is found also in La. Lc. Ven. Par., and in R. but with a γρ. τύπος, and has been wrongly adopted by Wunder; for στίβου κτύπος, "a noise of a path," is quite as absurd as στίβου τύπος, "a form of a path." Hermann, indeed, understands by στίβου, "vestigii:" but στίβος never has nor could have such a meaning. Read therefore καθ' στίβου ποδὸς τύπος, "and in the path a foot-print;" a fact which Ulysses no sooner hears, than he says in fear, "Ὁρα, καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ.

30. καταυλισθεὶς] This is the unexpected reading of La. Lb. Urb. R. and F. in lieu of κατακλιθεὶς, and which seems to correspond with αἰλίον in v. 19. and ἐναυλίζοντι in v. 33. There is, however, some doubt respecting the passive form; for the middle is more common.

31. ὄρῳ] On this repetition of ὄρα and ὄρῳ see Prometh. 69. 'Ὁρῶ θέαμα' — 'Ὁρῶς, and Phœn. 165.

κενὴν οἴκησιν ἀνθρώπων δίχα] So in v. 488. "Ἐρημον οὕτω χωρὶς ἀνθρώπων" and Œd. F. 57. "Ἐρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

32—34. After Neoptolemus had said 'Ὁρῶ πενήν οἴκησιν — Ulysses

could scarcely ask, Οὐδ' ἐνδον οἰκοποιός — τροφή; for if no man lived there, it was not likely there would be any "home-made victuals;" nor, if there were, could Neoptolemus reply to the question, Οὐδ' ἐνδον — τροφή; by saying, Στείπτη γε φυλλὰς — as if a "leafy bed" were a kind of victuals. Hermann, indeed, asserts that τροφή means "whatever conduces to support;" and denies that οἰκοποιός can be taken passively, like αἰτοποιός in Œd. C. 698. φέτευμα — αἰτοποιόν. The latter objection may, however, be met by reading ἐστὶν οἰκοποιεῖς τροφή; and as τροφή never means, what Hermann says it does, "utensile," we might read τρυφή, "articles of luxury." But this is not the only difficulty; for it is quite plain that ἔκπωμα ought to follow immediately after τροφή or τρυφή. The fact is, the verses and speeches are wrongly disposed, and should be thus arranged: ΝΕ. ὄρῳ — δίχα, Τὰ τ' ἄλλ' ἔρημα. ΟΔ. κοῦδέν ἐσθ' ὑπόστεγον; ΝΕ. Στείπτη γε φυλλὰς, ὥς ἐναυλίζοντί τῳ. ΟΔ. Οὐδ' ἐνδον οἰκοποιός ἐστὶ τις τρυφή; ΝΕ. Αὐτόξυλόν γ' ἔκπωμα: an arrangement to which Wakefield was the first to lead the way.

33. στείπτη — ὥς — τῳ] "Trod down as if by a person making his bed there."

35. αὐτόξυλον] "Of mere wood." This is said, because during the Trojan war the art of turning cups was well known.

φλαυρούργου] Said. in Φλαυρότατος — Σοφοκλῆς φλαυρούργου τινὸς πε-

τεχνήματ' ἀνδρὸς, καὶ πυρεῖ ὁμοῦ τάδε.

ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.

ΝΕ. ἰοῦ, ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται
ῥάκη, βαρείας του νοσηλείας πλέα.

ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, 40

κᾶστ' οὐχ ἐκὰς που· πῶς γὰρ ἂν νοσῶν ἀνὴρ

κῶλον παλαιᾶ κηρὶ, προσβαίη μακράν;

ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελέλυθεν,

ἢ φύλλον, εἴ τι νῶδυνον κάτοιδ' ἐπου.

τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν, 45

μὴ καὶ λάθῃ με προσπεσάν· ὥς μᾶλλον ἂν

ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους μολεῖν.

ριτεχνήματ' ἀνδρός: where the Leyden MS. gives παρατεχνήματ', rightly; for πάρα should be read in lieu of τινός, which belongs rather to v. 37. where τόδε could not be said δεικτικῶς by Ulysses.

36. τεχνήματ'] On this plural noun, as applied to a single thing, see Porson Orest. 1051. who aptly quotes from Ovid "Cognovi clypeum, lævæ gestamina nostræ."

πυρεῖ ὁμοῦ τάδε] "All these materials put together for striking a fire," says Neoptolemus, showing them. The materials in question were, two flints, (see v. 296. ἐν πέτροισι πέτρων ἐκτρίβων μόλις Ἐφην ἄφαντον φῶς,) and some tinder, made of burnt rags, as appears from the words following: καὶ ταῦτά γ' ἄλλα—ῥάκη. Respecting other kinds of πυρεῖα, see Casaubon. Theocrit. xxii. 33. Salmas. Exercitat. Plin. p. 126. and Wesseling. Diodor. v. 67.

37. κείνου] Had Philoctetes been meant, Ulysses would have said rather αὐτοῦ. Valckenaer proposes to read κένου, "a needy man," as in v. 273. φωτὶ δισμύρῳ. Maittaire in Not. MSS. κλεινόν γε, spoken ironically. But κένου is preferable.

39. του] Attic for τινος.

42. κηρὶ] "Fatal malady." See v. 695.

προσβαίη μακράν] "Go far from

home." But that would be rather προβαίη.

43. 'πὶ φορβῆς] "For food." But the genitive cannot express the object. Read φορβήν, to correspond to φύλλον.

νόστον] Here νόστος means "a journey," not, as generally, "a return." Toup on Suid. T. ii. p. 403. wished to read μαστὸν, which Brunck rejects as not Attic. But Hermann quotes σωφρονιστύος ἔνεκα from Plato Legg. xi. p. 933. E. and might have added ὀρχηστὺς found in Eurip. Cycl. 171.

45. τὸν οὖν] "Send therefore the man who is present." But Ulysses, to whom Neoptolemus was the ὑπηρέτης, as appears from v. 53. ought not to order Neoptolemus to send a person, as if he were unable to give the order himself. Besides, the sense requires not τὸν but τόνδ'. Read therefore, Τόνδ' οὖν παρόντα πέμψομεν κατασκοπόν· where τόνδ' is due to Toup. and κατασκοπὸν to MS. Harl. Compare Heracl. 338. σκοποῦς Πέμψω πρὸς αὐτόν, μὴ λάθῃ με προσπεσόν.

46. μὴ καὶ λάθῃ] This position of καὶ after μὴ is very common. Compare Æsch. Suppl. 892. μὴ καὶ ποτε ἔλην λέως ἔπος τι; where J. W. in Philological Museum, N. ii. p. 213. reads wrongly κοῦ μήποτε.

47. ἔλοιτο κ. τ. λ.] Literally,

NE. ἀλλ' ἔρχεται τε, καὶ φυλάσσεται στίβος·
σὺ δ', εἴ τι χηρήσεις, φράζε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλέως παῖ, δεῖ σ', ἐφ' οἷς ἐλήλυθας, 50
γενναῖον εἶναι μὴ μόνον τῷ σώματι,
ἀλλ', ἥν τι καινόν, ὦν πρὶν οὐκ ἀπήκοας,
κλύης, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.—

NE. τί δῆτ' ἄνωγας;

ΟΔ. τὴν Φιλοκτήτου σὲ δεῖ, 55
ψυχὴν ὅπως λόγοισιν ἐκλέψεις λέγων,

"Would choose that I rather than all the Greeks should come." But Philoctetes would not care so much about the arrival of Ulysses, as getting a shot at him. Accordingly Vauvillier wished to read ἔλσσι' ἄν, ὃ τοὺς πάντας Ἀργείους, μ' ὀλεῖν. But, says Brunck, there is no such word as ὀλεῖν: although ὀλεῖ is found in Trach. 781. Πῶς οὐκ ὀλεῖ καὶ τόνδ' ὀλεῖ δόξῃ γ' ἑμῇ and ὀλεῖς ψυχὰν in Hippol. Boissonade prefers μ' ὀλεῖν, "to kill," as in Aj. 1075. ὡς ἔλοι δορί. Med. 386. φαρμάκοις αὐτοὺς ὀλεῖν; and so does Wunder; but as some MSS. give λαβεῖν, Valckenaer proposes to read βαλεῖν: and so did Burges at Tro. 905.

48. ἀλλ' ἔρχεται] "But he comes." Who comes? This we are not told. Accordingly Buttmann asserts that ἔρχεσθαι frequently means "to depart;" and refers to v. 1173. Μὴ πρὸς ἑραίου Διὸς ἔλθης, ἱκετεύω; where the Schol. explains ἔλθης by ἀπέλθης: but from the deprecatory μετρίῃζε, spoken there by the Chorus, it is plain that Philoctetes threatened them with a curse; and we must therefore read, Μὴ ποτ' ἀπὸ τοῦ Διὸς ἔλθῃ σ', ἱκετεύω. With regard to the passage before us, the Schol. says, Ἀπέρχεται, φησὶν, ὁ θεράπων εἰς κατασκοπὴν and therefore his copy had doubtless

4.

5] "Will be guarded."
mid. in a passive sense,
Gr. Gr. § 496.

δευτέρῳ λόγῳ] "Say in

a second speech." This, says Wunder, means the same as ὡς τὰπιλοῖπὰ τῶν λόγων in v. 24. But δευτέρῳ λόγῳ could be said only after a break in the conversation; and as no such break has occurred at present, it is plain that Sophocles could not have so written. Perhaps he wrote, φράζε· ΟΔ. ἐς δὲτ' ἐρῶ. NE. λέγ' οἶν. For as the previous conversation had taken place, when the speakers were at a distance from each other, it was necessary to tell that they had now come nearer, and why they did so. Respecting the formula ἐς δὲτ' ἐρῶ, see our note on Prom. 667. ἐς οὖς—μέθευς: and to the passages there quoted, of which the most apposite is Eurip. Ion 1250. Δεῦρ' ἔλθ'· ἐς οὖς γὰρ τοὺς λόγους εἰπεῖν θέλω, add Aristoph. Ἀχ. 1058. Φέρε δῆτ', ἐς οὖς λέγ'; and Martial's "pauca verba—Dicas in aurem, sic ut audiat solus:" where "in aurem" would be in Greek ἐς οὖς, not πρὸς οὖς: and hence we must read with one MS. in Platon. Euthyd. § 12. προσκένψας—εἰς τὸ οὖς, instead of πρὸς; which is found only in such authors as Achill. Tat. vi. 7. and Heliodor. vii. 12.

53. ὡς ἀπηρέτης πάρει] Musgrave justly prefers εἰς, "to whom," i. e. to me.

55. ἐκλέψεις] So the best MS. B. in confirmation of Dawes' canon. With regard to the sense, Gerhard and Gedike have well restored it by reading τὴν Φιλοκτήτου σε δεῖν, Ψυχὴν δὲως δόλοισιν ἐκλέψεις, λέγων, Ὅταν

ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
λέγειν, Ἀχιλλέως παῖς (τόδ' οὐχὶ κλεπτέον)
πλεῖς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
οἳ σ' ἐν λιταῖς στείλαντες ἐξ οἴκου μολεῖν, 60
μόνην γ' ἔχοντες τήνδ' ἄλωσιν Ἰλίου,
οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων
ἐλθόντι δοῦναι κυρίως αἰτουμένα,
ἀλλ' αὐτ' Ὀδυσσεῖ παρέδωσαν, λέγων, ὅς' ἂν
θέλης καθ' ἡμῶν, ἔσχατ' ἐσχάτων κακά. 65
τούτων γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δ' ἐργάσει

σ' ἐρωτᾷ—λέγειν where λέγω has been subsequently confirmed by MS. Par. The construction is, λέγω σε δεῖν—λέγειν.

56. τίς τε καὶ πόθεν] So Homer, Τίς, πόθεν εἰς ἀνδρῶν;

58. ὡς πρὸς οἶκον] Brunck says ὡς πρὸς is a pleonasm, as in Aristoph. Ἰππ. B. Κάκεινον ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην. Hermann explains ὡς, "as if." But neither of them saw that as δ' after πλεῖς is useless, Sophocles wrote Πάσις πρὸς οἶκον—where δτι or ὡς is, as usual, to be supplied after λέγειν. See Matth. Gr. Gr. § 529.

59. ἔχθος ἐχθήρας] Compare El. 1034. ἔχθος ἐχθαίρω σ' ἐγώ: from which it appears that a person is required after ἐχθαίρω. Read therefore, Οὐς ἐν λιταῖς στείλαντες, where οὐς is Attic for τούτους, αἱ—.

60. ἐν λιταῖς] The preposition ἐν is redundant here as in 102. ἐν δόλῳ; Trach. 889. Œd. T. 821. Antig. 962. 1003.

στείλαντες—μολεῖν] "Sending for you to come." So in Antig. 165. Ἔστειλ' ἰκέσθαι.

ἐξ οἴκων] Some MSS. οἴκου. Either will do.

61. μόνην κ.τ.λ.] "Having this the only means of taking." But τήνδε would be hardly good Greek. Besides, as MS. V. reads μόνον, and

La. Par. μόνην δ', it is plain that Sophocles wrote, Μόνον σ' ἔχοντες, τὴν ἄλωσιν Ἰλίου, "having you alone as the means of taking Ilion."

63. κυρίως αἰτουμένα] "Asking for them as their rightful owner." But the copula can scarcely be dispensed with; nor, if it could, can δπλων follow either ἠξίωσαν or αἰτουμένα. We must, therefore, read κυρίῳ παντῶ μόνῳ, as in Class. Journ. N. ii. p. 331.

64. λέγων—κακά] Respecting such absolute sentences, see note on Prom. 209. MS. Par., however, has λέγ', the conjecture of Gedike; but probably from a gloss.

παρέδωσαν] "Wrongly gave." See v. 399.

65. ἔσχατ' ἐσχάτων κακά] Compare Œd. T. 465. ἄρρητ' ἄρρητων. Œd. C. 1238. κακά κακῶν. Suid. Ἐσχατ' ἐσχάτων κακά Διαπέπρακτα: ὁμοιά ἐστι τῇ Δεινότερα δεινοτάτου καὶ Κύντερα κυντάτου and in Πέρα—καὶ αἰθῆς, Ἀρρήτων ἀρρητότερα καὶ κακῶν πέρα, transcribed from Julian Orat. vii. p. 211.

66. τούτων γὰρ οὐδέν ἀλγυνεῖς] In defence of this syntax Hermann quotes Aj. 1107. καὶ τὰ σέμν' ἔπη Κόλαζ' ἐκείνους, totally unconscious that as καὶ τὰ σέμν' ἔπη ought to follow the words Ἀλλ', ὥνπερ ἄρχεις, ἔρχε, Sophocles must have written, κ', εἴ τι

μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
 οὐκ ἔστι πέρσαι σοὶ τὸ Δαρδάνου πέδον.
 ὥς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὁμιλία 70
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
 σὺ μὲν πέπλευκας, οὔτ' ἐνορκος οὐδενί,
 οὔτ' ἐξ ἀνάγκης, οὔτε τοῦ πρώτου στόλου.
 ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
 ὥστ', εἴ με τόξων ἐγκρατὴς αἰσθήσεται, 75
 ὄλωλα, καὶ σὲ προσδιαφθερῶ ξυνών.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσῃ τῶν ἀνικητῶν ὅπλων.
 ἔξοιδα, καὶ φύσει σὲ μὴ πεφυκότα
 τοιαῦτα φωνεῖν, μηδὲ τεχνᾶσθαι κακά. 80
 ἀλλ', ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὖθις ἐκφανούμεθα·

σέμν' ἔπη, Κόλαζ' ἐκείνους; "and, if high words are any thing, punish them." In the present case, the error, which Buttmann first pointed out, Dindorf first corrected by reading *Τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'*; where *ἀλγυνεῖ* is confirmed by MS. Ven.

67. *λύπην — βαλεῖς*] So *βαλεῖς χαρὰν* in Ion 751.

69. *πέρσαι—πέδον*] "To lay waste the country." Compare 920. *τὰ Τροίας πεδία πορθήσῃς*, and 1435. *Ἐλεῖν τὸ Τροίας πεδίον*. The country round about Troy was a plain.

72. *ἐνορκος οὐδενί*] "Under no oath to any one." This alludes to the oath taken by the Grecian chieftains to unite their forces, should Helen be carried away. Compare Aj. 1114. *Ἄλλ' οὐνεχ' ὅρκων, οἷσπερ ἦν ἐνὸς στόλου* and Iph. A. 393. *Ὀμόσαν τὸν Τυνδάρειον ὅρκον οἱ κακὸφρονες φιλόγομαι μνηστῆρες*.

73. *ἐξ ἀνάγκης*] This alludes to the fact, that Ulysses went to Troy, as a matter "of necessity," after Palamedes

had detected his pretended insanity; with which he was therefore reproached by Ajax in Ovid Metam. xiii. 38. as one who "*detrectavitque furore Militiam ficto, donec solertior isto, Sed sibi inutilior, timidi commenta retexit Naupliades animi, vitataque traxit in arma.*"

75. *τόξων ἐγκρατὴς*] "In possession of his bow."

79. *ἔξοιδα, καὶ φύσει*] This *καὶ* has no meaning here, unless we adopt Bothe's beautiful emendation, *καὶ φήσεις*, "I know, and you will say."

81. *ἀλλ'—γάρ*] On this collocation of *ἀλλὰ—γάρ* see Elmsl. Heracl. 481. Here also Wakefield's slight emendation *τὸ κτῆμα* restores both sense and syntax. For *τῆς νίκης* cannot follow *λαβεῖν*, nor can *κτῆμα* dispense with the article.

82. *δίκαιοι δ'*] "But we will appear just." Instead however of *δ'*, which has no meaning here, one MS. (R) has *τ'*. Read therefore *γ'*, where *γ'*, as usual, indicates a sneer.

νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ
 δός μοι σεαυτὸν, καῖτα τὸν λοιπὸν χρόνον
 κέκλησο πάντων εὐσεβέστατος βροτῶν.

85

NE. ἐγὼ μὲν, οὓς ἂν τῶν λόγων ἀλγῶ κλύων,
 Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγαῖ.
 ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,
 οὔτ' αὐτὸς, οὔθ', ὥς φασιν, οὐκ φύσας ἐμέ.
 ἀλλ' εἴμ' ἑτοιμος πρὸς βίαν τὸν ἄνδρ' ἄχειν, 90
 καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς
 ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.
 πεμφθεῖς γε μέντοι σοὶ ξυνεργάτης, ὀκνῶ
 προδότης καλεῖσθαι· βούλομαι δ', ἀναξ, καλῶς
 δρῶν, ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν, κακῶς. 95

84. δός μοι σεαυτὸν] So Terence, "Da te hodie mihi."

86. οὓς ἂν τῶν λόγων ἀλγῶ] "Whatever of speeches I may hear." But τῶν λόγων cannot follow οὓς. This Hermann knew at Hec. 485. where he wished to read σῶν, erroneously, as he confessed afterwards at Viger n. 52. Buttmann, on the other hand, attempts to solve the difficulty by reading τοὺς δὲ—as if, where τοὺςδε is thus connected with οὓς, the particle δὲ could be separated from the article. Sophocles probably wrote ὧν λόγων ἂν οὓς ἀλγῶ κλύων, "the words which I hear pained as to my ears, these—." Respecting the formula ὧν—τούςδε, see us on Prom. 637. and correct Trach. 25. by reading ὅστις ἦν Θακῶν ἀταρβῆς τῆς θέας, τὰς δ' ἂν λέγοι, instead of ὅς.

87. Λαερτίου] The father of Ulysses is called Λαέρτης by Homer, but Λάρτιος by Sophocles, and in the oblique cases Λαερτίου and Λαερτίῳ. But the trisyllable ought to be restored always; for the sneer evidently requires in v. 417. Χισύφου γε Λαερτίῳ in 628. δεινὰ τὸν γε Λαερτίον and in 1357. παυλαῖ παιδὶ τῷ γε

Λαερτίου: while in Aj. 101. Εἰεν τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, the double article after παῖς is not free from suspicion; and until MSS. offer something better, we may read, Εἰ μὲν τὰ γ' ἦδ' ἄρ' ποῦ δὲ παῖς ὁ Λαερτίου; and in the passage before us, ὦ Λαερτίου παῖ.

88. κακῆς] MS. Ven. κακὰ, i. e. κακός: where πράσσειν κακός may be compared with ἀγαθὸς ὑλακτεῖν in Aristoph. Σφηκ. 904.

89. ὥς φασιν] This alludes to Homer, Il. I. 312. where Achilles says, Ἐχθρὸς γὰρ μοι κείνος ὄμωις Ἀἰδῶο πύλῃσιν, Ὅς χ' ἕτερον κεύθῃ ἐνὶ φρεσὶν, ἕλλο δὲ βάζῃ.

90. πρὸς βίαν—καὶ—δόλοισιν] So Sallust. B. J. "per vim aut dolis."

91. ἐξ ἑνὸς ποδὸς] "Of one foot:" because the other was diseased. The article, however, can scarcely be dispensed with. Read therefore, οὗξ, i. e. ὁ ἐξ. So in v. 1060. Markland at Suppl. 110. has properly restored χαῖρ', ὁ τὴν Λήμνον πατῶν.

92. πρὸς βίαν] This repetition of a phrase is highly objectionable. Perhaps Sophocles wrote προσβαλὼν, "attacking."

- ΟΔ. ἰσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ
 γλῶσσαν μὲν ἄργον, χεῖρα δ' εἶχον ἐργάτιν·
 νῦν δ' εἰς ἔλεγχον ἐξιὼν, ὀρῶ βροτοῖς
 τὴν γλῶσσαν, οὐχὶ τᾶργα, πάνθ' ἡγουμένην.
- ΝΕ. τί μ' οὖν ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν; 100
- ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτῆτην λαβεῖν·
- ΝΕ. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
- ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
- ΝΕ. οὕτως ἔχει τί δεινὸν ἰσχύος θράσος;
- ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105
- ΝΕ. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ;
- ΟΔ. οὐ· μὴ δόλῳ λαβόντα γ', ὡς ἐγὼ λέγω.

96. παῖ, καὐτὸς] Suid. in Γλῶσσαν has παῖ αὐτὸς. Read therefore, παῖς, αὐτὸς, for καὐτὸς can scarcely begin a sentence. See v. 436.

97. ἄργον] This is one of the adjectives which have no feminine termination. Phrynich. Eclog. Ἀργὴ ἡμέρα, Ἀργὴ γυνή, μὴ λέγε· ἀλλ' Ἀργὸς ἡμέρα καὶ Ἀργὸς γυνή.

98. εἰς ἔλεγχον ἐξιὼν] "Coming to the proof," i.e. of facts. So in Œd. C. 1297. μολῶν εἰς ἔλεγχον. Alcest. 656. εἰς ἔλεγχον ἐξελθών.

100. τί μ' οὖν] So Porson at Phæn. 892. to avoid the hiatus, inadmissible in Iambics.

101. This verse has no cæsura; and yet it once had one; at least from the words of Neoptolemus, Τί δ' ἐν δόλῳ δεῖ, one would expect σέ γ' ἐν δόλῳ, or σε δεῖν δόλῳ. With regard to the sense, compare Attius: "Contra est eundum mihi et captandum cautim." Bothe in ed. 2. proposes to read, Λέγω δόλῳ σε τὸν Φιλοκτῆτην.

103. οὐ μὴ πίθηται] "He will not be persuaded." The full expression is, Οὐκ ἐστ' ὡς μὴ πίθηται. Respecting this use of οὐ μὴ with a second aor. act. or med. see Matth. Gr. Gr. § 516.

104. τί δεινὸν ἰσχύος θράσος] "What terrible boldness of strength —."

But θράσος is plainly superfluous. Besides, the boldness was rather in Neoptolemus than Philoctetes. Read, therefore, φράσον. Compare Ion 1416. Λέγ', ὡς ἔχει τι δεινὸν ἢ τόλμη γέ σου.

105. ἀφύκτους] "Not to be escaped from." For the arrows of Hercules were said always to hit the mark. Compare ἀφυκτα — βέλη in Trach. 265.

106. Οὐκ ἄρ' κ. τ. λ.] "Is it not bold to engage with him?" To such an absurd question Ulysses could give no reply at all, much less a simple negative Οὐ: for of the boldness there could be no doubt. Well, therefore, does MS. Par. read Οὐκ ὄν— or, as it should have read, Οὐκ ἦν— ὅδε, where ὅδε was pronounced by Neoptolemus, half-unsheathing his sword. Respecting the histrionic ὅδε, see Burges on Æsch. Suppl. 485.

107. Οὐ· μὴ δόλῳ κ. τ. λ.] "No; taking him not by a trick, as I say." Such is the literal translation of this absurd line, where the ellipse of the construction must be thus supplied: Οὐ θρασὺ σὲ προσμῖξαι λαβόντα (νῦν) μὴ δόλῳ. But θρασὺ and δόλῳ cannot be thus united in one sentence. Sophocles perhaps wrote, Ἐὰ μὴ δόλῳ λαβόντα νῦν σέ γ' οὐ λέγω. "hold: I say you will not take him except by

- NE. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῆ λέγειν ;
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.
 NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν ; . 110
 ΟΔ. ὅταν τι δρᾷς πρὸς κέρδος, οὐκ ὀκνεῖν πρέπει.
 NE. κέρδος δέ μοι τί τοῦτον ἐς Τροίαν μολεῖν ;
 ΟΔ. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
 NE. οὐκ ἄρ' ὁ πέρσων γ', ὡς ἐφάσκετ', εἴμ' ἐγώ ;
 ΟΔ. οὐτ' ἂν σὺ κείνων χωρὶς, οὐτ' ἐκείνά σου. 115
 NE. θηρατέ' οὖν γένοιτ' ἂν, εἴπερ ᾧδ' ἔχει.
 ΟΔ. ᾧς τοῦτό γ' ἔρξας, δύο φέρει δωρήματα.

a trick :” where *ἔα* was pronounced by Ulysses laying hold of Neoptolemus in the act of drawing his sword. Respecting this use of *ἔα*, it is sufficient to refer to v. 1300. ΦΙ. 'ΑΛΛ' οὐτι χαίρων, ἦν τόδ' ὀρθωθῆ βέλος. NE. 'Εα' μηδαμῶς, μὴ πρὸς θεῶν μεθῆς βέλος and to Orest. 1598. OP. 'Εσται τὰδ' ME. *ἔα' μὴ μηδαμῶς δρᾶσης τὰδε* : and with regard to the confusion of *οὐ* and *ἔα*, see us on Platon. Crit. § 15.

108. τὰ ψευδῆ λέγειν] Vauvillier, remarking the inutility of the article, proposed τὸ ψευδῆ λέγειν as in 100. ἄλλο πλὴν ψευδῆ λέγειν and in Soph. Creus. Fr. ii. Καλὸν μὲν οὖν οὐκ ἐστὶ τὸ ψευδῆ λέγειν. The MSS., however, point to something more elegant—*ἡγεῖ δὴ τό γε ψευδῆ λέγειν* for La. R. and Par. read *ἡγῆ δὴ τὰδε* and thus the sneer in *τό γε ψευδῆ* is blunted by the subsequent *τὸ σωθῆναί γε*.

110. πῶς οὖν βλέπων] “With what face then—.” But *βλέπειν* is seldom thus used by itself. Read therefore, *πῶς νῦν βλέπων*, i. e. Philoctetes : and so in Aj. 1290. Δύστηνε, ποῦ βλέπων ποτ' αὐτὰ καὶ θροεῖς : we must read, Δύστηνε, πῶς βλέπων με ταῦτα κακὰ θροεῖς where *κακὰ θροεῖς* is the same as *κακορροεῖς* in Hipp. 840. explained by Hesych. *κακολογεῖς*, *λοιδορεῖς*, *ὀβριζεῖς*.

111. πρὸς κέρδος] So B. T. R. The

other MSS. *εἰς* or *ἐς*. Matthæi quotes opportunely Platon. Gorg. p. 502. x. *ψεύδεσθαι πρὸς τὸ χρεῖῶδες*. Add Terence, in Phormio. “P. Non pudet vanitatis? DO. Minime ; dum ob rem.”

112. *μολεῖν*] MS. Ven. *βαλεῖν*. For to this verse, and not to 110. that var. lect. probably belongs. See v. 47.

114. *ὁ πέρσων γ'*] Some MSS. omit *γ'*. They should have read *σφ'*, i. e. *Τροίαν*.

115. *οὐτ' ἂν σὺ*] The particle *ἂν* has no business here : for it can be united neither to *εἴμ'* nor *πέρσων*. Read therefore, *Οὐτ' εἰ σὺ*—.

116. *οὖν γένοιτ' ἂν*] Elmsl. in Mus. Crit. iv. p. 40. proposes to read, *ἂν γίγνοιτ' ἂν* : whom Hermann has followed, because the doubled *ἂν* is elegantly superfluous. But *οὖν* “therefore” can hardly be dispensed with.

117. *φέρει*] “You will bear away for yourself :” for such is the meaning of the middle voice, as remarked by Reisig on Œd. C. p. xxvii. who seems however not to have been aware that in Xenoph. Œcon. i. 6. a MS. Par. reads, *ε m. pr., μίσθον φέροιτο*, as stated by Boissonade on Eunap. p. 568. where *φέροι* has been vainly defended by Heindorf on Platon. Lys. p. 208. x.

δωρήματα] Literally “gifts ;” here “honors,” i. e. given by men.

NE. ποίω; μαθὼν γὰρ, οὐκ ἂν ἀρνοίμην τὸ δρᾶν.

ΟΔ. σοφός τ' ἂν αὐτὸς καὶ γαθὸς κεκλῆ' ἄρμα.

NE. ἴται, ποιήσαι, πᾶσαν αἰσχύνην ἀφείς. 120

ΟΔ. ἢ μνημονεύεις οὖν, ἃ σοι παρήνεσα;

NE. σάφ' ἴσθ'· ἐπεὶ περ εἰσάπαξ ξυνήνεσα.

ΟΔ. σὺ μὲν μένων νῦν, κείνον ἐνθάδ' ἐκδέχου·

ἐγὼ δ' ἄπειμι, μὴ κατοπτευσθῶ παρών.

καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν, 125

καὶ δεῦρ', εἴαν μοι τοῦ χρόνου δοκῇ τέ τι

κατασχολάζειν, αὖθις ἐκπέμψω πάλιν

τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις.

μορφήν δολώσας, ὥς ἂν ἀγνοία προσῇ·

οὗ δῆτα, τέκνον, ποικίλως αὐδαμένου 130

δέχου τὰ συμφέροντα τῶν ἀεὶ λόγων.

118. ἀρνοίμην τὸ δρᾶν] "Refuse to do it." Respecting the use and meaning of the article τὸ, see Hermann at Aj. 114.

119. αὐτὸς] Vauvillier αὐτὸς rightly. So in Latin, "idem." See Allen on Sallust, B. J. 67. "consultor idem et socius."

κεκλῆ'] On this form of the optative see Matth. Gr. Gr. § 204.

σοφός] The Schol. rightly says, σοφὸς μὲν διὰ τὸ κλέψαι, ἀγαθὸς δὲ διὰ τὸ πορθεῖσθαι.

120. ποιήσω] MS. La. and so in 752. and 926. a form that Porson wished to restore in Aristophanes, wherever the metre admitted it.

123. νῦν, κείνον] MS. Harl. κείνον νῦν. Perhaps Sophocles wrote καὶ, καὶ νῦν.

125. τὸν σκοπὸν] Ulysses here alludes to the man who was sent as a scout in v. 45. He ought therefore to have said, ἀποστελλ' αὐτὸν πάλιν, or ἀποστεῖλαι, as proposed by Musgrave, and ὡς δεῦρ' in lieu of καὶ δεῦρ'.

127. αὖθις ἐκπέμψω πάλιν] Compare αὖθις αὐτὸν πάλιν in v. 976. and εἴτ' αὐτὸν πάλιν αὖθις in Aristoph. Νεφ. 971. Hence Sophocles wrote perhaps αὖθις

αὐτὸν πάλιν—for the preposition is superfluous.

128. τρόποις] So with the worst MSS. rightly reads Hermann, comparing γυναῖκας ἐν τρόποις in Agam. 927. τρόποις οὐ τυραννοῖς in Cho. 477. and ἐν τρόποις ἱερίοις in Eum. 444.

129. ἀγνοία προσῇ] So Aristoph. Batr. 1140. μή τις ἀμαθία προσῇ. In Eurip. Antig. Fragm. vi. 'Ον δ' ἂν προσῇται Κύπρις, ἡδιστον λαβεῖν, quoted by Musgrave, the true reading is, 'Ο δ' ἂν προσῇται. Respecting the final syllable of ἀγνοία, which is generally short, see J. Weetman in Philological Museum, N. ii. p. 220. who has however neglected to quote Lex. Bekker. p. 324. 'Αγνοία—τὴν τελευταίαν ἐκτείνουσιν.

130. οὗ δῆτα] "Who truly." But δῆτα has no meaning here. Read Οὗ γ' εἴ, τέκνον, καὶ ποικίλως. Respecting the perpetual formula εἴ καὶ ποικίλως, see Schæfer on Bos, v. Κίνδυνος. Heindorf, Plato Cratyl. § 122. and Elmsl. Edinb. Rev. N. 37. p. 90.

131. τῶν ἀεὶ λόγων] "Of words that happen to be spoken." Respecting this use of ἀεὶ, see us on Prom.

ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεῖς τάδε.
 Ἑρμῆς δ' ὁ πέμπων δόλιος ἠγήσαιο νῶν,
 Νίκη τ' Ἀθανᾶ Πολιάς, ἣ σῶζει μ' αἰεί.

ΧΟΡΟΣ.

Τί χρῆ, τί χρῆ με δέσποτ', ἐν ξένα ξένον στρ. α'.
 στέγειν, ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν; 136
 Φράζε μοι· τέχνα γὰρ
 τέχνας ἐτέρας προὔχει,
 καὶ γνώμα, παρ' ὅτ' τὸ θεῖον
 Διὸς σκῆπτρον ἀνάσσεται. 140
 σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν
 πᾶν κράτος Ὠγύγιον· τό μοι ἔννεπε,

973. and add Thucyd. i. 2. βιαζόμενοι ὑπὸ τῶν αἰεὶ πλειόνων· for so some MSS. read correctly, and so do some probably in Plato, Gorg. p. 480. v. δὲ τῶν αἰεὶ φίλων τυγχάνη ἀδικῶν, instead of αἰεὶ τῶν—.

134. Νίκη τ' Ἀθανᾶ] Sophocles, by a common πρόληψις, alludes probably to the well-known wingless Victory, placed in the temple of Minerva Πολιάς at Athens. If however Παλλάς, found in MS. Harl., and to which Παλλάς in V. and Ven. owes its origin, be the true reading, Ulysses would here allude to the Palladium, which he took away from Troy at the instigation and under the direction of the goddess herself, displeased with the Trojans for the preference they had shown to the worship of Venus.

Ἀθανᾶ] On this Tragico-Doric form, see Porson Orest. 26.

135. ἐν ξένῳ] "In a strange land." But this is a strange ellipse of γῆ. Sophocles probably wrote δέσποτ' ὀξύρους: for thus we can see the connexion between ὀξύρους and τέχνα, παρ' ὅτ'—σκῆπτρον ἀνάσσεται: especially as Hesiod in Theogon. 88. has Τοῦνεκα γὰρ βασιλῆες ἐχέφρονες.

τί—ξένον στέγειν] A double accusative is found after verbs of concealing, as in Electr. 570. οὐδὲν γὰρ Soph. Philoct.

σε δεῖ κρύπτειν ἔτι· and Prom. 625. Μήτοι με κρύψης τοῦθ'. Suidas however, in Προὔχειν, reads πρᾶττειν: which if correct, στέγειν would be a corruption for λέγειν.

137. τέχνα κ.τ.λ.] "For that science exceeds other sciences and that strength (other strength) by which the sceptre of Jove is swayed." Such at least seems the natural flow of ideas; and therefore we must read ῥώμα, to which the subsequent κράτος refers, as the preceding ὀξύρους refers to τέχνα. Respecting the confusion of ῥώμα and γνώμα, see us on Prom. 534. and add Demosth. Phil. i. § 11. where some MSS. read γνώμην incorrectly for ῥώμην: and with regard to the phrase τέχνα—τέχνας προὔχει, compare CEd. T. 380. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης ὑπερφέρουσα. Matthæi prefers the Ald. σκῆπτρον: but then we ought to read also ἀνάσσεται. The passive ἀνάσσονται is, however, found in Od. Δ. 177.

142. κράτος Ὠγύγιον] "Power descended from old times." Hesych. Ὠγυγίου παλαιοῦ, ἀρχαίου. Etymol. M. p. 820, 37. Ὠγυγος· ἀρχαῖος βασιλεὺς Ἀθηναίων· ἀφ' οὗ καὶ Ὠγύγιοι πύλαι (Phœn. 1113.) ἐν Θήβαις καὶ πᾶν τὸ ἀρχαῖον Ὠγύγιον φασί, διὰ τὸ πολὺ αὐτὸν γενέσθαι ἀρχαιότατον. He

τί σοι χρεὼν ὑπουργεῖν.

ΝΕ. νῦν μὲν, ἴσως γὰρ τόπον ἐσχατιαῖς
προσιδεῖν ἐθέλεις, ὅντινα κεῖται,
δέρκου θαρσῶν· ὁπότεν δὲ μόλη
δεινὸς ὁδίτης, τῶνδ' ἐκ μελάβρων
πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν,
πειρῶ τὸ παρὸν θεραπεύειν.

145

[ἀντιστρ. α'.

ΧΟ. μέλον πάλαι μέλημά μοι λέγεις, ἄναξ, τὸ σὸν
φρουρεῖν ὄμμ' ἐπὶ σῶ μάλιστα καιρῶ.
151

νῦν δέ μοι λέγ', αὐλὰς

ποίας ἐνεδρος ναίει,

καὶ χῶρον τίν' ἔχει; τὸ γάρ μοι

μαθεῖν, οὐκ ἀποκαίριον,

155

μὴ προσπесάν με λάθῃ ποθέν.

was also said to be the oldest of the gods. See Schol. Hesiod. Theog.

τό μοι ἔννεπε] "Wherefore tell me." See Matth. Gr. Gr. § 291.

144. ἐσχατιαῖς] Homer uses the singular, Od. I. 182. Ἐνθα δ' ἐπ' ἐσχατὴν σπέος εἶδομεν ἄγχι θαλάσσης. Pindar the plural, in Isthm. vi. 17. ἐσχατιαῖς ἤδη πρὸς ὕλβου. Hesych. Ἐσχατία· τὸ ἐσχατον μέρος χωρίου.

145. ὅντινα] This agrees by attraction with τόπον. Buttmann says that κεῖται can govern an accusative, as ἔστηκε in Eurip. Suppl. 987. Τί ποτ' αἰθερίαν ἔστηκε πέτραν. But there we must read, Τί ποτ' αἰθερίαν στᾶσ' εἶχε πέτραν; for the perfect ἔστηκε is always intransitive.

148. χεῖρα προχωρῶν] "Advancing always according to my hand." But προχωρεῖν means "to advance forward." Read χέρα προσχωρῶν, "moving towards."

149. τὸ παρὸν θεραπεύειν] This is similar to the saying of Pittacus, τὸ παρὸν εὖ ποιεῖν to which Plato alludes in Gorg. p. 499. c. ἀνάγκη μοι, κατὰ τὸν παλαιὸν λόγον, τὸ παρὸν εὖ

ποιεῖν and in Legg. xii. p. 959. d. Cratinus varied the expression. Suidas in Τὸ παρὸν εὖ ποιεῖν—Κρατῖνος Πυλαίφ· ἄνδρας σοφοὺς Χρῆ τὸ παρὸν πρᾶγμ' ὥς καλῶς εἰς δύναμιν τιθέσθαι.

150. ἄναξ, τὸ σὸν] Triclinius with Brunck omits τὸ σὸν. But as the Scholiast explains τὸ σὸν φρουρεῖν ὄμμα by τὰ σὰ νεύματα φυλάττειν, and thus shows, what none have seen, that Sophocles probably wrote φρουρεῖν νεῦμ', we ought to read, Μέλον πάλαι δὴ μοι λέγεις, ἄναξ, τὸ σὸν—at least from the words of the Schol. μέλον πάλαι· ἀντὶ τοῦ πρᾶγμά μοι λέγεις, it is plain μέλημα was not in his copy. With regard to the loss or confusion of νεῦμα, see Burges on Æsch. Suppl. 30. and add that in the Oracle quoted by Jo. Lyd. de Mensibus p. 2. Ψυχᾶιον σπινθῆρα δυσὶ κράσας ὁμονοίας Νῶ καὶ νεύματι θείῳ, Taylor in Cl. Jl. N. 34. p. 262. reads correctly πνεύματι: while, as regards δὴ after πάλαι, compare v. 803. Ἀλγῶ πάλαι δὴ, and see Elmsl. on Med. 1086.

156. So Hermann on account of the metre, for μή με λάθῃ προσπесάν.

τίς τόπος ἢ τίς ἔδρα; τίν' ἔχει στίβον,
ἔναυλον, ἢ θυραῖον;

NE. οἶκον μὲν ὄρᾳς τόνδ' ἀμφίθυρον
πετρίνης κοίτης.

160

XO. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεςτιν;

NE. δῆλον ἔμοι γ' ὡς φορβῆς χρεία
στίβον ὀγμεύει τόνδε πέλας που·
ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
λόγος ἐστὶ φύσιν, θηροβολοῦντα
πτηνοῖς ἰοῖς, στυγερόν στυγερώς,
οὐδὲ τιν' αὐτῶ

165

παιῶνα κακῶν ἐπινωμῶν.

XO. οἰκτεῖρω νιν ἔγωγ', ὅπως
μή του κηδομένου βροτῶν,
μηδὲ σύντροφον ὅμμ' ἔχων,
δύστανος μόνος αἰεὶ

στρ. β.

170

158. ἔναυλον, ἢ θυραῖον] Attius in Philoctet. "Ubi habet; urbe, agrone?" Porson at Orest. 1263. ed. 2. thinks that Thom. Mag. in Ἐναυλος, whom Phavorinus transcribed, read Ἐναυλος ἢ θυραῖος.

159. οἶκον μὲν] Wakefield, offended with the ἀνασταπόδοτον, reads Μῶν οἶκον ὄρᾳς. But as MS. Flor. omits μὲν, perhaps Sophocles wrote, NE. Οἶκόν τι' ὄρᾳς; XO. τόνδ' ἀμφίθυρον | πετρίνης κοίτης | ποῦ δ' ἄρ' ὁ τλήμων αὐτὸς ἄπεςτιν;

162. φορβῆς] MS. Urb. τροφῆς, from a gloss.

163. ὀγμεύει] Hesych. Ὀγμος ἢ ἐφεξῆς φυτεῖα· μεταφορικῶς δὲ καὶ δταν πορεύονται ἐφ' ἑνα τεταγμένοι κατὰ στίχον, ὕμνον λέγουσιν ὃ δὲ τῶν θεριζόντων στίχος ὀγμεύειν λέγεται.

166. στυγερόν στυγερώς] Hermann says that στυγερός oftentimes signifies in tragedy, "sad" or "unhappy." But this Wunder properly denies, and adopts the emendation of Brunck, σμυγερόν, derived from the Scholiast's σμυ-

γερώς, supported by Hesych. Σμυγερόν· ἐπίπονον, οἰκτρόν. Σμυγερώς· ἐπιπόνως· and Eustath. Ιλ. p. 1463. ἐστὶ δὲ σμυγερώς, τὸ ἐπιπόνως, ὀδυνηρώς καὶ, ὡς εἰπεῖν, καυστικῶς, ἀπὸ τοῦ σμύχω, τὸ καίω, ὅθεν τὸ σμύξαι πυρὶ νῆυς Ιλ. Ι. 653. The word, however, is an ἀπαξ λεγόμενον in tragedy.

168. παιῶνα κακῶν] So παιῶν—μερίμνης in Agam. 99.

ἐπινωμῶν] Some understand "to approach;" the Schol. "to find;" Hermann, "to distribute." But all this difference of interpretation arises from not knowing that Sophocles wrote πόδα νωμῶν: an emendation to which Wakefield has led the way, by reading in v. 719. πόδ' ἐνώμα for προσενώμα, and which he might have confirmed by πόδα νωμῶν in Œd. T. 468. and πόδα—ἐνώμων in Ōd. K. 32.

171. σύντροφον ὅμμα] "A chum;" for ὅμμα means here "a person;" a part for the whole, as in Aj. 992. ὁ ξύναιμον ὅμμα· and Orest. 1082. ὁ ποθεινὸν ὅμμ' ὀμιλίας ἐμῆς.

νοσεῖ μὲν νόσον ἀγρίαν,
 ἀλύει δ' ἐπὶ παντί τῳ
 χρείας ἰσταμένῳ. πῶς ποτε, πῶς
 δύσμορος ἀντέχει;
 ὦ παλάμαι θνητῶν,
 ὦ δύστανά γένη βροτῶν,
 οἷς μὴ μέτριος αἰὼν.
 οὗτος πρωτογόνων ἴσως

175

ἀντιστρ. β'.

174. ἀλύει] "He wanders in his wits" or "sinks."

ἐπὶ παντί τῳ] This position of τῳ after παντί is very rare; though πῶς τις is common enough. Hermann, therefore, reads τῷ: but that would require ἐπὶ πάντα, "on all occasions." The dative is, however, acknowledged by Aristides T. i. p. 34. ἔτι καὶ νῦν, παντὸς, ὡς εἰπεῖν, ὃ Ἡράκλειος, ἐπὶ ἀπαντί τῳ χρείας ἰσταμένῳ τοῦτο δὴ τὸ τοῦ Σοφοκλέους. The Schol. Min. on Aj. 28. ἀλύειν, τὸ ἐν τινὶ χρεῖα γενόμενόν τινα ἀπορεῖν, has merely copied the Schol. Maj. on Philoct. ἐπὶ παντί τῳ ἐν χρεῖα γιγνομένῳ ἀπορεῖ.

177. ὦ παλάμαι κ.τ.λ.] "O hands" (or "arts") "of mortals! O hapless race of men!" But such a repetition of θνητῶν and βροτῶν is inadmissible. Until, however, MSS. afford some assistance, it is almost in vain to conjecture that Sophocles wrote Ἀπάλαμ' ἀθλούντων, although the expression may be compared with δυσολίστων πόνων ἀθλα in 509. while the compound ἀπάλαμος, found in Pindar Ol. i. 94. is similar to δυσπάλαμοι in Eumen. 844. δυσπαλάμους in Suppl. 875. and εὐπάλαμον—μέριμναν in Agam. 1538.

179. οἷς μὴ μέτριος αἰὼν] "To whom there is not a life of moderation," i. e. neither too wretched nor too happy. But as the question is about the boundless misery of Philoctetes, it would be absurd to allude to the "auream—mediocritatem" of Horace, or to the Τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν τοῦνομα νικῶ of Euripides

Med. 125. or the Παντὶ μέσῳ τὸ κράτος θεὸς ἔπασεν of Æschylus Eum. 518. nor could Sophocles have written other than οἷς μὴ μέτριος αἰὼν: where αἰὼν both confirms and is confirmed by ἀθλούντων; while, as regards the confusion of αἰὼν and αἰὼν, it is only necessary to refer to Agam. 1159. where Ald. and Rob. read αἰὼνα, but H. Steph. αἰὼνα.

180. οὗτος κ.τ.λ.] "This man, perhaps of the first family." But the crew of Neoptolemus, who had been at Troy, could hardly have been ignorant of the family of Philoctetes: nor can ἴσως be supported by Trach. 314. ἴσως Γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις: for Lichas there pretends a perfect ignorance of Iole's birth. Besides, οὗτος in Greek, like "iste" in Latin, generally expresses contempt. Sophocles therefore probably wrote, Εἴ τις, πρωτογόνων γεγῶς—so Euripides in Ion 1073. τῶν εὐπατριδῶν γεγῶς οἴκων. Toup on Suid. v. Λασίοις wished to read οὐκ ὦν. Brunck however has edited ἦκων from Suidas, which Porson approves of in Adversar. p. 199. But in Suidas two MSS. read οἴκων, although ἦκων seems to be confirmed by Aj. 636. Ὅς ἐκ πατρῶας ἦκων γενεᾶς ἀριστος and only seems; for, in fact, Sophocles there wrote, Ὅς ἐδ πατρῶας ἦκων γενεᾶς ἀνωθεν, as is evident from the Schol. ὅς ἀνωθεν κατὰ πατρῶας γενεᾶς ἀριστα ἦκων· λείπει γὰρ ἀριστος: for thus ἐδ ἦκων γενεᾶς will be similar to the Herodotean ἐδ ἦκειν πλοῦτου, (respecting which see Valckenaer at Hipp. 432.) while

οἶκον οὐδενὸς ὕστερος, 181
 πάντων ἄμμορος ἐν βίῳ
 κεῖται μῦθος ἀπ' ἄλλων,
 στικτῶν ἢ λασίων μετὰ
 θηρῶν· ἐν τ' ὀδύναις ὁμοῦ 185
 λιμῶ τ' οἰκτρὸς, ἀνήκεστα μεριμν-
 ήματ' ἔχων. βαρεῖ-
 α δ' ἀθυρόστομος
 ἀχὼ τηλεφανῆς πικρᾶς
 οἰμαγᾶς ὑπόκειται. 190

NE. οὐδὲν τούτων θαυμαστὸν ἐμοί.
 θεῖα γὰρ, εἶπερ καὶ γὰρ τι φρονῶ,
 καὶ τὰ παθήματα κεῖνα πρὸς αὐτὸν

γενεᾶς ἀνωθεν may be compared with τοὺς δὲ ἐμπροσθεν καὶ ἀνωθεν γονέας in Plato Tim. p. 18. D. and Χαῶν τῶν ἐπάνωθεν in Theocrit. Id. vii. 5.

181. οὐδενὸς ὕστερος] So Plato Tim. p. 20. A. οὐσίῃ καὶ γένει οὐδένος ὕστερος ἔν.

183. μῦθος ἀπ' ἄλλων] "Alone from others." But the antithesis requires ἀπ' ἄλλων, i.e. ἀνδρῶν. (See Tro. Append. p. 160.) Compare v. 487. Ἐρημον οὕτω χωρὶς ἀνθρώπων δίχα.

184. στικτῶν ἢ λασίων] As regards the sense, Stanl. at Æsch. S. Th. 783. rightly understands "birds" or "beasts;" where στικτῶν corresponds to the "pictæ volucres" of Virgil: but, with respect to the syntax, the preceding ἀνδρῶν requires στικτῶν δ', and the subsequent ἔχων requires also μετ' ἑν. MS. R. reads ἀπ' ἄλλων ποικίλλων, where ποικίλλων is a corruption of ποικίλων, itself an explanation of στικτῶν.

185. ἐν τ' ὀδύναις ὁμοῦ λιμῶ τ'] Although ὁμοῦ might stand here, yet by comparing v. 312. ἐν λιμῶ τε καὶ Κακοῖσι βόσκων τὴν ἀδηφάγον νόσον, Sophocles wrote perhaps ἐν τ' ὀδύναις νόσου λιμῶ τ' οἰκτρὸς.

187. βαρεῖ—αδ' κ.τ.λ.] "And Echo

with a heavy groan, and mouth never shut, lies under the bitter lamentation." Such is the literal meaning of this corrupt passage; where the metre is equally irregular: for ἀδ' ἀθυρόστομος cannot answer to δ' παλάμαι θνητῶν. Musgrave, indeed, wished to read ἀθυρόγλωσσος, a word found in Orest. 903. and paraphrased by Theognis in v. 421. γλώσση θύραι οὐκ ἐπικεῖνται but Seidler in Dochmiac. p. 47. says the change is unnecessary. The great difficulty, however, lies in ὑποκεῖται, for which Brunck reads ὑπακούει; and so did Musgrave, who has also anticipated Hermann's ὑποκεῖται, "subvehitur." Perhaps Sophocles wrote, βαρεῖ | αν δ', ἀθυρογλώσσους | Ἀχὼ τηλεφανῆς πυκνοῦς | οἰμαγᾶς, ὑπατή- | κει· "and the far-heard Echo, redoubling the groans of unclosed tongues, pours out a heavy voice."

189. ἀχὼ τηλεφανῆς] So προφάνη κτύπος in 202. and τηλωπὸν ἰῶαν in 216.

193. παθήματα κεῖνα] The sufferings alluded to are thus explained by the Schol. Χρύση νῆσος πρὸ τῆς Δήμου, ἐνθα διέτριβε Χρύση τις νύμφη, ἣ ἐρασθεῖσα τοῦ Φιλοκτήτου καὶ μὴ πείσασα, κατηράσατο αὐτῷ· διὸ καὶ

τῆς ὠμόφρονος Χρύσης ἐπέβη·
καὶ νῦν ἂν πονεῖ δίχα κηδεμόνων,
οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη
του, μὴ πρότερον τόνδ' ἐπὶ Τροίαν
τεῖναι τὰ θεῶν ἀμάχητα βέλη,
πρὶν ὅδ' ἐξήκοι χρόνος, ᾧ λέγεται
χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι.

195

200

ΧΟ. εὐστομ' ἔχε, καὶ. ΝΕ. τί τόδε;

στρ. γ'.

ὠμόφρονα αὐτὴν ἐκάλεσαν : with whom Tzetzes on Lycophr. 911. coincides. Others suppose that by Χρύσῃ is meant Minerva, worshipped under that name at Chryse, an island near Lemnus, and where Philoctetes was bitten by a serpent, when, as Sophocles says in 1326. he had Χρύσης πελασθεὶς φύλακος, δε τὸν ἀκαλυφῇ Σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφει. But though the story told by the Schol. and Tzetzes is mentioned by no other writer, yet it is so similar to the story of the Trojans being persecuted, "sæpe memorem Junonis ob iram," in consequence of the *spretæ iniuria forma*, and of Hippolytus being punished by Venus for his neglect of her worship, that one is half inclined to suspect a lacuna here.

πρὸς αὐτὸν—ἐπέβη] "Came to him from Chryse." This, says Buttmann, is hardly good Greek; for πρὸς is useless after ἐπέβη, as appears from Aj. 137. Σὲ δ' ὅταν πληγῇ, Διὸς—ἐπέβη. Perhaps Sophocles wrote, κεῖνα προσάντη—ἐπέβη. For Hesych. has, Πρὸς ἀντιπρὸς, σκληρὸς, ἐναντίος, δυσχερὴς, ἐχθρὸς, ἀηδής.

196. οὐκ ἔστιν ὅπως οὐ] This is very doubtful syntax. It ought to be rather ὅπως μὴ—. Well therefore does Ms. Ven. read here, Οὐκ ἔσθ' ὅπως μὴ θεῶν του μελέτη· but better had it read also Οὐκ ἔσθ' ὡς— with Porson at Hec. 1169. We find indeed in Iph. T. 684. Κοῦκ ἔσθ' ὅπως οὐ χρὴ συνεκπεῦσαι μέ σοι. But there we may read, Κοῦκ ἔστι (ὡς οὐ χρὴ;) συνεκπεῦσαι μέ σοι where the insertion of

a parenthetic sentence has given rise, as it frequently does, to a corruption. See Elmsl. Heracl. 59. and Quarterly Rev. N. xiv. p. 457.

197. τοῦ, μὴ—τεῖναι] Buttmann says, "τοῦ followed by an infinitive marks the reason of doing an act, as if *ἐνεκα* were supplied." Hermann on Viger n. 17. limits the rule to negative sentences; while Ast on Plato Legg. i. 9. p. 56. shows it to be universal. But as no such construction is to be found in tragedy, it is plain that Sophocles could not have so written. Read therefore, Καὶ νῦν τὸ πονεῖν—Τό τε μὴ πρότερον τόνδ' ἐπὶ Τροίαν τεῖναι—βέλη. So Horace, "Doctus sagittas tendere."

Τροίαν] So Ven. T. Vulg. Τροίᾳ.

198. θεῶν] Apollo and Hercules; from the latter of whom he received the arrows, which the former taught him how to use.

199. πρὶν ὅδ' ἐξήκοι] Respecting the use of πρὶν, Elmsl. at Med. 221. says that when a negative precedes, πρὶν is united to an optative or a subjunctive with ἄν, otherwise to an indicative with ἦ or to an infinitive without it.

201. εὐστομ' ἔχε] Schol. ἀντὶ τοῦ σιωπα· τὸ δὲ τοιοῦτο κεχίασται, ὅτι Ἑλληνικός ποτε ἀναγιγνώσκων τὰ Ἡροδότου (ii. 171.) ἔλεγε, περὶ δὲ τῶνδ' ἐμοὶ εὐστομα κείσθω, οὐ διαίρων εἰς δύο λέξεις, ἀλλ' ὡς ἂν τις εἴποι, ταῦτα ἔστω εὐστομα. From hence it is plain that the Scholiast found in his copy εὐστομ' ἔχε· and so did Eupolis, as appears from Suid. Εὐ δ' ἔχειν στόμα· τὸ δυσφημεῖν· οὕτως Εὐπολῖς.

ΧΟ. προυφάνη κτύπος

Φωτὸς σύντροφος ὡς τειρομένου του.

ΝΕ. ἥ που τῇδ' ἥ τῇδε τόπων

βάλλει, βάλλει μ' ἐτύμα φθογγά

205

του στίβον κατ' ἀνάγκαν

ἔρποντος· οὐδέ με λάθει

βαρεῖα τηλόθεν αὐδὰ τρυσάνωρ.

δίασημα θροεῖ γάρ.

ΧΟ. ἀλλ' ἔχει, τέκνον— ΝΕ. λέγ', ὅ, τι. ἀντιστρ. γ'.

ΧΟ. φροντίδας νέας·

211

ὡς οὐκ ἔξεδρος ἀλλ' ἐντοπος ἀνῆρ·

οὐ μολπὰς σύριγγος ἔχων,

ὡς ποιμὴν ἀγροβότας, ἀλλ' ἥ-

που πταίων ὑπ' ἀνάγκας,

215

βοᾷ τηλωπὸν ἰωάν,

202. κτύπος—σύντροφος] "A noise with which he lives." So in v. 1160. ἄχθος ᾧ ξυνοικεῖς and Aj. 639. συντρόφοις ὀργαῖς ἐμπεδος.

203. του] Porson Hec. 1169. first supplied του, wanting to complete the verse.

205. ἐτύμα] Ald. ἐτοίμα. Sophocles wrote βάλλει δ' ἑτά με βάλλει φθογγά. So Homer Il. K. 535. κτύπος οὐατα βάλλει. Apollon. Rh. ii. 55. δοῦπος—οὐατ' ἔβαλλε. Heliodor. ii. p. 58. ἡ φωνὴ βάλλει μου τὴν ἀκοήν. Sophocles too, as emended by Burges at Eum. 120., has in Œd. T. 1252. Βοῶν γὰρ οὐδ' ἔπαισέ μ' Οἰδίπους, similar to Βάλλει δι' ὤτων φθογγὸς in Antig. 1204.; and to Virgil's "impulit aures Luctus Aristæi." See also at 234. and 340.

206. στίβον—ἔρποντος] So πηδῶντα πεδία in Aj. 30.

κατ' ἀνάγκαν] "With difficulty." But such is not the meaning of ἀνάγκη. Read κατ' ἀράχναν, "like a spider." Compare Æsch. Suppl. 886. ἀραχνὸς ὡς βάδην and Suid. Ἀράχνη

—Ἀραχνικὸς ὥσπερ, τὴν ὁδὸν προφονούμενα.

212. ἔξεδρος] "Out of its seat." This was properly said of an animal that frequents the same spot. See Aristoph. Ὀρν. 276. In English, "form," is thus applied to a hare.

214. ποιμὴν ἀγροβότας] "A shepherd feeding in the fields." This might perhaps stand; but as Stephens has a var. lect. ἀγροβάτης, perhaps Sophocles wrote αἰγοβότας, "goat-herd."

215. πταίων ὑπ' ἀνάγκας] "Stumbling from necessity." This is manifestly absurd. Read, παίων πᾶδ' ἐν ἀκταῖς. The vulgate owes its origin to ἀνάγκαν in 205. Respecting ποδ' and ὑπὸ, see Musgr. Phœn. 792.

216. Hesych. Τηλωπὸν μακρόθεν φαινόμενον. The word is also found in Aj. 564., but there the Schol. gives a var. lect. τηλουργὸς, from whence Musgrave has elicited τηλοῦρος. Respecting this confusion of metaphor in τηλωπὸν—ἰωάν, "a far-seen groan," see us on Prom. 21.; and add Catal-

ἢ ναὸς ἄξενον αὐγάζων ὄρμον.
προβοᾷ γάρ τι δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

Ἰὼ ξένοι,
τίνες ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ 220
κατέσχετ', οὔτ' εὖορμον, οὔτ' οἰκουμένην;
ποίας πάτρας ἂν ἢ γένους ὑμᾶς ποτὲ
τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἐμοί.
φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μή μ' ὄκνω 225
δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον
ἔρημον ᾧδε κᾶφιλον κακούμενον,

ius' "canent, quod viscere par est."

217. ναὸς ἄξενον αὐγάζων ὄρμον] But why should Philoctetes call out, "on seeing not a strange roadstead for a vessel?" He might, indeed, cry out, "on seeing not a strange sail approach." Read therefore, ὄρμην.

αὐγάζων] The active form is found in tragedy, as in Hec. 637. ἄλιος αὐγάζει: the middle in Homer, as in Il. Ψ. 458.

218. προβοᾷ γάρ τι δεινόν] This cannot answer to διδῶμα θροεῖ γάρ. Accordingly Dindorf reads θρηνεῖ, which Wunder has adopted. Sophocles wrote Προβοᾷ τι γὰρ αἰνόν. Compare Attius in Philoctet. "Quod ejulatu, questu, gemitu, fremitibus, Resonando multum flebiles voces refert."

220. τίνες ποτ'] Attius: "Quin tu es mortalis qui in deserta Lemnia, Et tesqua te apportas loca."

ναυτίλῳ πλάτῃ] "γρ. καὶ ποίας πάτρας in Ms." says H. Steph. That Ms. was probably Urb., where the same var. lect. is mentioned.

223. τύχοιμ' ἂν εἰπών] "May I rightly call." So in Cho. 992. Τί νιν

προσεῖπω, κἂν τύχῃ μάλ' εὐστομῶν; 646. Δίκαν δέ νιν προσαγορεύομεν Βροτοὶ τυχόντες καλῶς. Agam. 1242. Τί νιν καλοῦσα δυσφίλης δάκος Τύχοιμ' ἂν; Plato Phileb. p. 38. ἐπιτυχῶς εἰπών.

Ἑλλάδος—στολῆς] See our note on Prom. 2. Σκύθην—οἶμον.

225. ὄκνω δείσαντες] This expression is found in Œd. C. 1625. and similarly φόβῳ ταρβοῦσαν in Trach. 176. φρίκη τρέμουσαν in Tro. 1029.

226. ἀπηγριωμένον] Attius: "Quod ted obsecro, ne isthæc aspernabilem tetritudo mea me inculta faxit."

228. κᾶφιλον] The copulative is out of its place. Read κᾶφίλως.

κακούμενον] So Morell; who thus writes: "γ' ἀλώμενον Heath. Sic et in Œd. C. 265. ubi tamen Suidas in Δόξα, Ald. et Vett. Edd. habent κακούμενον, quod, fateor, et in hoc loco mihi magis arrideret:" a note, which Brunck has thus converted to his own use: "Libri omnes καλούμενον, mendose. Has voces jam male commutatas vidimus in Œd. C. 261." and who might have quoted v. 471. οὕτω μόνον Ἐρημον ἐν κακοῖσι τοῖσδε γ', οἷς ὄρῃς.

φωνήσατ', εἴπερ ὥς φίλοι προσήκατε·
ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὕτ' ἐμὲ 230
ὑμῶν ἀμαρτεῖν τοῦτό γ', οὐθ' ὑμᾶς ἐμοῦ.

NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὕνεκα
"Ελληνές ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.

ΦΙΛ. ὦ φίλτατον φώνημα· φεῦ, τὸ καὶ λαβεῖν
πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235
τίς σ', ὦ τέκνον, προσέσχε τίς προσήγαγε
χρεῖα; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος;
γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς 240
Ἀχιλλέως, Νεοπτόλεμος· οἴσθ' ἤδη τὸ πᾶν.

ΦΙΛ. ὦ φιλτάτου παῖ πατρός, ὦ φίλης χθονός,
ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι

229. εἴπερ ὥς φίλοι] "If ye are come as friends." The sense, however, manifestly requires, "But if ye are come not as friends, at least answer one word;" in Greek, εἴπερ δ' οὐ φίλοι προσήκατε, Ἄλλ' ἐν γ' ἀμείψασθ'—.

231. ἀμαρτεῖν τοῦτό γ'] "To fail at least in this." Hesych. Ἀμαρτεῖν· ἀκολουθεῖν. Σοφοκλῆς δὲ ἐν Φιλοκτῆτῃ ἐπὶ τοῦ ἀποτυχεῖν.

232. οὕνεκα] "That." So the sense requires. But οὕνεκα never means "that." There is some error here.

233. Ἕλληνές ἐσμεν] So in Heracl. 135. Ἀργεῖός ἐστι τοῦτο γὰρ θέλεις μάθεῖν.

234. φεῦ, τὸ καὶ λαβεῖν] "O, how delightful to hear!" But φεῦ is never used to express joy. Buttmann quotes indeed Aristoph. Ὀρν. 1723. φεῦ, φεῦ τῆς ὄρας, τοῦ κάλλους. But there φεῦ is an interpolation, as is shown by the metre. See Burges on Tro. 348. and to the passages there quoted to support the genitive of admiration

without an interjection, add Theocrit. Id. xv. 75. See also Elmsl. on Ἀχ. 770. There is some error here.

235. ἐν χρόνῳ μακρῷ] "After a long time." In this formula ἐν may or may not be added. See 360. 598. Eurip. El. 1148. In Phœn. 313. both forms are found, Χρόνῳ — μυρίαὶς ἐν ἀμέραις: unless we read μυρίαὶς τ' ἐν—.

236. τίς σε — προσέσχε] "Who brought you?" But this is not good Greek; for προσέσχε, unlike προσήγαγε, is a verb intransitive. See v. 244. Here is another error.

237. χρεῖα] So in Alc. 497. Χρεῖα δὲ τίς—πέμπει.

τίς ὁρμή] "What design?" So Virgil, "Quid petitis? quæ causa rates, aut cujus egentes Littus ad Ausonium—vexit?"

238. γέγωνε] The more common form is γεγωνέω. But γεγωνε is found in Prom. 201. Orest. 1218.

239. γένος — εἰμι] So in Od. O. 225. γενεήν γε Μελάμποδος ἔκγονος ἦεν.

- στόλῳ προσέσχεσ τήνδε γῆν; πόθεν πλέων;
 ΝΕ. ἐξ Ἰλίου τοι δὴ τανῦν γε ναυστολῶ. 245
 ΦΙΛ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.
 ΝΕ. ἦ γὰρ μετέσχεσ καὶ σὺ τοῦδε τοῦ πόνου;
 ΦΙΛ. ᾧ τέκνον, οὐ γὰρ οἶσθά μ', ὄντιν' εἰσορᾷς;
 ΝΕ. πῶς γὰρ πάτοιδ', ὃν γ' εἶδον οὐδεπώποτε; 250
 ΦΙΛ. οὐ τοῦνομ', οὐδὲ τῶν ἐμῶν κλέος κακῶν
 ἦσθου ποτ', οὐδ' ἐν οἷς ἐγὼ διαλλύμην;
 ΝΕ. ὥς μὴδ' ἐν εἰδότ' ἴσθι μ', ὣν ἀνιστορεῖς.
 ΦΙΛ. ᾧ πόλλ' ἐγὼ μοχθηρὸς, ᾧ πικρὸς θεοῖς,
 οὗ μὴδὲ κληδὼν ᾧδ' ἔχοντος οἴκαδε 255
 μὴθ' Ἑλλάδος γῆς μηδαμοῦ διῆλθέ που.
 ἀλλ' οἱ μὲν ἐμβαλόντες ἀνοσίως ἐμὲ,
 γελῶσι, σῖγ' ἔχοντες· ἡ δ' ἐμὴ νόσος
 αἰεὶ τέθηλε, καπὶ μεῖζον ἔρχεται.
 ᾧ τέκνον, ᾧ παῖ πατρός ἐξ Ἀχιλλέως, 260

244. προσέσχεσ τήνδε γῆν] Correct Greek would require τῇδε γῇ, or ἐς τήνδε γῆν, as in 220.; or, what would be most correct, we ought to read in 220. ἐς γῆν τήνδε—προσέσχετ', and here κατέσχεσ: unless we adopt προσ-ῆλθες from MS. Ven.

245. τοι δὴ τανῦν γε] Buttmann and others have adopted the emendation proposed in Cl. JI. N. ii. 333. for δῆτα νῦν γε, but rejected Ἐξ Ἰλίου γὰρ—although none have produced a passage where τοι δὴ are thus united; nor could they, for reasons assigned at Plato Crit. § 1. n. 24.; while the emendation Ἐξ Ἰλίου γὰρ is plainly confirmed by Eurip. Cycl. 107. Ἐξ Ἰλίου γὰρ καπὸ Τρωϊκῶν πόνων.

248. τοῦδε τοῦ πόνου] The article δε can hardly be thus used to denote a thing absent.

251. οὐ τοῦνομ'] This emendation Dunbar was the first to publish. It is found also in the MSS. notes of Burney

and Valckenaer; while, strange to say, Bothe's incorrect οὐδ' ὄνομα γ' is quoted from a Vatico-Palatine MS. in Cl. JI. N. 14. p. 436. Vulg. οὐδ' ὄνομα—.

254. πικρὸς] "Hated by;" not "hating." So in Med. 227. Suppl. 1229. Hel. 296.

256. μηδαμοῦ—που] These are adverbs of rest: μηδαμόσε ποί, adverbs of motion, would be more correct.

259. τέθηλε] Hesych. Τέθηλε· θάλλει, ἀνθεῖ. So a disease is said ἀνθεῖν in Trach. 1089. and calamities θάλλειν in El. 260.

260. ᾧ τέκνον, ᾧ παῖ] This repetition is inadmissible; nor can it be supported by ὦ μῆτερ, ᾧ τεκοῦσα, in Tro. 643. for there Musgrave wished to read οὐ τεκοῦσα, on the authority of Ion 1324. Χαῖρ', ᾧ φίλη μοι μῆτερ, οὐ τεκοῦσά περ. He ought rather to have read, ὦ μῆτερ ἄτεκνος οὔσα: for thus the childless state of Hecuba,

ὄδ' εἰμ' ἐγώ σοι κείνος, ὃν κλύεις ἴσως
 τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,
 ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης· ὃν οἱ
 δισσοὶ στρατηγοὶ χ' ᾧ Κεφαλλήνων ἀναξ
 ἔρριψαν αἰσχυρῶς ᾧδ' ἔρημον, ἀγρία
 νόσῳ καταφθίνοντα τῇδ', ἀνδροφθόρου
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι,
 ξὺν ἧ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε,

265

once the mother of fifty children, is depicted most strongly by a single word. Hence we must read here, *καπὶ μείζον ἔρχεται, Ὡς τέκνον*. Compare Hec. 20. *Τροφαῖσιν, ὥς τις πόρθος, ἠυξόμην καλός*.

261. *ὄδ' εἰμ' ἐγώ σοι κείνος*] By comparing v. 577. *Ὅδ' ἐσθ' ὁ κλεινός σοι Φιλοκτήτης*, and Virgil's, "*Sum prius Æneas, fama super æthera notus*," it is plain that Sophocles wrote *κλεινός*, as in Aj. 216. *ἡμιν ὁ κλεινός*, and CEd. T. 8. *ὁ πᾶσι κλεινός*. In like manner Ruhnken has emended Callimach. Epigr. 89. by reading, for *ἐκείνος*, *ἰόλων ὁ κλεινός*, supported by Aristoph. Θεσμ. 29. *Ἀγάθων ὁ κλεινός* and a similar correction is requisite in Eurip. Cycl. 105. *Ὁ κλεινός αὐτός εἰμι*: in the place of the absurd *Ἐκεῖνος οὗτός εἰμι*, as if Ulysses would designate himself by the contemptuous *οὗτος*. So in Philostrat. Vit. Apollon. iii. 21. we must read, *εἰμί σοι ὁ κλεινός*, for *εἰ μή σοι ἐκεῖνος*: where *εἰμί* is due to Pierson.

262. *δεσπότην — ὅπλων*] So Ovid, "*dominus—clypeī*."

263. *ὃν οἱ*] The prepositive article is thus found in tragedy at the end of a verse, only in CEd. C. 351. *δεύτερ' ἡγεῖται τὰ τῆς Οἴκοι διαίτης, εἰ πατήρ τροφήν ἔχοι* and El. 879. *ὦ τάλαινα, καπὶ τοῖς Σαυτῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελάς*. But in CEd. C. the sense manifestly requires, *δεύτερ' ἡγεῖται λιτὰς Οἴκοι διαίτας*, "*simple fare at home*." Hesych. *Λιτοβόρος· ἐντελῶς τραφεῖς*; and *Λιτοῖς· ψιλοῖς, ἐντελέσι*: while in the Electra we

may read, *καπὶ σοῖς Αὐτῶς κακοῖσι καπ' ἐμοῖς ἴσως γελάς*: where *αὐτῶς* means "*merely*" or "*really*." Until, therefore, we meet with a better support for *ὃν οἱ*, we may write, *Ὁ τοῦ Ποίαντος τὸν Φιλοκτήτην ἐμέ*.

264. *δισσοὶ στρατηγοὶ*] So Homer, Il. A. 16. *Ἀτρεΐδα δὲ μάλιστα, δύο κοσμήτορε λαῶν* and in Il. B. 631. *Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους*. Hence Ulysses is called *Κεφαλλῆν* in v. 789.

266. *τῇδ'*] So Musgrave for *τῆσδ'*.

267. *ἀγρίῳ*] Wakefield, justly offended at this repetition of *ἀγρίῳ*, wished to read *ἀθλίῳ*. Perhaps Sophocles wrote *διαβόρῳ*, as in v. 7. *Νόσῳ—διαβόρῳ*.

268. *ξὺν ἧ*] I. e. *νόσῳ*. But a verb or adjective is wanting, which is supplied in v. 1016. *ζῶ σὺν κακοῖς*. CEd. T. 303. *οἷα νόσῳ ξύνεστιν*. El. 600. *κακοῖς—ξυνούσα*. Eurip. Fragm. Incert. 12xv. *τῇ νόσῳ ξυνὼν ἀνὴρ*. Read therefore, *ξὺν ἧ μ' ἐνοικον*. Compare v. 1160. *ἄχθος, ᾧ ξυνοικεῖς*. CEd. C. 514. *ἀλγέδονος, ᾧ ξυνέστας*. Aj. 611. *μανία ξυναιλος*.

Jacobs in Sophocle. Question. i. p. 310. justly objecting to the repetition of *ἔρριψαν ἔρημον — προθέντες ἐνθάδε — ᾗχοντ' ἔρημον — λιπόντες ᾗχοντο—ράκη προθέντες*, conceives the tri-stich *ξὺν ἧ — ᾗχοντ' — Χρύσης* to be an interpolation. But from the words of the Scholiast, *λέγεται γὰρ ὡς ἐν Λήμνῳ βουλόμενος ἀναστήσασαι βωμὸν Ἡρακλεῖ παρὰ τὸν αἰγίον, ὑπὸ ὄψεως ἐπλήγη* and of Eustath. Il. B. p. 249. Bas. *Φιλοκτήτης ἐν Λήμνῳ κα-*

ἄχοντ', ἔρημον, ἥνικ' ἐκ τῆς ποντίας
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270
 τότ' ἄσμενοί μ', ὥς εἶδον ἐκ πολλοῦ σάλου
 εὔδοντ', ἐπ' ἀπτῆς ἐν κατηρεφῇ πέτρῳ,
 λιπόντες ἄχονθ', οἷα φωτὶ δυσμόρῳ,
 ῥάκη προθέντες βαιὰ, καί τι καὶ βορᾶς
 ἐπωφέλημα σμικρόν· οἱ αὐτοῖς τύχοι. 275
 σὺ δὲ, τέκνον, ποῖαν μ' ἀνάστασιν δοκεῖς
 αὐτῶν βεβώτων ἐξ ὕπνου στῆναι τότε;
 ποῖ' ἐκδακρῦσαι; ποῖ' ἀποιμῶξαι κακὰ;
 ὄρῳντα μὲν ναῦς, ἅς ἔχων ἐναυστόλουν,

θαίρων βωμὸν τῆς Χρύσης Ἀθηναῖς ἐδήχθη ὑπὸ ὕδρου, καὶ ἀνίστα τραυματισθεὶς ἐλείφθη αὐτόθι ὑπὸ τῶν Ἀχαιῶν, εἰδότες ὡς οἱ τοῦ Ἡφαίστου ἱερεῖς ἐθεράπευον τοὺς ὀφιοδήκτους· one would suspect rather a lacuna.

270. ναυβάτη] "A sailor." But as στόλος means "an expedition," one would prefer ναυβάτῃ.

271. σάλου] Hence the English "swell" is applied to the sea; and as the sea swells only when troubled, hence too σάλος means "trouble."

274. ῥάκη] These "rags" of Philoctetes were well known at Athens, especially from the play of Euripides, to which Aristophanes alludes in Ἀχ. 423. Ποῖας ποθ' ὤνῃρ λακίδας αἰτεῖται πέπλων; Ἀλλ' ἢ Φιλοκτήτου τὰ τοῦ χαλοῦ (not πτωχοῦ) λέγεις;

βαιὰ] This is a Sophoclean word, and noticed as such by lexicographers. Hesych. Βαῖον· ὀλίγον, μικρόν. Σοφοκλῆς γὰρ Οἰδίποδι δευτέρῳ (1199.) ἀντὶ τοῦ ἡφθονα καὶ πολλὰ — (ἔχεις) γὰρ οὐ(χί) βαιὰ καὶ ἐν Αἰχμαλωτίσι (Καὶ) βωμιαῖον ἐσχάραν βαιὸς βαλόν. καὶ αὖθις (Ἔσπεια) βαίᾱς κυλίκος. Suid. Βαιῆ· μικρᾶ. (Phil. 286.) καὶ, Βαιὸς, ὁμοῖος ἀντὶ τοῦ εἶς. Σοφ. Πότερον ἐχώρει βαιός. (Ced. T. 738.) καὶ ἐν Αἰχμαλωτίσιν Ἔσπεια βαιᾱς κυλίκος καὶ Οἰδ. δευτέρῳ καὶ αὖθις, Ὁ δ' εἶπε πρὸς με βαιὰ (A. J. 292.); for so those pas-

sages ought to be read, partly by the aid of Steph. Byz. who has in Βωμὸς preserved the words Καὶ βωμιαῖον ἐσχάραν βαλόν. Hence the verse quoted from Eurip. Phryx. Fr. xiv. Κρείσσων δὲ βαιὸς ἔλβος belongs probably to Sophocles; for βαιὸς is found no where else in Euripides. It is used thrice by Æschylus.

καί τι καὶ] This expression, more common in prose than poetry, is repeated in v. 308.

275. οἱ αὐτοῖς τύχοι] Compare 315. 788. 1107. Prom. 889. 1007. So too Virgil, "Dii talia Graiis Instaurate:" Terence, "Obsecro istuc nostris inimicis siet:" and Ovid, "Eveniet nostris hostibus ille dolor."

276. σὺ δὲ] "You forsooth." But this would be a sneer. Read therefore, Σὺ δ', ὦ τέκνον.

ποῖαν—δοκεῖς] So Virgil, "Quis tibi tunc Dido cernenti talia sensus, Quosve dabas gemitus?"

278. This line presents a tautology insufferable. Read, Ποῖ' οὐ δακρῦσαι; Respecting ποῖος οὐ, see Valckenaeer on Phæn. 802.

ποῖ' ἀποιμῶξαι] Stephens quotes as a v. l. ποῖά μ' οἰμῶξαι, and so MS. Ven. But in such repetitions δὲ is almost requisite. See Elmsl. Heracl. 874. Read then, ποῖα δ' οἰμῶξαι.

279. ἔχων ἐναυστόλουν] This seems

πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσον
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν,
 εὖρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρὸν,
 τούτου δὲ πολλὴν εὐμάρειαν, ᾧ τέκνον.
 ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι, 285
 κᾶδαι τι βαιᾶ τῇδ' ὑπὸ στέγῃ μόνον
 διακονεῖσθαι· γαστρὶ μὲν τὰ σύμφορα
 τόξον τόδ' ἐξεύρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι
 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290
 εἰλυόμην, δύστηνον ἐξέλκων πόδα·
 πρὸς τοῦτ' ἂν, εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,

similar to the idiomatic ἔχω with a participle. See Valcken. Phœn. who however prefers here ἔγωγ'.

281. νόσον κάμνοντι] So Buttman with some MSS., as in Heracl. 999. κάμνειν—νόσον. Others νόσου or νόσῳ.

282. συλλάβοιτο] "Assist." But that would be rather συλλάβοι τι, as in Aristoph. Ξφκ. 733. συλλαμβάνει τοῦ πράγματος. Æsch. Cho. 799. συλλάβοι δ' ἐν δίκαις παῖς ὁ Μαίας.

283. οὐδὲν πλὴν ἀνιᾶσθαι] So Horace: "Nil sibi legatum præter plorare;" an imitation of a verse of Theophrastus, quoted in Athen. xii. p. 563. α. Κατελείπει οὐδὲν ἄλλο πλὴν τεθνηκέναι.

284. τούτου δὲ πολλὴν εὐμάρειαν] So Pseudo-Phalar. Epist. 53. πάντων ἐνδεῖς ἔστε πλὴν λιμοῦ καὶ φόβου· τούτων δὲ ὑμᾶς φησὶ καὶ λίαν εὐπορεῖν.

285. ὁ μὲν χρόνος] "Time after time went on." But in this formula the prepositive article is inadmissible. The sentiment also is absurd; as if time did not roll on to others as well as to Philoctetes. There is some error here, for La. Lc. R. omit δὴ, and Ven. reads οὐδ' for δὴ.

289. πρὸς δὲ τοῦθ'] Suid. in Ἀτρακ-
Soph. Philoct.

τος, has πρὸς δὲ τούτοις. But even if the metre admitted πρὸς τούτοις, the syntax would not: for πρὸς τούτοις means always "in addition to these," not "towards these:" on the other hand, πρὸς ταῦτα never means "in addition:" for in Iph. A. 896. Δέλτον φλόγην φέρων σοὶ πρὸς τὰ πρὶν γεγραμμένα, the meaning is, "relating to the things previously written," as is evident from the reply of Clytemnestra, Οὐκ εἶδον, ἢ συγκελεύων: who could not otherwise have guessed the contents of the second letter, which she had never seen.

290. Hesych. Ἀτρακτος βέλος, μεταφορικῶς. So too in Trach. 716. Literally, "a distaff."

ἂν—εἰλυόμην] "I would roll myself." On this use of the "customary" ἂν, see Porson Phœn. 412.

291. δύστηνον] So Canter for δύστηνος, as in 1364. δύστηνῃ ποδί· and πόδα—δύστηνον in Phœn. 1533.

ἐξέλκων πόδα] So Virgil, "genua ægra trahentem."

292. πρὸς τοῦτ' ἂν] These words Brunck unites to the preceding; but does not tell us the meaning of the doubled πρὸς τοῦτ' ἂν: for, in truth, he had not the least notion of what Sopho-

καί που πάγου χυθέντος, οἷα χείματι,
 ξύλον τι θραῦσαι, ταῦτ' ἂν, ἐξέρπων τάλας,
 ἐμηχανώμην· εἴτα πῦρ ἂν οὐ παρῇν· 295
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις
 ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' αἰεί.
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
 πάντ' ἐκπόριζαι, πλὴν τὸ μὴ νοσεῖν ἐμέ.
 φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθε· 300
 ταύτη πελάζει ναυβάτης οὐδ' εἰς ἐκάν·
 οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων,
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
 οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σάφροσι βροτῶν.
 τάχ' ἂν τις ἄκων ἔσχε' πολλὰ γὰρ τάδε 305

cles wrote here, deceived by the corruptions of a text, which should be thus corrected: Καὶ τοῦ χυτοῦ παγέντος, οἷα χείματι, Πρὸς τοῦτ' ἂν, εἴ μ' ἔδει τι καὶ ποτοῦ λαβεῖν, Εὐλφ γε θραύσας παγετὸν, ἐξευρὼν γάλατος, Ἐμηχανώμην: where χυτοῦ παγέντος is the masterly emendation of Valckenaer, who has alone seen that πάγου χυθέντος means "frost dissolved," and not "diffused." With respect to τι καὶ ποτοῦ, compare v. 308. τι καὶ βορᾶς μέρος: while παγετὸν, "ice," is well explained by Hesych. Παγετός· κρύσταλλος, ψύχος· and Γάλατος, by γάλα, "milk;" for such it was to Philoctetes. With regard to ξύλον τι θραύσας, the remark is plainly absurd; as if it were not as easy to "break wood" in winter as in summer.

297. ἄφαντον φῶς] So Virgil, "Ut silicis venis abstrusum excuderet ignem."

ὃ καὶ σώζει] The καὶ has no business here. Read, ὃ γ' ἐκσώζει μ' αἰεί.

298. γὰρ οὖν] The particle οὖν has no meaning here. Read, γὰρ ἂν — ἐκπόριζοι, "will afford." See at v. 305.

299. πλὴν τὸ μὴ νοσεῖν ἐμέ] In this general proposition, ἐμέ can have no part. Gernhard wished to read τινά,

which Hermann once approved of, but now repudiates. MS. Harl. reads πορεῖν, which leads evidently to νόσφ πορεῖν, without ἐμέ.

300. μάθε] So MS. Ven. The Vulgate μάθης would require ὥς for καὶ, or the omission of καὶ altogether.

303. ἐξεμπολήσει κέρδος] "Will trade to a profit." So κέρδος ἐμπολῇ in Trach. 93. To support the syntax, Hermann supplies τις; a supplement perfectly indefensible. There is some error here.

Hesych. Ξενώσεται· ὑποδέχεται. But the Schol. καταχθήσεται ὡς ξένος.

304. τοῖσι] Wakefield prefers τοῖς γε, as more common in tragedy. See Valckenaer Phœn. 557. But the whole verse, though quoted thrice by Eustathius, is probably spurious: at least it is quite superfluous after the words οὐ γάρ τις ὄρμος ἐστίν besides the plural πλοῖ is not free from suspicion.

305. ἂν] So Hermann; for the inductive οὖν would be quite absurd.

ἔσχε] "Approached." So this verb is constantly used, especially by Thucydides, intransitively. See Goëller on vii. 1. σχόντες Ῥηγίφ. Homer, too, has ἔγωγε Πύλονδ' ἔχον in Od. Γ. 182.

ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
οὗτοί μ', ὅταν μόλωσιν, ὧ τέκνον, λόγοις
ἐλεοῦσι μὲν, καί πού τι καὶ βορᾶς μέρος
προσέδωσαν οἰκτεῖραντες, ἢ τινα στολήν
ἐκείνο δ' οὐδ' εἷς, ἥνικ' ἂν μνησθῶ, θέλει 310
σῶσαί μ' ἐς οἴκους· ἀλλ' ἀπόλλυμαι τάλαις
ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
τοιαῦτ' Ἀτρεΐδαι μ', ἢ τ' Ὀδυσσέως βία,
ὦ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ 315
δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

ΧΟ. ἔοικα καὶ γὰρ, τοῖς ἀφιγμένοις ἴσα
ξένοις, ἐποικτεῖρειν σέ, Ποίαντος τέκνον.

ΝΕ. ἐγὼ δὲ καὶ τὸς ταῖσδε μάρτυς ἐν λόγοις,

306. Compare Herodot. v. 9. γέ-
νοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ.

307. οὗτοι] On this use of οὗτοι
after τις, see Porson Hippol. 79.

310. ἥνικ' ἂν μνησθῶ] "When I
recollect." This is absurd, for the
sense requires "when I remind them."
Read, ἥνικ' ἂν νιν φῶ, "φίλ', ὦ, Σῶ-
σόν μ'," ἐσήκουσ' — "Not one, when
I say to them, Oh! friend, save me,
listened."

312. ἔτος — δέκατον] Attius in Phi-
loct. "Contempla hanc sedem, in
qua ego novem hiemes saxo stratus
pertuli."

τε καὶ] These conjunctions are found
at the end of a Tragic Senarian only in
Ced. T. 267. Τῷ Λαβδακείῳ παιδὶ Πολυ-
δῶρου τε καὶ τοῦ πρόσθε Κάδμου τοῦ πά-
λαι τ' Ἀθήνορος—a distich manifestly
spurious: and in Antig. v. 171. Καθ'
ἡμέραν ἔλοντο παῖσαντές τε καὶ Πλη-
γέντες αὐτόχειρι σὺν μίασματι. But
there, in the first place, σὺν has no
meaning; and, secondly, the party
ought to be mentioned, to whom the
fratricides would be a μίασμα. Read
therefore, παῖσαντες τοκεῖ Πληγέντες
αὐτόχειρες ὃν μίασμα γῇ: where μί-
ασμα γῇ is similar to Χόρας μίασμα
in Ced. T. 97. and Agam. 1629. while

τοκεῖ—γῇ may be compared with γῇ
μητρὶ, φιλότῳ τροφῶν in S. Th. 16.
In the passage before us the correc-
tion is obvious, τέκνον, Κακοῖς τε—as
proposed in Cl. Jl. N. ii. p. 334.

313. βόσκων—νόσον] So Virgil,
"Vulnus alit."

ἀδηφάγον] "Eating to satiety."
Hesych. Ἀδηφάγοι—Ἀργεῖοι δὲ ἄν-
δρας, τοὺς πολλὰ ἐσθίοντας. Λυσίας
δὲ κατὰ μεταφορὰν—τὴν ἐντελόμε-
σθον ναῦν. Ἀλκαῖος δὲ (ἐν τῇ Καμψ-
δοτραγωδίᾳ) καὶ τοὺς πότας λύχνους,
ἀδηφάγους ἔφη.

315. οἷς—αὐτοῖς] "To whom them-
selves." But αὐτοῖς is superfluous,
not to say absurd; for who else, but
"themselves," were to suffer? Por-
son therefore, in Advers. p. 199.
wished to read αὐτῶν, as in v. 275., while
Canter preferred αὐτῶν. Perhaps So-
phocles wrote, οἷς—αὐτῶν ἀντίποιν',
as in El. 211. αὐτῶν ὁ μέγας θεὸς Ὀλύμ-
πιος Πάρις πάθει παθεῖν πόροι· while
αὐτῶν is an almost necessary climax after
the preceding οἷς αὐτοῖς τύχοι.

319. ἐγὼ δὲ καὶ τὸς] This use of καὶ
after δὲ is scarcely correct. Read
Ἐγὼ γε καὶ τὸς—.

μάρτυς ἐν λόγοις] This use of ἐν
after μάρτυς is very rare. Gernhard

- ὥς εἰς' ἀληθείς, οἶδα, συντυχὸν κακῶν 320
 ἀνδρῶν Ἀτρεΐδων, τῆς τ' Ὀδυσσεύς βίας.
 ΦΙΛ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροισι ἔχεις
 ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;
 ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,
 ἴν' αἱ Μυκῆναι γνοῖεν ἢ Σπάρτη θ', ὅτι 325
 χῆ Σπύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν.
 ΦΙΛ. εὖ γ', ὦ τέκνον. τίνοσ γὰρ ὦδε τὸν μέγαν
 χόλον πατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;
 ΝΕ. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,
 αἶ' ἄγε γ' ὑπ' αὐτῶν ἐξελαβήθην μολῶν. 330

therefore wished to read ὦν—. Perhaps Sophocles wrote, τοῖσδε μάρτυς ὦν λόγους — οἶδα : “I would know.”

320. συντυχὸν κακῶν] This genitive is not correct Greek. It ought to be the dative, as remarked by Tour. on Suid. in v. Ἐπαισίμῳ. But as MS. Ven. reads οἶδα γὰρ τυχὸν, perhaps Sophocles wrote, οἶδ', ὅς ἦν τυχὸν κακῶς Δρώντων Ἀτρεΐδων “I know, who have met with the evil-doing Atridae.”

324. θυμὸν — χειρὶ] So Brunck, who aptly quotes Hippol. 1327. πληρῶσα θυμὸν, and CEd. C. 778. πλήρη δ' ἔχοντα θυμὸν, ὦν χρῆσεις and he might have added Plato Legg. iv. p. 717. ἀπομιπλᾶσι τὸν θυμὸν. Rep. v. p. 465. πληρῶν τὸν θυμὸν and corrected Thucyd. vii. 68. ἀποκλήσαι τῆς γνώμης τὸ θυμούμενον, by reading τῇ βόμῃ, similar to χειρὶ in Sophocles, and have remarked that the phrase is Homeric, in Il. X. 312.

325. ἴνα — γνοῖεν] Hermann, at Aj. 1200., vainly attempts to defend the optative after ἴνα. Read either γνῶσιν with Blomfield at S. Th. 20. or πληρῶσαι, τότε ἂν Εὐ γ' αἱ Μυκῆναι γνοῖεν. “then shall Mycenæ know well.”

327. εὖ γ', ὦ τέκνον] “Well said, my boy.” But εὖ γε could not be said by Philoctetes, unless he knew

the cause of the anger. Well, therefore, does MS. Harl. give φεύγ', i. e. θήγει, “you are spurred up.” The very same mistake occurs in Herc. F. 299. where, in place of the absurd Ἡκιστα φεύγειν σπαιδὸν ἄνδρ' ἐχθρὸν χρεὼν — Σοφοῦς δ' ὑπείκειν — Burges has corrected at Tro. 27. Ἡκιστα θήγειν, and might have quoted Plutarch ii. p. 12. κ. μὴ ἐρεθίζειν τὸν θυμούμενον, οὗ γὰρ προσήκον, ἀλλ' ὑπείκειν τοῖς ὀργιζομένοις.

τίνοσ — χόλον] “Anger for what.” So in CEd. T. 698. δίου ποτὲ Μῆνιν τοσσηδε πράγματος στήσας ἔχεις : and Trach. 273. ὦν ἔχων χόλον. But γὰρ is absurd. Heath rightly reads δ' ἄρ'—.

328. ἐγκαλῶν] “Accusing.” But χόλον ἐγκαλεῖν is not correct Greek, as remarked by Ruhnken. Brunck indeed quotes CEd. T. 702. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς. But the construction is there, λέγ' ἐγκαλῶν, εἰ σαφῶς τὸ νεῖκος ἐρεῖς. Perhaps Sophocles wrote χόλον ἐκβαλῶν. So Terence, “omnem iram evomam.”

329. μόλις] Correct Attic would require μόγις.

μόλις δ' ἐρῶ] As being in a passion.

330. μολῶν] “Coming” or “going.” Where? To Troy. But such an ellipse is perfectly inadmissible. Matth. Gr. Gr. § 636. says that μολῶν

ἔπει γὰρ ἔσχε μοῖρ' Ἀχιλλεία παθεῖν—

ΦΙΛ. οἶμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ', εἰ τέθνηχ' ὁ Πηλείας γόνος.

ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,
[τοξευτὸς ὡς λέγουσιν ἐκ Φοίβου δαμείς.] 335

ΦΙΛ. ἀλλ' εὐγενὴς μὲν ὁ κτανάν τε χαὶ θανάιν.
ἀμηχανῶ δὲ πότερον, ὃ τέκνον, τὸ σὸν
πάθημ' ἐλέγχω πρῶτον, ἢ πείνον στένω.

ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὃ τάλας,
ἀλγήμεθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340

ΦΙΛ. ὀρθῶς ἔλεξας· τοιγαροῦν τὸ σὸν φράσον
[αὐθις πάλιν μοι πρᾶγμ', ὅτ' σ' ἐνύβρισαν.]

ΝΕ. ἦλθόν με νηὶ ποικιλοστόλῳ μέτα

is here used, like other participles elsewhere, pleonastically.

331. παθεῖν] So MS. Lb. rightly for θανεῖν: which cannot be said here, on account of the subsequent εἰ τέθνηκε: and thus it is now seen that Philoctetes correctly understood the euphemism in παθεῖν.

332. οἶμοι φράσης μοι μὴ—] "Alas! do not tell me." But this expression of sorrow is ill suited to Philoctetes, as yet uncertain of the death of Achilles. Read therefore, "Ἐὰ μὴ φράσης μοι μὴ πέρα: where the doubled negative indicates the earnestness of the speaker. See Burges on *Æsch. Suppl.* 284. and add *Aristoph. Batr.* 1499. *Μὴ μὴ σύ γ'.* *Σφηκ.* 1419. *μὴ μὴ καλέσης.*

335. This verse is manifestly spurious. Such a repetition as *τοξευτὸς* and *δαμείς* in one line is not to be found elsewhere.

336. *εὐγενής*] "Noble-born." This is a strange epithet for Apollo. The Schol. says, *εὐγενής, ἀπὸ τοῦ ἀνδρείος*: an explanation still less intelligible, as applied to a deity. But as the Schol. adds, *εἰ γε καὶ γενναῖος ὁ εὐγενής*, it is probable that he wrote *γεννήτης* for *γενναῖος*: at least we know that *γεν-*

νήτης was a title given to the Sun by Sophocles in a fragment preserved by Schol. on *Arat.* p. 437. *σὺ δ', Ἥλι', οἰκτερεῖς με, "Ὅν οἱ σοφοὶ λέγουσι γεννήτην θεῶν καὶ πατέρα πάντων.* There is some error here; probably a lacuna. The missing matter gave perhaps an account of the death of Achilles, alluded to or mentioned by *Hom. Il. φ.* 278. *X. 359. Ω. 768. Virgil Æn. vi. 56. Ovid Metam. xii. 600. xiii. 168. and Hygin. Fab. 107.*

338. ἐλέγχω] "I should prove:" a word ill suited to Philoctetes, as it insinuates his suspicion touching the veracity of Neoptolemus' story.

340. τῶν πέλας] "Neighbors," i. e. others. See *Elmsl. Med.* 85.

342. αὐθις πάλιν] Schol. τὸ *X. 87* *δὲ τὸ αὐτὸ εἰπων, αὐθις καὶ πάλιν.* But this is not the real reason for obelizing the verse, (for *αὐθις πάλιν* is correct Greek, as shown by *Porson Præf. Hec. p. xlix.*) but because Philoctetes could not bid Neoptolemus to tell again a story, of which he had as yet heard not a word.

343. ποικιλοστόλῳ] "Various fitted-up." But such an epithet would be quite absurd. For how was the vessel "variously fitted up?" Well,

Δῖός τ' Ὀδυσσεύς, χ' ἂν τροφεὺς τοῦμοῦ πατρός,
 λέγοντες, εἴτ' ἀληθεῖς, εἴτ' ἄρ' οὖν μάτην, 345
 ὥς οὐ θέμις γένοιτ', ἐπεὶ κατέφθιτο
 πατὴρ ἐμὸς, τὰ Πέργαμ' ἄλλον ἢ μ' ἐλεῖν.
 ταῦτ', ὦ ξέν', οὕτως ἐννέποντες, οὐ πολὺν
 χρόνον μ' ἐπέσχον, μή με ναυστολεῖν ταχύ.
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρῃ, 350
 ὅπως ἴδοιμ' ἄθραπτον· οὐ γὰρ εἰδόμην.
 ἔπειτα μέντοι χ' ἂν λόγος καλὸς προσῇ,
 εἰ τὰ 'πὶ Τροίᾳ Πέργαμ' αἰρήσοιμ' ἰών.

therefore, does MS. Harl. read πολυκλήϊστον, as it proves that both words have been corrupted from the Homeric Νηὶ πολυκλήϊδι, found in the very passage which Sophocles is here imitating. By comparing then the description given in Od. E. 288. Δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ, ἀπατήλια φειδῶς, Τρώκτης θ', δεῖ δὴ πολλὰ κακὰ ἀνθρώποισιν ἐφάργει, "Ὅς μ' ἔγε παρπεπιθὼν ἦσαν φρεσὶν, ὅφρ' ἰκόμεσθα, we can at once perceive that Sophocles wrote ποικιλόστερνος—Δόλιός τ' Ὀδυσσεύς: where the two epithets correspond accurately with the Homeric Ὀδυσῆα δαιφρονα ποικιλομήτιν: and while δόλιος is confirmed by Δόλιος Ὀδυσσεύς in v. 610., so Hesychius in Ποικιλόστερνος—ποικιλόβουλος, must be the glory given of preserving the genuine word, similar to the Euripidean δ ποικιλόφρων—Λαερτιάδης in Hec. 133. As regards the syntax, ἦλθον με—μέτα, compare Hec. 513. Ἀγαμέμνωνος, γύναι, σε πέμψαντος μέτα. Valckenaer too proposed Δόλιος: for he doubtless saw that Ulysses could not be called Δῖος by Neoptolemus, who had been told to say of him ἔσχατ' ἐσχάτων κακὰ in v. 65.

344. τροφὸς MSS. R. Harl. wrongly; for τροφὸς is feminine, τροφεὺς masculine.

345. Matthæi justly objects to the union of εἴτ' ἄρ' οὖν, but did not see that Sophocles wrote ἀληθεῖς, εἴτ' ἄρα.

μάτην similar to εἴτ' ἀληθεῖς, εἴτ' ὀνειράτων δίκην in Agam. 477.: οὖν is however found without ἄρα in Platon. Apolog. § 23. εἴτ' οὖν ἀληθεῖς εἴτ' οὖν ψεῦδος.

347. Πέργαμα is here, as in v. 1322., found without its usual adjunct Τροίας.

348. ταῦτ'—οὕτως] "These thus." But οὕτως is superfluous. Read εἰς εἴτ', and compare Prom. 666. τοῖσδ' εἰς οὓς παρηγόρουν Δαίμοσι μύθοις. So too Shakspeare: "And spur thee on with full as many lies, As may be hallooed in thy treacherous ears." Respecting the loss or confusion of οὓς, see at v. 49. and add Hesych. Κατέκλε σιωπῶν. Read δι' ὧτων.

349. χρόνον μ' ἐπέσχον] "They detained me for a time." This is not good Greek. See Hemsterhus. in Miscell. Observ. iii. p. 416. Ἐπέχειν is "to detain oneself," not "to detain another." Compare CEd. T. 782. τὴν μὲν οὖσαν ἡμέραν Μόγισ κατέσχον. Hence we must read in CEd. T. 717. οὐ δέσχον ἡμέρας (not ἡμέραι) Τρεῖς: and here Χρόνον γ' ἐπέσχον, and consequently ἐννέποντες is a nominative absolute. See Matth. Gr. Gr. § 568.

350—3. This tristich is confessedly out of its place. For after Neoptolemus had said, οὐ πολὺν χρόνον γ' ἐπέσχον, μή με ναυστολεῖν ταχύν, there ought to follow, Ἦν δ' ἡμᾶρ ἤδη δεύτε-

ἦν δ' ἡμαρ ἤδη δεύτερον πλείοντί μοι,
 καὶ γὰρ πικρὸν Σίγειον οὐρίῳ πλάτῃ 355
 κατηγόμην· καί μ' εὐθύς ἐν κύκλῳ στρατὸς
 ἐκβάντα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν
 τὸν οὐκέτ' ὄντα, ζῶντ' Ἀχιλλέα πάλιν.
 κείνος μὲν οὖν ἔπειτ'· ἐγὼ δ' ὁ δύσμορος,
 ἐπεὶ δακρύσα κείνον οὐ μακρῷ χρόνῳ, 360
 ἐλθὼν Ἀτρεΐδας πρὸς φίλους, ὡς εἰκὸς ἦν,
 τά θ' ὅπλ' ἀπήτουν τοῦ πατρὸς, τά τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 πατρῷ· ἐλίσθαι· τῶν δ' ὅπλων κείνων ἀνὴρ 365
 ἄλλος κρατύνει νῦν, ὁ Λαρτίου γόνος.
 καὶ γὰρ δακρύσας, εὐθύς ἐξανίσταμαι

per. But not only are the verses wrongly disposed, but the words are very corrupt also. In the first place, *ἐμὲν* has nothing to depend on; secondly, though *μάλιστα* δὴ be correct as Greek, for δὴ constantly follows a superlative, yet *μάλιστα* requires to be united to an adjective, not to a substantive; thirdly, οὐ γὰρ εἰδόμεν is absurd without ζῶντα, supplied by the Schol., an ellipse perfectly indefensible; fourthly, *ἔπειτα μέντοι καὶ* are never found thus united, for *ἔπειτα καὶ*, "then also," an idea of addition, is opposed to *μέντοι*, "however," an idea of exception; fifthly, *μέντοι* after *μὲν* is very objectionable, as noticed by Elmsl. Med. 1116; and lastly, as observed by Hermann, if Achilles went to Troy previous to the birth of Neoptolemus, as the words οὐ γὰρ εἰδόμεν would imply, Neoptolemus could not have been ten years old when he was sent for to supply his father's place. There is therefore some deep-seated disorder here.

355. *πικρὸν*] "Bitter." How so? Read *π' ἄκρον*, "promontory:" for such Sigeum was.

358. *ζῶντ' Ἀχιλλέα*] On this likeness of Neoptolemus to his father, see Plutarch ii. p. 51. c. and i. 203. n. Οὐ παῖς Ἀχιλλέως, ἀλλ' ἐκείνους αὐτὸς εἶ. A similar anecdote is related of Hannibal by Liv. xxi. 4. "Hamilcarem jam viventem redditum sibi veteres milites credere, eundem vigorem in vultu, vimque in oculis, habitum oris, lineamentaue intueri."

360. *ἐπεὶ δακρύσα*] The augment can be neither elided by, nor form, a crasis with *εἰ*, as οὐ does in v. 447. Read therefore, *Ἐπεὶ δακρύσας ἰκάν'*, *ἐν οὐ μακρῷ χρόνῳ* Ἐλθὼν— for *κείνον* is superfluous after *κείνος* in v. 360.

361. *πρὸς φίλους*] Bothe ingeniously reads *προσφιλῶς*, to which must be opposed *Οἱ δ' εἶπον ὧμοι*, instead of the unmeaning *οἴμοι*. Respecting the loss or confusion of *ὧμοι*, see Burges on Æsch. Eum. 282.

363. *τλημονέστατον*] Generally, "wretched;" here, "daring," as in Soph. El. 439.

367. *δακρύσας*] This conduct was little suited to Neoptolemus, whom Homer in Od. A. 528. describes, *ὄντ' ὠχρήσαντα χρόα κάλλιμον ὅτε παριῶν*

ὀργῇ βαρεία· καὶ καταλήσας, λέγω,
 ὦ σχέτλι', ἣ τολμήσατ' ἀντ' ἐμοῦ τινὲ
 δοῦναι τὰ τεύχη τὰμὰ, πρὶν μαθεῖν ἐμοῦ; 370
 ὁ δ' εἶπ' Ὀδυσσεὺς, πλησίον γὰρ ὢν κυρεῖ,
 Ναὶ, παῖ, δεδώκας' ἐνδίκως οὔτοι τάδε.
 ἐγὼ γὰρ αὐτ' ἔσωσα καὶ κείνον παρών.
 καὶ γὰρ χολωθείς εὐθύς ἤρασσον κακοῖς
 τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος, 375
 εἰ τὰμὰ κείνος ὄπλ' ἀφαιρήσοιτό με.
 ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσοργος ὢν,
 δηχθεὶς, πρὸς ᾧ ἔηκουσεν, ᾧ δ' ἠμείψατο.
 Οὐκ ἦσθ', ἴν' ἡμεῖς, ἀλλ' ἀπῆσθ', ἴν' οὐ σ' ἔδει·
 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380

Δάκρυ' ἑμμορξάμενον. Sophocles, however, might have remembered *Il. A.* 348. where Achilles is said to cry for the loss of Briseis; although he is represented generally as "impiger, iracundus, inexorabilis, acer." Well, therefore, did Bothe conjecture, *Κἀγὼ γ' ἀκούσας εὐθύς*, since *δακρύσας εὐθύς ἐξανίσταμαι* Ὀργῇ βαρεία cannot all be said of the same person at one time. With regard to the change of the words, in *Plato Legg. x.* p. 887. D. for αὐτοὺς ἀκούοντες one MS. reads αὐτοὶ δακρύοντες.

369. ὦ σχέτλι', ἣ τολμήσατ'] On this syntax, see Porson *Præf. Hec.* p. xxviii.

370. πρὶν μαθεῖν ἐμοῦ] "Before you learnt from me;"—what? Till this question be answered, we may read, *τεύχη, πατρὶ πόνημα θεῶν ἐμῷ*. Compare *Iph. A.* 1072. *ὄπλων Ἡφαιστοπόωνν κεκορυθμένος*, i. e. Achilles: and *Hom. Il. T.* 18. *θεοῦ ἀγλαὰ δῶρα*: and with regard to *πατρὶ πόνημα*, "a work for my father," the same construction is found in *Trach.* 668. *Ἡρακλεῖ δωρημάτων*.

371. ὢν κυρεῖ] So Wakef. and Porson *Med.* 1138. Brunck and Hermann *ἦν κυρεῖν*: all of whom ought rather

to have emended *Aj.* 314. *ἐν τῷ πράγματος κυρεῖ ποτὲ*, by reading *ποτ' ὢν*; for here Sophocles wrote *πλησίον γὰρ ἦν, γέρα Εὐ, παῖ, δεδώκας' ἐνδίκως θ' οὔτοι τάδε*. Respecting *εὐ—ἐνδίκως θ'*, see v. 130. while *γέρα* is plainly confirmed by *σέβας* in 403.

373. παρὼν] "Present." Where? Read *φορῶν*. So Ovid: "His humeris his inquam humeris ego corpus Achillis Et simul arua tuli."

374. ἤρασσον κακοῖς] Compare *Aj.* 724. *ὄνειδεςιν Ἡρασσον*.

375. οὐδὲν ἐνδεὲς] So Terence in *Adelph.* "venit insaniens; nihil percipit:" and again, "*adortus iurgio est fratrem—nil reticuit*."

377. ὁ δ' ἐνθάδ' ἤκων] "But he coming here." Where? Till this question be answered, we may read, *Ὁ δ' ἀντιδίδκων—Δηχθεὶς*. Respecting this formula, see *Aristoph. Batr.* 886. *Δάκνειν, δάκνεσθαι*. *Σφηκ.* 504. *δέρεσθαι καὶ δέρειν*. Cicero, "refellere sine pertinacia, et refelli sine iracundia;" and whence in *Batr.* 881. we must adopt *Ἐλεγχ', ἐλέγχου*, the reading of Eustath. *Il. K.* p. 801=720.

380. ἐπειδὴ καὶ] The more correct Greek would be *ἐπεὶ τοι καὶ*, as shown by Porson *Hec.* 1169. But by com-

οὐ μή ποτ' ἐς τὴν Σκυῖρον ἐκπλεύσης ἔχων.
 τοιαῦτ' ἀπούσας κᾶξονειδισθεὶς κακὰ,
 πλείω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος
 πρὸς τοῦ κακίστου κακ κακῶν Ὀδυσσεύας.
 οὐκ αἰτιῶμαι κείνον ὥς τοὺς ἐν τέλει.

385

πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων,
 στρατός τε σύμπας· οἱ δ' ἀποσμοῦντες βροτῶν
 διδασκάλων λόγοισι γίνονται κακοί.
 λόγος λείπεται πᾶς· ὁ δ' Ἀτρεΐδας στυγαῖν,
 ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος.

390

ΧΟ. ὀρεστέρα παμβῶτι Γᾶ,

στρ.

μᾶτερ αὐτοῦ Διός,

ἃ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,

paring Hec. 1276. Ἐπεὶ περ ὄντω καὶ
 λίαν θρασυστομεῖ, it would seem that
 Sophocles wrote, Καὶ ταῦτ', ἐπεὶ ὅδε
 κακολογεῖς, θρασυστομῶ: where ἐπεὶ
 ὅδε coalesce, as ἐπεὶ οὐδὲν in Phil.
 447. and κακολογεῖς is similar to κα-
 κοφροθεῖ, explained by Hesych. κακο-
 λογεῖ· λοιδορεῖ, ὀβριζέει.

381. οὐ μή ποτ'—ἐκπλεύσης ἔχων] This is quoted by Elmsley Cl. JI. N. xv. p. 213. to prove that οὐ μή may be joined, contrary to Dawes' canon, to a subjunct. aor. 1. act. For ἐκπλεύσεις, which Brunck reads, is incorrect Greek, since πλέω makes πλεύσομαι, not πλεύσω, while the hiatus would forbid ἐκπλεύσει ἔχων. But were Dawes alive, he would assert that Sophocles wrote, Ἐὰ μή τι σύ γε τὴν Σκυῖρον ἐκπλεύσης ἔχων. "Hold, sirrah; lest you sail hence to Scyrus, having something," i. e. a beating: for thus the Tragic poet would imitate his own Homer, Il. A. 26. Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω—Μὴ γὰρ τοι οὐ χραίσμη σκηπτρον—Ἄλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὅς κε νέηαι.

382. So El. 288. ἐξονειδισθεὶς κακά.

384. κακίστου κακ κακῶν] On this

formula, where ἐκ is generally found, we meet also with ἀπὸ, as in Orest. 1692. εὐγενὴς ἀπ' εὐγενούς· and in Ion 593. Ὁ μὴδὲν ἂν κατ' οὐδέων, as emended by Burges at Eumen. 424.

ἐκ κακῶν] For Ulysses was said to be the son, not of Laertes, but of Sisyphus. See v. 417.

385. ὥς τοὺς ἐν τέλει] "As those in power." This is not correct Greek. It ought to be ἴσα τοῖς, as in v. 317.

391. See antistrophe in v. 508.

Γᾶ] "As Rhea was worshipped not only in the Troad, but at Lemnos also, as stated by Steph. Byz. in Λήμνος, she is here properly invoked as witness of the wrongs done to Neoptolemus." So Gedike; who however forgot that, as the story told by Neoptolemus was a mere fiction, the goddess was in fact a witness to nothing but the trick played on Philoctetes.

393. τὸν μέγαν Πακτωλὸν] "The great Pactolus." Why "great?" Read τῶν γυναικῶν Πακτωλὸν εὐχρύσων. So in Bacch. 13. Λυδῶν τοὺς πολυχρύσους γύας.

νέμεις] "Rulest," or "distributest," not "inhabitest;" which would be νέμει, as shown at Prom. 430.

πότνι' ἐπηυδάμαν,
 κἀκεῖ σὲ, μάτερ,
 ὅτ' ἐς τόνδ' Ἀτρειδᾶν
 ὕβρις πᾶσ' ἐχάρει,
 ὅτε τὰ πάτρια
 τεύχεα παρεδίδοσαν,
 ἰὼ μάκαιρα
 ταυροκτόνων λεόντων
 ἔφιδρε, τῷ Λαρτίου
 σέβας ὑπέρτατον.

395

400

ΦΙΛ. ἔχοντες ὡς ἔοικε, σύμβολον σαφές
 λύπης, πρὸς ἡμᾶς, ὧ ξένοι, πεπλεύκατε
 καί μοι προσάδεθ', ὥστε γιγνώσκειν ὅτι
 ταῦτ' ἐξ Ἀτρειδᾶν ἔργα κᾶξ Ὀδυσσέως·
 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ
 γλώσση θιγόντα, καὶ πανουργίας, ἀφ' ἧς
 μὴδ' ἐν δίκαιον ἐς τέλος μέλλει ποιεῖν.
 ἀλλ' οὔτι τοῦτο θαῦμ' ἔμοι γ', ἀλλ' εἰ παρῶν
 Αἴας ὁ μείζων ταῦθ' ὀρῶν ἠνέσχετο.

405

410

394, 5. So Hermann for the metre. The vulgate has β', α'.

399. παρεδίδοσαν] "Wrongly gave," as in v. 64.

402. τῷ Λαρτίου] So Dindorf with MS. Γ. and in the antistrophe omits ἐκ.

404. σύμβολον] "The σύμβολον was generally a signet, given to persons travelling from home by their friends, who had themselves made acquaintance with foreigners, and to whom the signet served as a letter of introduction in favor of the party who carried it. Now as both Neoptolemus and Philoctetes had been equally injured by the same persons, their wrongs became a signet of recognition first, and then of friendship." This is the elegant interpretation of Musgrave; who quotes opportunely Aristid. T. i. p. 416. ἱκανὸν ἐστὶ πρὸς αὐτὸν, ὥσπερ

ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἀτυχίας.

408. παντὸς—λόγου] Compare CEd. C. 761. Ὡ πάντα τολμῶν κἀπὸ παντὸς ἂν φέρων λόγου δίκαι' οὐ, μηχανήμα ποικίλον· and Eurip. Philoct. Fr. OΔ. Οὗτος δίκαιον πῶς πόντ' ἂν λάβοι· τό του Δόλιος πανούργος πάντα μανθάνων ἀνὴρ; ΦΙΛ. Ὡ πάνσοφον κρότημα Λαρτίου γόνος, Πάντων τ' Ὀδυσσεῦ παγκάκιστε.

410. μέλλει] One MS. μέλλοι. Read μέλλη, and understand ἂν. For as ἂν θιγόντα indicates a future time, so must ἂν μέλλη.

412. Αἴας ὁ μείζων] Ajax, son of Telamon; the less was called Ajax Oïleus.

ἠνέσχετο] So Porson Præf. Hec. p. xviii. instead of the Ionic ἠνείχετο.

- NE. οὐκ ἦν ἔτι ζῶν, ᾧ ξέν'· οὐ γὰρ ἂν ποτε,
ζῶντός γ' ἐκείνου, ταῦτ' ἐσυλήθην ἐγώ.
- ΦΙΛ. πῶς εἶπας; ἀλλ' ἢ χ' οὗτος οἴχεται θανάιν; 415
- NE. ὥς μηκέτ' ὄντα κεῖνον ἐν φάει νόει.
- ΦΙΛ. οἴμοι τάλας· ἀλλ' οὐχ ὁ Τυδέως γόνος,
οὐδ' οὐμπολητὸς Σισύφου Λαερτίου,
οὐ μὴ θάνωσι· τούσδε γὰρ μὴ ζῆν ἔδει.
- NE. οὐ δῆτ' ἐπίστω τοῦτό γ' ἀλλὰ καὶ μέγα 420
θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ.
- ΦΙΛ. τί δ', ὅς παλαιὸς καγαθὸς φίλος τ' ἐμός,
Νέστωρ ὁ Πύλιός ἐστιν; οὗτος γὰρ τά γε
κείνων κάκ' ἐξήρυκε βουλευῶν σοφά.
- NE. κεῖνός γε πράσσει νῦν κακῶς· ἐπεὶ θανῶν 425
'Αντίλοχος αὐτῷ Φροῦδος, ὅς περ ἦν γόνος.

415. οἴχεται θανάιν] Literally, "gone dead."

416. ἐν φάει] "In light," i.e. life. See v. 1205. εἰς Ἄιδου οὐ γὰρ ἐστ' ἐν φάει γ' ἔτι.

417. ὁ Τυδέως] But Philoctetes had no cause of complaint against Diomed. Read therefore, ἀλλ' οὐ τό γ' ἐκ Διὸς γένος· where τό γε marks a sceptical sneer. The Schol. says, σὺν Ὀδυσσεὶ γὰρ αὐτὸν ἐξέβαλε Διομήδης. But neither Sophocles nor any one else says the same thing.

418. This verse is full of difficulties. In the first place, Λαερτίου is wrong, as shown at v. 87. and remarked even by the Schol. τὸ X. ὅτι πάλιν Λαερτίου κτητικὸν ἀντὶ πρωτοτύπου Λαέρτου. Secondly, the two genitives cannot both depend on ἐμπόλητος alone; and thirdly, the sense is none; for why should the child Ulysses have been purchased by Laertes of its supposed father Sisypus? All will be set right by reading οὐμπολητὸς Σισύφου γε Λαερτίῳ: where ἐμβολητὸς is similar to ἐμβόλιμος, explained by Hesych. ἀλλότριος, νόθος: and whence therefore we may read in Soph. Σύνδειπν. Fr. Ὡ πάντα πράσσων, ὥς δ' Σισύφου βόλος ἦν δῆλος ἐν σοί γ' αὐτός,

ὅς μητρὸς φθορεὺς— instead of πηλὸς, a word used by Hesychius to explain βόλος. So in the West of England they say, "the very spit of his father." Ulysses then was Σισύφου βόλος, but ἐμβολητὸς Λαερτίῳ.

419. οὐ μὴ θάνωσι] "They will not die." Elmsl. Med. 1120. renders, "why won't they die?"

422. τί δ', ὅς] But the relative must have its own verb. Read then, τί δ' οὐ—ἐστιν; "What, is he not alive?" So in Aristoph. Εἰρ. 700. τί δ' οὐ Κρατῖνος ὁ σοφὸς ἐστιν; Ἀπέθανεν. Opportunely therefore does MS. Ven. present δ for ὅς.

424. σοφά] So T. Ven. La., for σοφῶς. But ἄν is still wanting. Read therefore, ἐξηρύκε βουλευῶν σόφ', ἄν "would have hindered," or, what is still better, τὰ γ' ἄν—σόφ' ἄν.

425. ἐπεὶ—γόνος] "Since Antilochus, who was his son, is gone dead." But the expression ὅσπερ ἦν γόνος is redundant; for γόνος by itself would express all that ὅσπερ ἦν γόνος can. Well therefore has the Schol. preserved a var. lect. μόνος; although he objects to it, as being παρ' ἱστορίαν· εἶχε γὰρ καὶ ἄλλους· a fact recorded also by Schol. Hom. Od. Γ. 39. But

- ΦΙΛ. οἴμοι, δὺ' αὖ τῶδ' ἐξέδειξας, οἷν ἐγὰ
 ἦπιστ' ἂν ἠθέλησ' ὀλωλότοιιν πλύειν.
 Φεῦ, φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν
 τεθναῖσ'· Ὀδυσσεὺς δ' ἐστὶν οὐκ ἐνταῦθ', ἵνα 430
 χρῆν ἅντι τούτων αὐτὸν αὐδαῖσθαι νεκρόν;
 ΝΕ. σοφὸς παλαιστῆς πείνος· ἀλλὰ χ' αἰ σοφαὶ
 γνῶμαι, Φιλοκτήτ', ἐμποδίζονται θαμά.
 ΦΙΛ. φέρ', εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταῦθά σοι
 Πάτροκλος, ὅς σου πατὴρ ἦν τὰ φίλτατα; 435
 ΝΕ. χ' οὗτος τεθνηκῶς ἦν· λόγῳ δέ, σ' ἐν βραχεῖ
 τοῦτ' ἐκδιδάξω· πόλεμος οὐδ' ἐν' ἀνδρ' ἐκὼν
 αἵρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεί.
 ΦΙΛ. ζυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε
 ἀναξίου μὲν φανὸς ἐξερέσομαι, 440

this is not the only difficulty; for the loss of his son could never have caused Nestor to act unjustly towards Neoptolemus, although it might have destroyed the old man's reason; an idea that πρᾶσσει—κακῶς, “he is doing badly,” would hardly convey. Read then, what Sophocles probably wrote, Κεῖνόν τι θράσσει νοῦν κακ' ἀπέθανεν γόνος Ἀντίλοχος αὐτῷ φρουρός ὅσπερ ἦν μόνος. For thus θράσσει νοῦν will be similar to θράσσει γε νοῦν in Sophocl. Ἐλεν. and θράσσει φρένας in Rhes. 863. and Prom. 649. while φρουρός, which Hesych. explains by σωματοφύλαξ, will allude to the fact stated by Pindar Pyth. vi. 29. that Antilochus fell in defending his father, and which is thus recorded in Aristot. Jun. Epigr. 15. Ὅς θάνατον ἐν Τροίᾳ ρυσάμενος πατέρα.

427. δὺ' αὖ τῶδ' ἐξέδειξας] So Porson, Phœn. 540. by the aid of the v. l. preserved in the Schol. δὺ' αὖ τῶδ' ἐξέδειξας where the vulgate has δὺ' αὐτῶς δείν' ἐλεξας. But neither αὖ nor ἐξέδειξας are suited to the context. There is some error here.

429. τί δῆτα δεῖ σκοπεῖν] “What need we consider?” But something is

wanting after σκοπεῖν to define τί. Perhaps Sophocles wrote, Τί δῆτα δεῖ σκοπεῖν τὰ θεῶν, ὅθ' οἶδε μὲν. Compare Eurip. Suppl. 302. τὰ τῶν θεῶν σκοπεῖν.

430. οὐκ ἐνταῦθ'] So Bothe, correctly for αὐτὸ ἐνταῦθα: where αὐτὸ and καὶ are both equally absurd. MS. R. has ἐστὶν ἐνταῦθ'.

431. ἀλλὰ χ' αἰ σοφαί] Hermann wrongly reads, ἀλλ' οὐχ αἰ σοφαί—. Compare Œd. C. 433. Γλώσση σὺ δεινός· ἄνδρα δ' οὐχ ἐν' οἷδ' ἐγὼ καὶ δεινόν, ὅστις ἐξ ἀπαντος ἐδ' λέγει.

433. ἐμποδίζονται] “Held fast by the legs.” The metaphor is taken from the act of wrestling.

434. Respecting ποῦ and ἐνταῦθα in one sentence, see at v. 16.

436. σ' ἐν βραχεῖ] So Erfurdt at Aj. 1109. rightly; for σε cannot be thus lengthened before βρ.

437. πόλεμος — αἵρεῖ] Compare Æsch. Phryg. Fr. ἀλλ' ἀμῶν Ἀρης φιλεῖ τὰ λῦσθ' ἀπάνθρωπος στρατοῦ and Anacreon in Epigr. Ἀρης δ' οὐκ ἀγαθὸν φεῖδεται, ἀλλὰ κακῶν. So in an English epitaph, “God takes the good, too good on earth to stay; And leaves the bad, too bad to take away.”

- γλώσση δὲ δεινοῦ καὶ σοφοῦ· τί νῦν κυρεῖ ;
 NE. ποίου γε τούτου, πλὴν γ' Ὀδυσσεύας ἐρεῖς ;
 ΦΙΛ. οὐ τοῦτον εἶπον· ἀλλὰ Θερσίτης τις ἦν,
 ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
 μηδεὶς ἐᾷ· τοῦτον οἶσθ', εἰ ζῶν κυρεῖ ; 445
 NE. οὐκ εἶδον αὐτὸν, ἡσθόμην δ' ἔτ' ὄντα νιν.
 ΦΙΛ. ἔμελλ'· ἐπεὶ οὐδὲν πω κακόν γ' ἀπώλετο,
 ἀλλ' εὖ περιστέλλουσιν αὐτὸ δαίμονες,
 καί πως τὰ μὲν πανούργα καὶ παλιντριβῇ

441. τί νῦν κυρεῖ] This is not Greek. The participle is wanting. See v. 371. Read τί γ' ὃν κυρεῖ; for thus the γε and neuter equally mark contempt.

442. ποίου γε τούτου, πλὴν γ'] This doubled γε in an interrogation is inadmissible; see Elmsl. Med. 1334. and CEd. C. 977. and as Ald. reads Ποίου γε τούτου, Sophocles probably wrote Ποίου τοιούτου—as in v. 1043. Οὐ γὰρ τοιούτων δεῖ.

ἐρεῖς] As ἐρεῖς is always a future, MS. Ven. opportunely reads λέγεις: better had it read ἐρεῖ, “are you asking,” to correspond with ἐξηρήσομαι.

444. ὃς οὐκ ἂν—] “Who would choose to speak not once, where no man would permit him.” This is unintelligible. The Schol. says, ἀπὸ τοῦ, ὃ οὐκ ἠθελέ τις εἰς ἅπαξ ἀκούσαι, ταῦτα πολλάκις εἰπεῖν. He therefore found in his copy δὲν Μὴ δοὺς δις δὲ τ' β' “where a man would not give his ear twice.” Respecting the expression δοὺς δὲτα, it is similar to the Latin “præbere aurem,” and to ἀκοῇ τοῖς ἐμοῖς λόγοις διδοὺς in Soph. El. 30. Hermann attempts to defend ἐᾷ by quoting Aj. 1182. Ὑμεῖς γε μὴ γυναῖκες ἀπ' ἀνδρῶν τέλας Παρέστατ', ἀλλ' ἀρῆγετ', ἐς τ' ἐγὼ μολῶ Τάφου μεληθεῖς τῷδε, κἂν μηδεὶς ἐᾷ: as if ἐᾷ could be the subjunctive, or if it were sense to say, “assist, although no one permit;” for most assuredly the Chorus could not assist, unless they were permitted to do so.

Soph. Philoct.

446. ἔτ' ὄντα νιν] This, says the Schol. is contrary to history: φονεύσεως γὰρ ὑπὸ Ἀχιλλέως τῆς Πενθεσιλείας, ὃ Θερσίτης δόρατι ἐπληξε τὸν ὀφθαλμὸν αὐτῆς· διὸ ὀργισθεὶς ὃ Ἀχιλλεὺς κονδύλοις αὐτὸν ἀνεῖλε· λέγεται γὰρ καὶ μετὰ θάνατον ἐρασθῆναι αὐτῆς. See also Lycophr. 999. Tzetiz. Post-Homer. 199. and Schol. Il. B. 219.

447. ἔμελλε] “He should be living.” This use of μέλλειν is found only in Antig. 448. and Ion. 999.

ἐπεὶ οὐδὲν] On this crasis see Hermann. Metæ. p. 55.

οὐδὲν] So Suid. in Παλιντριβῇ. Boissonade compares a verse quoted by Phrynich. Arab. p. 53. Οὐδὲν κακὸν γὰρ βραδύως ἀπόλλυται· ἐπὶ τῶν εὖ πραττόντων πονηρῶν. The vulgate οὐδέ πω means “not even;” which Hermann now wrongly adopts, after preferring οὐδὲν at Hec. 379. ed. 1.

448. περιστέλλουσιν] “Throw a mantle round;” i. e. protect. The verb is generally applied to covering a corpse. See Valck. Herod. vi. 30.

αὐτὸ] So Bothe. The vulgate αὐτὰ has nothing to agree with.

449. παλιντριβῇ] This, like ἐπίτριπτον in Aj. 103., and other words derived from τρίβω, alludes to the effect produced by rubbing a thing till it becomes “smooth.” Thus the Latin “vir fronte perfricata” is properly rendered in English, “a smooth-face villain.”

- χαίρους' ἀναστρέφοντες ἐξ ἄδου, τὰ δὲ 450
 δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' αἰεὶ ;
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν,
 τὰ θεῶν ἐπαινῶν, τοὺς θεοὺς εὖρω κακοὺς ;
 NE. ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρὸς,
 τὸ λοιπὸν ἤδη τηλόθεν τό, τ' Ἴλιον 455
 καὶ τοὺς Ἀτρεΐδας εἰσορῶν, φυλάξομαι.
 ὅπου δ' ὁ χεῖρων τὰ γαθοῦ μείζον σθένει,
 ἀποφθίνει τὰ χρηστὰ, χ' ὡ δεινὸς κρατεῖ,
 τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.
 ἀλλ' ἡ πετραία Σκῦρος ἐξαρκουσά μοι 460
 ἔσται τὸ λοιπὸν, ὥστε τέρπεσθαι δόμῳ.

450. ἀναστρέφοντες] "Sending back." This alludes to Sisyphus, the supposed father of Ulysses, returning from Hell by a trick played upon Pluto. See v. 627.

451. ἀποστέλλουσ' αἰεὶ] "Send them away." Where? εἰς Ἄιδου, says Wakefield. But such an ellipse is quite insufferable. Perhaps Sophocles wrote ἀποστεροῦσ', & δεῖ, "deprive them of their due:" where Philoctetes would delicately allude to the fact of Neoptolemus being deprived of his father's arms.

452. ποῦ δ' αἰνεῖν] "Where to praise." This is nonsense. Read πῶς, "how."

ὅταν—κακοὺς] "When praising the things belonging to god, I find the gods themselves to be bad." This is perhaps intelligible. The sense however seems to require rather, "Greatly forsooth can I praise the things belonging to god, when I find the gods themselves to be bad;" or, in Greek, ἄγαν τὰ θεῶν γ' αἰνῶ, τοὺς θεοὺς εὐρὼν κακοὺς: a sentiment by which Philoctetes excuses his previous blasphemy. Respecting the union of ἄγαν, κάρτα, and λίαν, with αἰνεῖν and ἐπαινεῖν, see Phœn. 764. οὐκ ἄγαν σφέ γ' ἤνεσα. Heracl. 205. καὶ γὰρ

ἦν ἐπίφθορον λίαν παραινέειν. Iph. A. 980. Πῶς ἂν σ' ἐπαινέσαιμι μὴ λίαν; Aj. 528. Καὶ κάρτ' ἐπαινοῦ τεύχεται πρὸς γοῦν ἐμοῦ.

454. γένεθλον] So T. and Steph. Byz. in Οἴτη. Ald. γενέθλιον.

455. τὸ λοιπὸν ἤδη] On this union of words, see Elmsl. Med. 1098.

457. Ald. ὅπου θ'. Tricl. ὅπου γ'. Neither particle has any business here. Sophocles wrote ὅπου δ'. Compare Aj. 1082. Ὅπου δ' ἰβρίζειν, δρᾶν θ', & βούλεται, πάρα, ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ Ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν: where, as here, we meet with ὅπου δὲ—ταύτην—and ποτέ.

ὁ χεῖρων τὰ γαθοῦ] The Schol. compares Homer's ἐπεὶ τὰ χερείονα νικᾷ, and Hesiod's βλάπτει δ' ὁ κακὸς τὸν ἀρείονα φῶτα.

458. δεινὸς] That is δεινὸς both in γλώσση and γνώμη, as Ulysses was, whose talents, and not cowardice, were the cause of Neoptolemus losing the arms.

460. ἐξαρκουσά μοι] Wakefield compares Hom. Od. I. 27. Τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος, οὐ τι ἔγωγε Ἦς γαίης δύναμαι γλυκερώτερον ἄλλο φιδέσθαι: and might have added Horace's 'Satis beatus unicus Sabinis.' Suid. in Στέρξω reads τέρπεσθαι μόνῳ.

νῦν δ' εἶμι πρὸς ναῦν· καὶ σὺ, Ποίαντος τέκνον,
 χαῖρ', ὥς μέγιστα χαῖρε· καί σε δαίμονες
 νόσου μεταστήσειαν, ὥς αὐτὸς θέλεις.
 ἡμεῖς δ' ἴωμεν, ὥς, ὅπηνίπ' ἂν θεὸς
 πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα.

465

ΦΙΛ. ἤδη, τέκνον, στέλλεσθε;

ΝΕ.

καιρὸς γὰρ καλεῖ

πλοῦν μὴ ἐξ ἀπόπτου μᾶλλον ἢ ἔγγυθεν σκοπεῖν.

ΦΙΛ. πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὦ τέκνον,
 πρὸς τ', εἴ τι σοι κατ' οἶκόν ἐστι προσφιλές, 470
 ἰκέτης ἰκνοῦμαι, μὴ λίπης μ' οὕτω μόνον,
 ἔρημον ἐν κακοῖσι τοῖσδ', οἷοις ὄρᾳς,
 ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·
 ἀλλ' ἐν παρέργῳ θεοῦ με· δυσχέρεια μὲν,
 ἔξοιδα, πολλὴ τοῦδε τοῦ φορήματος· 475
 ὅμως δὲ τλῆθι· τοῖσι γενναίοισί τοι
 τό τ' αἰσχρὸν ἐχθρὸν, καὶ τὸ χρηστὸν εὐκλείες.
 σοὶ δ' ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν·

463. χαῖρ', ὥς μέγιστα χαῖρε] It is good Greek to say χαῖρε μέγα, but not ὥς μέγιστα. Sophocles evidently wrote Χαῖρ', ὅ μὲν ἐστ' οὐ χαρτά· as appears from a similar play of words in Phœn. 627. ΠΟ. μήτερ, ἀλλά μοι σὺ χαῖρε. ΙΟ. χαρτά γ' οὐ πάσχω, τέκνον· and in Hec. 430. ΠΟ. χαῖρ', ὃ τεκοῦσα, χαῖρε Κασσάνδρα τέ μοι· ΕΚ. χαίροις σὺν ἄλλοις· μητρὶ δ' οὐκ ἔσται τόδε.

464. So Horace, "Tibi Dii, quæcunque preceris, Commoda dent."

466. ἡμῖν εἴκη] "Give us." This is a very rare use of the verb εἴκειν.

469. πρὸς—σε πατρός] On this formula see Maith. Gr. Gr. § 465.

470. πρὸς τ', εἴ τι] Virgil, "Per superos, et si qua fides tellure sub ipsa."

474. ἐν παρέργῳ θεοῦ με] "Consider me as a thing of little consequence." Compare Eurip. El. 63. Πάρεργ' Ὀρέσ-

την καμὲ ποιεῖται δόμων. Hesych. Θεοῦ· θὲς, ἐπίστησον· and in Πάρεργον· νόθον, ὥς μικρόν τι τῶν ἀναγκαίων· read Πάρεργον ἐμὲ θεοῦ, the beginning of a senarian.

475. τοῦδε τοῦ] The sense requires τοῦδε σοὶ, i. e. δυσχέρεια σοὶ, as opposed to γενναίοισι.

477. καὶ τὸ χρηστὸν] "And the useful is honorable." This is the doctrine of the Utilitarians. But Sophocles knew better than to put such words into the mouth of Philoctetes, at the very moment when the wretched man was appealing to the generosity of Neoptolemus, and not urging the policy of his request. Read therefore, Τό γ' αἰσχρὸν ἐχθρὸν, καὶ τὸ χρηστὸν εὐκλείες: a sentiment worthy of Socrates himself.

478. ἐκλιπόντι τοῦτ'] "Failing in this." In what? Besides, ὄνειδος is

δράσαντι δ', ὦ παῖ, πλεῖστον εὐκλείας γέρας,
 εἴαν μόλω γὰρ ζῶν πρὸς Οἰταίαν χθόνα· 480
 ἴθ'· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς.
 τόλμησον, ἐμβαλοῦ μ', ὅπη θέλεις [ἄγων,
 εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμναν θ'] ὅποι
 ἥκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
 νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον· 485
 πείσθητι· προσπιτνῶ σε γόνασι, καί περ ὦν
 ἀκράτωρ ὁ τλήμων χαλός· ἀλλὰ μή μ' ἀφῆς

always "reproach;" and most so, when united to καλόν, for then καλόν is pronounced ironically, as in Med. 514. Καλόν γ' ὄνειδος τῇ νεωστὶ νυμφίῳ Πτωχοῦ ἀλάσθαι παῖδας: and in OEd. T. 1035. Καλόν γ' ὄνειδος σπαργάνων ἀνειλόμην: and Θηβαῖς κάλλιστον ὄνειδος in Phœn. 828. Perhaps Sophocles wrote ποῦ 'στ' ὄνειδος ἔκπλυτον; Hesych. Ἐκπλυτον· τὸ παρά τισιν ἐξίτηλον. The word is found in Eum. 280. μίασμ' ἂν ἔκπλυτον πέλοι, and means, "easily washed out."

479. If ποῦ 'στ' ὄνειδος be the correct reading in v. 478. we must here change δ παῖ into ἔσται.

481. τοι] This gnomic particle is absurd. Read σοι μόχθος, "your labor."

483. εἰς ἀντλίαν] This enumeration of the parts of a vessel is evidently the work of a sciolist. Besides, the θ' after πρύμναν, wanting in Ald., has been foisted in to support the metre; unless we are to read with Elmsley Heracl. 19. πρύμνην on the authority of Lex. Bekker. p. 66. Τόλμη καὶ τόλμα, Πρύμνη καὶ πρύμνα, Νάρκη δὲ διὰ τοῦ ἥ. Moreover, instead of ξυνόντας, MS. Ven., to whom we already owe some excellent readings, gives here τοῦ παρόντος. There is some deep-seated disorder here. What, if Sophocles wrote, ἐμβαλοῦ μ' ὅπη θέλεις, ὅπου δ' ἥκιστα τοὺς τι δρῶντας ἀλγυνῶ ξυνόν: where the τι δρῶντας is said by Philoctetes, in remembrance of the

complaint made against him of interfering with the performance of various duties. See v. 10 and 1027.

485. πρὸς αὐτοῦ Ζηνὸς ἱκεσίου] "By Jupiter himself, who presides over suppliant." But in this formula αὐτοῦ is never used. Read προσαιτῶ Ζηνὲ σ' ἱκέσιον: for thus Philoctetes, after requesting Neoptolemus to nod, like Jupiter, an assent to his prayer, goes one step further, and makes him a very Jupiter ἱκέσιος. Respecting such forms of adulation, similar to the modern Sire, Grace, and Lord, much might be said. It is sufficient, however, to quote Horace's "Præsens divus habebitur Augustus;" Virgil's "Deus nobis hæc otia fecit;" Terence's, "Non tu hunc habebas præsentem deum;" and Æschylus in Pers. 155. Θεοῦ μὲν εὐνάρειρα Περσῶν. 619. δαίμονα Δαρειόν: while, as regards the word προσαιτῶ, it is enough to refer to Aristoph. Ἀχ. 450. νῦν δὲ γενοῦ Γλισχρός. Προσαιτῶν λιπαρῶ σ', Εὐριπίδῃ.

487. δ τλήμων] The insertion of the article here is quite unnecessary, and for which we might read δτλήμων, explained by Hesych. δ ἄβλιος, unless it were evident that, as ἀκράτωρ means "not able to fall down," we must read κῶλον for χαλός, which last owes its origin to v. 1026. χαλός, δυσώδης. Respecting the rare word ἀκράτωρ, Musgr. quotes Athen. p. 448. c. Matthei adds Plato Rep. ix. p. 679.

ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου·
 ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
 ἢ πρὸς τὰ Χαλκιδόντος Εὐβοία σταθμά, 490
 κακείθεν οὐ μοι μακρὸς εἰς Οἶτην στόλος
 Τραχινίαν τε δειράδ' ἢ τὸν εὖροον
 Σπειρχεῖον ἔσται, πατρί μ' ὡς δείξης φίλῳ,
 ὃν δὴ παλαιὸν ἐξότου δέδοικ' ἐγὼ
 μή μοι βεβήκη· πολλὰ γὰρ τοῖς ἰγμένοις 495
 ἔστελλον αὐτὸν, ἱκεσίους πέμπων λιτὰς,
 αὐτόστολον πέμψαντά μ' ἐκῶσαι δόμοις.

490. Εὐβοίᾳ] So Musgr. and Schaefer on Bos p. 697. "At Eubœa." In Εὐβοίας the s is owing to σταθμά.

492. ἢ τὸν] So J. Pierson in Nut. MSS. and Porson Advers. p. 200. to avoid the anapaest δειράδα καί: where καί is only ἢ misunderstood, as shown by Porson Orest. 821. Hesych. has Δειράδες· αὐχένες τραχηλοειδεῖς τῶν ὀρῶν καὶ ἐξέχοντα μέρη. Respecting names thus given to parts of the earth from parts of the body, see Eustath. Ἰλ. B. p. 308=233. Klotz. Tyrt. p. 55. Markland Iph. A. 120. Jacobs Archiloch. Fr. xxi. and Buissonade Philostrate. p. 264.

εὖροον] This, like πόρπνοος in Prom. 953. is not contracted in Tragedy, although πλατύρροος is in Prom. 875.

493. πατρί μ' κ. τ. λ.] "That you may show me to my father, who, I fear, is long since dead." But why show a son to his dead father. There is a lacuna here.

495. βεβήκη] So MS. B. But Elmsl. in Mus. Crit. N. iii. p. 356. βέβηκε. In Œd. T. 760. Δέδοικ' ἐμάντῳ, ὃ γόναι, μὴ πόλλ' ἔγαν Εἰρημέν' ἦ μοι, Hermann considers ἦ as a subjunctive; it is rather the imperfect.

ἰγμένοις] So MS. Ven. for ἰκμένοις, which would be active, as ἰκμενον οὖρον in Hom. Od. B. 420. unless it be said that ἰκμενον is derived from ἰκμάς by Hesych. ἰκμενον, εἰ μὲν δασέως τὸν ἰκτικὸν λέγει, οἷον πορευτικὸν,

τὸν ἰκνεῖσθαι ποιῶντα, ὃ ἐστὶ, πορεύεσθαι· εἰ δὲ ψιλῶς, τὸν ἰκματώδη καὶ ἔνιμον, οἷον ἔνυγρον. The Schol. however read ἰγμένοις; for he explains it by διὰ τῶν πεπορευμένων: and rightly so; for τοῖς ἰγμένοις ἔστελλον is similar to πομποῖσιν—ἔστειλα in Antig. 164.

496, 7. This is a very difficult, because corrupt, passage. Brunck says that ἔστελλον is put for μετέστελλον: but by translating "mandata ad eum dedi," it is plain that he took ἔστελλον for ἐπέστελλον. Hermann, remarks that ἔστελλον αὐτὸν, which properly means "I sent him," contains also the idea of "bidding;" as if the same verb could at one and the same time have two different meanings. Moreover, πέμψαντα, which Brunck renders, "ut abduceret," Hermann says "comitandi potius significationem habet;" an assertion he alone would dare to make. Besides, what is the meaning of αὐτόστολον? Gedike compares it with μονοστόλῳ, explained by Hesych. κατὰ μόναν ἐλθόντι. But why should Philoctetes bid his father send for him in a single vessel? as if it were likely the old man would think of sending more. Lastly, ἐκῶσαι δόμοις is not Greek. All these difficulties may, however, be got over by reading πολλὰ γὰρ τοῖς ἰγμένοις ἔστελλον, αὐτὸν, ἱκεσίους πέμπων λιτὰς, αὐτόστο-

ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,
 ὥς εἰκός, οἴμοι, τοῦμόν ἐν σμικρῷ μέρει
 ποιούμενοι, τὸν οἶκαδ' ἤπειγον στόλον. 500
 νῦν δ', εἰς σὲ γὰρ πομπὸν τε π' αὐτὸν ἄγγελον
 ἦκω, σὺ σῶσον· σύ μ' ἐλέησον, εἰσορῶν,
 ὥς πάντα δεινὰ κάπικινδύνως βροτοῖς
 κεῖται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα·
 χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δειν' ὀρᾶν, 505
 χῶταν τις εὖ ζῇ, τηνικαῦτα τὸν βίον
 σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάθῃ.

ΧΟ. οἴκτειρ', ἀναξ· πολλῶν ἔλεξ- ἀντιστρ. α'.
 ἐν δυσοίστων πόνων
 ἄθλ', ἄσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων· 510
 εἰ δὲ πικροὺς, ὦναξ,
 ἔχθεις Ἀτρεΐδας,

λον πέμψαι τιν', εἰ σώσοι δόμους.
 "Often have I sent by persons who
 came here, intreating him to despatch
 hither somebody equipped on the
 instant, if he wished to preserve his
 family:" where the idea conveyed
 by the words εἰ σώσοι δόμους points to
 the fact, that Philoctetes was the only
 son of his father; and with regard to
 the meaning given to αὐτόστολον, it is
 similar to αὐτοσκευαστὸν, the synonym
 adopted by Hesychius himself to ex-
 plain it.

499. οἴμοι] So Valckenaer, for οἴ-
 μοι: which is superfluous after εἰκός.

μέρει] So Brunck with Membr. à
 pr. m. and Suid. in Διάκονος. Other
 MSS., with Suid. in Στόλος, read μέ-
 ρος. Either will do. But μέρει is
 preferable. So Herodot. ii. 172. ἐν οὐ-
 δεμῇ μοίρῃ. Ælian quoted by Suid. in
 "Ὅρα· τὰ θεῖα ἐν μηδεμίᾳ ἔργῃ τιθεμένων"
 and Sophocles himself in Œd. C.
 277. Καὶ μὴ θεοὺς τιμῶντες, εἴτ' ἐν
 οὐδέκῃς Μοίρᾳ ποιείσθε τοὺς θεοὺς.

500. ποιούμενοι] On this masculine
 -d to τὰ τῶν διακόνων, see Matth.

Gr. Gr. § 285.

503. πάντα δεινὰ] "All things are
 terrible." But from the antithesis
 in παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα, it is
 evident that Sophocles wrote δῶναι:
 which the Schol. explains by τὰ ἀν-
 θρώπινα πράγματα μεταβαλλόμενα. In
 δῶναι and κεῖται allusion is made to
 the conflicting opinions of philoso-
 phers, some of whom asserted that all
 things are in motion, and others that
 all things are at rest. Dobree pro-
 posed to read κοινά.

506. χῶταν τις εὖ ζῇ] So Terence,
 "Quamobrem omnes, cum secundæ
 res sunt maxime, maxime Meditari
 secum oportet, quo pacto adversam
 ærumnam ferant."

507. διαφθαρεῖς λάθῃ] "Unknow-
 ingly perish."

508. The Strophe follows v. 390.

510. ἄσσα] So Porson Advers.
 p. 237. confirmed partly by MS. Ven.
 ἄττα. Harl. ὄσα. Ald. ὄσσα: which
 Lobeck on Ajax. 705. prefers.

511. ὦναξ] So Hermann for the
 metre. Vulg. ὦναξ.

ἐγὼ μὲν, τὸ κείνων
κακὸν τῷδε κέρδος
μείγα τιθέμενος,
ἐνθα περ ἐπιμέμονεν,
ἐπ' εὐστόλου ταχ-
είας νεὼς πορεύσαιμ'
ἂν ἐς δόμους, τὰν θεῶν
νέμεσιν ἐκφυγάν.

515

520

NE. ὄρα συ, μὴ νῦν μὲν τις εὐχερὴς παρῆς,
ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσία,
τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.

XO. ἥπιστα· τοῦτ' οὐκ ἴσθ' ὅπως ποτ' εἰς ἐμὲ
τοῦναιδος ἔξεις ἐνδίκως ὀνειδίσαι.

525

NE. ἀλλ' αἰσχρὰ μέντοι, σοῦ γ' ἐμ' ἐνδείστερον
ξένω φανῆναι πρὸς τὸ καίριον πονεῖν.
ἀλλ', εἰ δοκεῖ, πλέωμεν· ὀρμάσθω ταχύς·
χὴ ναῦς γὰρ ἄξει, κούκ ἀπαρνηθήσεται,
μόνον θεοὶ σώζοιεν ἐκ γε τῆσδε γῆς
ἡμᾶς, ὅποι τ' ἐνθένδε βουλόμεσθα, πλεῖν.

530

ΦΙΛ. ὦ φίλτατον μὲν ἦμαρ, ἥδιστος δ' ἀνὴρ,
φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς

513. ἐγὼ μὲν] This μὲν has no business here. Read ἐγὼ γ' ἄν—for thus ἄν is properly repeated before and after a parenthesis.

514. κέρδος — τιθέμενος] Latin, "lucro apponens." Render, "I, considering the evil done by them as a great gain to this person (Philoctetes), will carry him where —."

516. ἐνθα περ ἐπιμέμονεν] Wakefield understands "where he desires to go," and quotes Hesych. Μέμονε δρμῇ, προθυμεῖται, and S. c. Th. 638. Τί μέμονας τέκνον: where μέμονε means "madly desirous;" an expression not ill-suited to Philoctetes. Hence we find in MS. T. ἐπιμέμνηε.

522. πλησθῆς τῆς νόσου] With this

expression Bloomfield at Thucyd. ii. 51. compares the phrase ἀναπύμπλασθαι φθορᾶς and νόσου, found in Plutarch and Dionysius.

530. μόνον θεοὶ σώζοιεν] "Let only the gods save." So προσμόλοι μόνον in Trach. 1109. In Latin, "modo." But πλεῖν cannot follow σώζοιεν. Read therefore, σῶς δοῖεν: where σῶς is Attic for σώους: see us on Prom. 522.

ἐκ γε] Gernhard ἐκ τε.

533. ἐμφανῆς] Schol. πῶς ἂν τῷ ἔργῳ εὖ πράξαιμι καὶ τῷ λόγῳ ὑμᾶς. Perhaps he found in his copy ἐν φράσει Ἔργῳ τ' ἂν εἶπν. Compare Virgil's "grates persolvere dignas Non opis est nostræ."

ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλῇ ;
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω 535
 αἰκὸν εἰσοίκησιν, ὥς με καὶ μάθης
 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος.
 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε,
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά. 540

ΧΟ. ἐπίσχετον, μάθωμεν· ἄνδρες γὰρ δύο,
 ὁ μὲν, νεὸς σῆς ναυβάτης, ὁ δ' ἀλλόθρους
 χωρεῖτον, ὧν μαθόντες, αὖθις εἴσιτον.

ΕΜΠΟΡΟΣ.

Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
 ὃς ἦν νεὸς σῆς σὺν δυοῖν ἄλλοις φύλαξ, 545
 ἐκέλευσ' ἐμοί σε, ποῦ κυρῶν εἴης, φράσαι,
 ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὐ,
 τύχῃ δέ πως πρὸς ταῦτόν ὀρμισθεὶς πέδον·

535. προσκύσαντε] So Porson Phoen. 1419. to preserve the law of the final Cretic. As regards the sense, compare Hom. 'Od. E. 463. πόσε δὲ ζείδωρον ἄρουραν. Virgil, "Amplexaque tenent postes atque oscula figunt." Tibull., "Et dare sacratis oscula liminibus."

536. αἰκὸν εἰσοίκησιν] An oxymoron. See us on Prom.

540. στέργειν] "To bear patiently," or, as a slave is said, "to hug his chains."

κακά] See Schol. Vulg. τάδε.

541. μάθωμεν] "Let us learn." What? By comparing however Hipp. 567. 'Επίσχετ', αὐδὴν τῶν ἰσῶθεν ὡς μάθω, it is evident that μάθωμεν requires some noun. Perhaps Sophocles wrote, ΧΟ. Πόδ' ἴσχε· ΝΕ. τοῦ μάθοιμ' ἂν; ΧΟ. ἄνδρ', δρᾶ, δύο, 'Ο μὲν—. So in Eurip. El. 758. 'Επισχε· τραπὼς ὡς μάθης τύχας σέθεν, we must read, 'Οπ' ἴσχε· for ἐπισχε is a barbarism; it ought to be ἐπισχες:

and vainly did Porson attempt to defend ἐπίσχε at Orest. 1330. On the other hand, ἐπισχες—τάφον in Hec. 889. is equally a barbarism; for Euripides wrote ἐπισχ' ἔτ', Ἀγάμεμνον, τάφον: at least MS. Aug. c. has ἐπισχ', while as regards δπ' ἴσχε, it is similar to ἴσχε στόμα in Herc. F. 1214. and Trach. 978.

543. ὧν μαθόντες] "From whom having learnt, go in again." This is unintelligible. For the noun is again wanting after μάθωμεν.

544. The performer, who acted Ulysses at the opening of the play, appears again, after changing his mask and dress, as the ξυνέμπορος. Respecting such Ἀνασκευαί, see Tyrwhitt Aristot. Poetic. § 10. and Elmal. in Quarterly Rev. No. xiv. p. 449. and Cl. Jl. No. xvi. p. 434. While the mute, who acted the Σκῶνδς in v. 125. now reappears in the dress of the Ἐμπορος.

πλέων γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ
 ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν 550
 Πεπάρηθον, ὡς ἤκουσα τοὺς ναύτας, ὅτι
 σοὶ πάντες εἶεν οἱ νεναυστοληκότες,
 ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,

549—556. This is one of those numerous passages in the Greek Drama, where difficulties without end arise, in consequence of lines and half-lines being thrown out of their proper places: and had this edition been intended only for Scholars, the readings

of the Vulgate would have been con- signed to the notes; but, as it is meant for Tyros also in Greek literature, the Vulgate has been reserved in the text. The following, however, is the order in which the verses were originally written:

πλέω γὰρ, ὃν ναύκληρος, ἐς τὴν εὐβοτρυν
 Πεπάρηθον ὡς δ' ἤκουσα τοὺς ναύτας, ὅτι
 σοὶ πάντες εἶεν συνναυστοληκότες
 ἀπ' Ἰλίου πρὸς οἶκον ἐν πολλῶ στόλῳ,
 ἔδοξέ μοι μὴ σῖγα προστυχεῖν σοι
 τὸν πλοῦν ποιῆσθαι, πρὶν φράσαιμ', ὅτων ἴσως
 οὐδ' ἐν σέ που κάτοισθα τῶν σου περὶ,
 χὰ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα
 βουλευμάτων ἐστὶ, καὶ μόνον βουλευματα,
 ἀλλ' ἔργα δράμεν, οὐδ' ἔτ' ἐξαργουμένα.

549. ὡς ναύκληρος] “As a ship-owner.” Why not in reality one?

οὐ πολλῶ στόλῳ] “With few sail.” Why mention this? as if a single Ἐμπορος would go with many.

550. πρὸς οἶκον] “Homeward.” Why tell this, after the very place, Πεπάρηθον, had been mentioned? as if it were any consequence to know where the Ἐμπορος lived.

551. ὡς ἤκουσα κ. τ. λ.] “When I heard that your crew had sailed with you.” But with whom else should the crew of Neoptolemus sail? Besides, where did the Ἐμπορος hear that Neoptolemus had gone to? For be it remembered that this appearance of the Ἐμπορος was intended to confirm the story told by Neoptolemus of his having been actually at Troy, and that he was now returning home; a confirmation vainly sought for in the Vulgate.

553. ἔδοξε κ. τ. λ.] Literally, “I determined not to make sail in secret, having met with equal (or just) things. You do not know a jot of

the things concerning yourself; what are the designs of the Greeks about you.” In contrast with this heap of nonsense, it is only necessary to give a literal translation of the passage in its emended form, to be satisfied of the certainty of our corrections. “For I am the master of a vessel bound to the grape-producing Peparethus; but when I heard (at Troy) that your crew had all sailed with you from Ilion homewards, I determined, since I had fallen in with you, not to depart in secret, without telling you something you are probably ignorant of, relating to yourself, and how there are new designs against you on the part of the Greeks, and not designs alone, but deeds already done and not delayed.” To restore, however, the passage to its original purity, it was necessary to make a few alterations, such as Πλέω—ὃν for Πλέων—ὡς, and to read συνναυστοληκότες with Dobree for οἱ νεναυστοληκότες, and with Heath ἴσως for σοι, and lastly σεῦ νέα with Auratus for σ' ἐβ-

- τὸν πλοῦν ποιῆσθαι, προστυχόντι τῶν ἴσων,
οὐδ' ἐν σύ που κάτοισθα τῶν σαυτοῦ πέρι, 555
ἃ τοῖσιν Ἀργείοισιν ἀμφί σ' οὕνεκα
βουλεύματ' ἐστὶ, καὶ μόνον βουλεύματα,
ἀλλ' ἔργα δρώμεν', οὐκέτ' ἐξαργούμενα.
- NE. ἀλλ' ἢ χάρις μὲν τῆς προμηθείας, ξένη,
εἰ μὴ κακὸς πέφυκα, προσφιλῆς μενεῖ. 560
φράσον δ', ἅπερ γ' ἔλεξας, ὥς μάθω, τί μοι
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις.
- EM. φροῦδοι διάκοντές σε ναυτικῷ στόλῳ,
Φοίνιξ θ' ὁ πρέσβυς, οἳ τε Θησέως κόροι.
- NE. ὥς ἐκ βίας μ' ἄζοντες, ἢ λόγοις πάλιν; 565
- EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρεμί σοι.
- NE. ἢ ταῦτα δὴ Φοίνιξ τε χ' οἱ ξυνναυβάται
οὕτω καθ' ὁρμὴν δρῶσιν Ἀτρειδῶν χάριν;
- EM. ὥς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
- NE. πῶς οὖν Ὀδυσσεὺς πρὸς τάδ' οὐκ αὐτάγγελος 570
πλεῖν ἦν ἑτοιμος; ἢ φόβος τις εἶργέ νιν;

νεκα: which Hermann defends, and compares with Platon. Legg. iii. p. 701. *τίνος δὴ χάριν ἔνεκα ταῦτα ἐλέχθη*: but there it is evident, from the preceding *τίνος δὴ καὶ ταῦθ' ἡμῖν αἰδ' χάριν ἐλέχθη*, of which the other words are intended to be a repetition, that Plato wrote *τίνος δὴ χάριν ἡμῖν καὶ ταῦτα* —: besides, unless *νεα* be read here, the subsequent *νεώτερον* would be quite absurd. The fact is, that *νεκα* owes its origin entirely to *καὶ νεα* (thus).

559. *χάρις κ.τ.λ.*] “The obligation, unless I am by nature base, will remain friendly.” This is absolute nonsense. Perhaps Sophocles wrote *κακὸς πέφυκ' ἔκρ', ἀσφαλῆς μενεῖ*: “the favor, unless I am consummately base, will remain fixed.” On this use of *ἔκρ* see Suid. in Ἀκρο-
...: while *ἀσφαλῆς* is similar to

Sallust's ‘*gratia — semper apud me integra erit*’ in B. J. 110.

561. *φράσον — ὥς μάθω*] So in Eurip. Philoct. Fragm. *Πόθεν; λέγ' αὐθις ὥς μάθω σαφέστερον*.

564. *Φοίνιξ*] Respecting the accent grammarians differ. See Boissonade Philostr. p. 275. Perhaps the *Φοῖνιξ*, to which Priscian alludes p. 753. was the tree, while *Φοίνιξ* was the person.

Θησέως κόροι] Schol. Ἀκάμας καὶ Δημοφῶν, ἐν οὗ μέμνηται Ὅμηρος ἐν τῷ καταλόγῳ: who makes Menestheus the leader of the Athenians. But in relating the events of the Trojan war, even Sophocles δ φιλομηρικώτατος deserted his idol occasionally and followed the Cyclic poets, as we learn from Athen. vi. p. 277. and so did Euripides in Hec. 125. τῷ Θησεΐδῃ δ' ἔγω Ἀθηναίων and Tro. 31. Ἀθηναίων τε Θησεΐδαι πρόμοι.

- ΕΜ. κείνός γ' ἐπ' ἄλλον ἄνδρ', ὁ Τυδέως τε παῖς,
ἔστειλλον, ἥνίκ' ἐξανηγόμεν ἐγώ.
- ΝΕ. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;
- ΕΜ. ἦν δὴ τις—ἀλλὰ τόνδε μοι πρῶτον φράσον, 575
τίς ἐστίν; ἂν λέγῃς δὲ, μὴ φάνει μέγα.
- ΝΕ. ὃδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε.
- ΕΜ. μή νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος
ἔκπλει, σεαυτὸν ξυλλαβὼν ἐκ τῆςδε γῆς.
- ΦΙΛ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ 580
διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;
- ΝΕ. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν
εἰς φῶς, ὃ λέξει, πρὸς σὲ καμὲ τούσδε τε.
- ΕΜ. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῶ,
λέγονθ', ἃ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο 585
δρῶν ἀντιπάσχω χρηστά γ', οἳ' ἀνὴρ πένης.

573. ἔστειλλον] "Went after;" as in v. 642. It is generally "to send after." See 70. 496. and Antig. 165.

ἐξανηγόμεν] The sea, when viewed from land, seems, by an optical illusion, the effect of refraction, to be higher than the shore. Hence "to put to sea" was said ἀνάγεσθαι, and consequently κατὰγεσθαι meant to "come to land," as in v. 356.

ἐγώ] So Canter and MS. B. for ἔσω.

574. αὐτὸς οὐδυσσεὺς] The article and pronoun are equally superfluous. Hermann proposed to read αὐτὸς ἂν τὸν ἄνδρ' ἔπλει. But ποῖον τόνδε τὸν is a manifest absurdity. Both ποῖον οὐδ' τίν'. Perhaps Sophocles wrote Πρὸς ποῖον ἔνα γ' ἦν δῆτα τοῖς δισσοῖς ὁ πλοῦς; "Against what single man, forsooth, was this expedition of the two?" Where γε as usual marks the sneer, while ἔνα is confirmed by v. 91. οὐ γὰρ οὐξ ἐνὸς ποδὸς Ἡμᾶς τοσούσδε—χειρώσεται.

576. μὴ φάνει μέγα] "Don't speak loud."

579. σεαυτὸν ξυλλαβὼν] "Take yourself off." So CEd. T. 1290. ἐκ

χθονὸς ῥίψων ἑαυτόν.

581. διεμπολᾷ] "Is haggling about me." So καπηλεύσει μάχην in S. Th. 527.

582. οὐκ οἶδά πω τί φησι] "I do not know what he is saying." But this Neoptolemus could hardly assert. Read NE Οὐκ οἶδ' ἐγώ. ΦΙΛ. τί φῆς σὺ; ΝΕ. δεῖ τοῦτον λέγειν—

583. εἰς φῶς] In this formula the article τὸ is added or omitted. See CEd. T. 1229. εἰς τὸ φῶς φανεῖ· and El. 939. ἀναπτύξαι πρὸς φῶς.

584. μή με διαβάλης] So Ald. Tricl. διαβάλλης, which is a solecism; see Porson Hec. 1174. MS. T. διάβαλλε, contrary, says Wunder, to the metre, because he did not know that στρ could lengthen a short syllable.

585. κείνων ὑπο Δρῶν ἀντιπάσχω] Schol. ὑπ' ἐκείνων εὐεργετούμενος ἀντεργετῶ αὐτούς. He therefore read ὑπ' εὖ Δρῶν. So Aristoph. Λυσ. 1146. Δηοῦτε χάραν ἥς ὑπ' εὖ πεπόνθατε and below v. 674. εὖ δρῶν εὖ παθάν.

586. χρηστά γ'] This γε is absurd. Dobree proposes θ'. Sophocles wrote χρήσθ', ὅποι' ἀνὴρ πένης.

- NE. ἐγὼ εἰμ' Ἀτρεΐδαις δυσμενής· οὗτος δ' ἐμοὶ
 φίλος μέγιστος, οὐνεκ' Ἀτρεΐδας στυγεῖ.
 δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλεῖ λόγῳ
 κρύψαι πρὸς ἡμᾶς μηδέν' ὣν ἀκήκοας. 590
- EM. ὄρα· τί ποιεῖς, παῖ;
 NE. σκοπῶ καὶ γὰρ πάλαι.
 EM. σὲ θήσομαι τῶνδ' αἴτιον.
 NE. ποιοῦ λέγων·
 EM. λέγω, 'πὶ τοῦτον ἄνδρες τῶδ', ὥπερ κλύεις,
 ὁ Τυδείας παῖς, ἥ τ' Ὀδυσσείας βία,
 διώμοτοι πλέουσιν, ἥ μὲν νιν λόγῳ 595
 πείσαντέ γ' ἄξιον ἢ πρὸς ἰσχύος κράτος.
 καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς
 Ὀδυσσείας λέγοντος· οὗτος γὰρ πλεόν
 τὸ θάρσος εἶχε θατέρου δράσειν τάδε.
- NE. τίνας δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ 600
 τοσῶδ' ἐπιστρέφοντο πράγματος χάριν,
 ὃν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες;
 τίς ὁ πόθος αὐτοῦς ἵκετ' ἢ θεῶν βία,
 καὶ νέμεσις, οἷπερ ἔργ' ἀμύνουσιν κακὰ;
 EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας, 605

587. ἐγὼ εἰμ'] A similar crasis in
 Oed. T. 332.

589. προσφιλεῖ λόγῳ] So MS. Harl.
 for προσφιλή λόγον. Read προσφιλή,
 λόγον—μηδέν'—

591. ὄρα—σκοπῶ] Compare Prom.
 1033. ὄρα νυν·—ὀπταί παλαιοί. Plato
 Euthyd. i. p. 283. b. σκοπεῖ—ἐσκεμ-
 μαι, ἣν δ' ἐγώ.

592. ποιοῦ] "Make me," i. e.
 αἴτιον, λέγων, "by speaking."

593. ὥπερ] So Ald. Tricl. ὥπερ.

595. πλέουσιν] In v. 615. Ulysses
 is said to undertake the task alone.

ἥ μὲν νυν] So Elmsl. Med. 1271.
 for ἥ, which is unnecessary, while νυν
 can hardly be omitted.

596. πείσαντέ γ' ἄξιον] So Brunck
 with MS. B. for πείσαντες ἄξιον: of

which Buttman approves, because γ'
 is absurd. Read πείσαντ' ἀπάξιον.
 See v. 941.

599. θατέρου] I. e. τοῦ ἑτέρου.

600. τίνας—πράγματος χάριν] Such
 a dislocation of words is very rare.

τοῦδε] "Of this," i. e. Philoctetes.

601. ἐπιστρέφοντο] "Turned them-
 selves to the care." See Matth. Gr.
 Gr. § 326. Hesych. Ἐπιστρέφεται—
 φροντίδα ποιοῦμαι.

602. ὃν γ'] So Heath for ὃν τ'. MS.
 Ven. ὃν εἶχον.

603. πόθος—ἵκετ'] So Hom. Ἰλ. A.
 240. Ἦ ποτ' Ἀχιλλῆος ποθὴ ἔσται
 νῆας Ἀχαιῶν.

604. ἀμύνουσιν] "Punish." He-
 sych. Ἀμύναι· ἐκδικῆσαι.

πᾶν ἐκδιδάξω μάντις ἢ τις εὐγενὴς,
 Πριάμου μὲν υἱὸς, ὄνομα δ' ἄνομάζετο
 "Ἐλενος, ὃν οὗτος, νυκτὸς ἐξελθὼν μόνος,
 ὁ πάντ' ἀκούων αἰσχροῖα καὶ λαβήτ' ἔπη
 δόλιος Ὀδυσσεὺς εἴλε, δέσμιόν τ' ἄγων 610
 ἔδειξ' Ἀχαιοῖς ἐς μέσον θήραν καλήν·
 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισε,
 καὶ τὰπὶ Τροίᾳ Πέργαμ', ὥς οὐ μή ποτε
 πέρσοιεν, εἰ μὴ, τόνδε πείσαντες λόγῳ,
 ἄγοιντο νήσου τῆσδ', ἐφ' ἧς ναίει τανῦν. 615
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαρτίου τόκος
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων.
 οἴοιτο μὲν μάλισθ' ἐκούσιον λαβάν,

608. μόνος] This is added, to show that Ulysses would undertake danger alone; a fact that Neoptolemus had doubted of in v. 574.

609. ἀκούων αἰσχροῖα] Compare Aristoph. Νεφ. 1333. χαίρω πόλλ' ἀκούων καὶ κακὰ. So in Latin, "male audio," "I hear ill of myself."

613. τὰπὶ Τροίᾳ Πέργαμα] It is good Greek to say Τροίᾳ Πέργαμα, but not ἐπὶ Τροίᾳ Πέργαμα: although the latter is found in v. 353. but in a passage wretchedly corrupt. Besides, after the expression τὰ τ' ἄλλα must follow καὶ ταῦτα, or something similar. Read then, Καὶ ταῦτα "Τροίᾳ Πέργαμ' —τὰ νῦν:" where all the words between inverted commas are supposed to be the very prophecy of Helenus.

οὐ μή ποτε πέρσοιεν] This is incorrect Greek; for οὐ μή are never joined to an optative. Elmsl. at CEd. C. 177. and Med. 1120. wishes to read πέρσειαν: but the aor. 1. optative united to οὐ μή is still more incorrect than οὐ μή united to a future optative; nor ought Elmsley to have preferred πράξαι to πράξω in Phœn. 1584. Σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μήποτε τοῦ τήνδε γῆν οἰκούντος εὖ πράξω Soph. Philoct.

πόλλιν· for there the words οὐ μή—πόλλιν contain the prophecy of an event to happen positively, and not conditionally. Well therefore does MS. Harl. read οὐ δὴ ποτε: better had it read, Τροίᾳ Πέργαμ', ἴσθ', οὐ δεῖ ποτε Πέρσαι τι, εἰ μὴ τόνδε πείσας τις λόγῳ Ἀγοιτο νήσου 'κ τῆσδ', ἐφ' ἧς ναίει τανῦν. For thus we can not only get rid of the absurdity of supposing that all the Greeks were to persuade Philoctetes to return, but also perceive why, on the mention of πείσας τις, Ulysses undertook to bring him back by persuasion, or, if need be, by force, and thus show his zeal in the cause of the Greeks, by going beyond the letter of the prophecy.

615. ἄγοιντο νήσου] This genitive has nothing to depend on. Read νήσου 'κ τῆσδ'. See v. 1044.

616. ἤκουσ' ὁ Λαρτίου] See v. 87. Vulg. ἤκουσεν ὁ Λαέρτου.

618. 619. ἄγων. Οἴοιτο] But οἴοιτο has nothing to depend on. Read therefore, as I proposed in Cl. Jl. N. ii. p. 335. λέγων, Οἴοιτο—. For thus ὅς is omitted in Agam. 617. ἀπάγγελον—Γυναῖκα πιστὴν ἐν δόμοις εὖ-ροι μολάν, quoted by Matth. Gr. Gr. §

εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων, κάρα 620
τέμνειν ἐφείτο τῷ θέλοντι, μὴ τυχάν.

ἤκουσας, ὦ παῖ, πάντα. τὸ σπεύδειν δέ σοι
καὺτῷ παραινῶ, κ' εἴ τινος κήδει πέρι.

ΦΙΛ. οἴμοι τάλας· ἦ κείνος, ἦ πᾶσα βλάβη, 625
ἔμ' εἰς Ἀχαιοὺς ἄμοσεν πείσας στελεῖν;

πεισθήσομαι γὰρ ὧδε πᾶξ ἄδου θανὼν
πρὸς Φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατὴρ.

ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'· ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ
ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.

520. Respecting the confusion of λέγων and ἔγων, see Porson Advers. p. 88.

620. εἰ μὴ θέλοι δ', ἄκοντα] "And should he be not willing, unwilling." But this is a tautology insufferable. Besides, οἶτο is manifestly wrong: for Ulysses would never have said, that he merely "thought" he could bring back Philoctetes, but that he "was sure" of bringing him. What Sophocles actually wrote, it is difficult to say; but he might have written, Οἶός τε νῦν μάλισθ' ἐκόνθ', ὥς οἶν, λαβεῖν, κ' εἰ μὴ θέλοι, λύκον γε, "saying he was able to catch him most willing, like a sheep, or, if not willing, as a wolf." Respecting the loss or confusion of οἶς, see us on Prom. 195. Ζεὺς πάλιν, οἶς ὥς μαλακογνώμων and with which might have been compared προβατογνώμων in Agam. 768. while λύκον γε was said by Ulysses sneeringly of Philoctetes, rendered savage by his misfortunes.

κάρα Τέμνειν] So Hom. Il. B. 259. Μηκέτ' ἔπειτ' Ὀδυσσεὺς κάρη ὁμοισιν ἐπέειπεν—Εἰ μὴ ἐγὼ σε.

621. ἐφείτο τῷ θέλοντι] "Permitted any one." So in Aj. 1146. παρείχε τῷ θέλοντι. In Latin, "cuivis."

623. κήδει πέρι] The preposition is generally omitted. See Matth. Gr. Gr. § 348.

624. ἦ πᾶσα βλάβη] So in El. 303. ἦ πᾶσα βλάβη. The article is, however, omitted in Aristoph. 'Aχ. 909. κακόν: and Theocrit. iii.

18. πᾶν λίθος, or, as it ought to be read, πᾶς λίθος. In English, "thorough."

626. ὧδε] "Thus." How thus? Read either τῷ γε, "by some one," said sneeringly of Ulysses, or οἶδα.

627. "Sisyphus," says the Schol., "being on the point of death, ordered his wife to keep his body above ground. When, therefore, his soul arrived in hell, he complained to Pluto of his wife's neglect of the funeral rites, and requested leave to return to earth to punish her. But as soon as he came back, he refused to return to hell, until he was forced to do so by necessity." It is plain, then, that Pluto, and not Sisyphus, was persuaded, as stated by Theognis, Ὅς τε καὶ ἐξ Αἴδου πολυδρείρσιν ἀνῆλθεν, Πείσας Περσεφόνην αἰμυλίοισι λόγοις: and, consequently, there must be a lacuna here; which may be thus supplied, Πρὸς Φῶς ἀνελθεῖν, ὥσπερ Αἰδωνεύς ποτε Λόγοισι γ' αἰμύλοισι τοῖς κείνου πατρός: a story which probably formed the argument of the Sisyphus, a satyric drama of Euripides; of which Hesych. has preserved one gloss: Ἐλίσσων πλέκων, ψευδόμενος, οὐκ ἐπὶ εὐθείας λέγων ἢ κινῶν: and where Euripides doubtless wrote Λόγους ἐλίσσων, as in Orest. 882. Respecting Αἰδωνεύς, the very word used by the Schol., κατηγορήσε — παρὰ τῷ Αἰδωνεῖ, see Æsch. Pers. 641.; and respecting the story, see Schol. on Il. Z. 153. and Pherecyd. Fr. 41.

629. ὅπως ἄριστα] "The best pos-

- ΦΙΛ. οὐκ οὖν τάδ', ὦ παῖ, δεινὰ, τὸν Λαερτίου 630
 ἐμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς
 δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις ;
 οὐ θᾶσσον ἂν τῆς πλεῖστον ἐχθίστης ἐμοὶ
 κλύοιμ' ἐχίδνης, ἢ μ' ἔθηκεν ὦδ' ἄπουν ;
 ἀλλ' ἔστ' ἐκείνῳ πάντα λεπτὰ, πάντα δὲ 635
 τολμητὰ· καὶ νῦν οἶδ', ὅθ' οὖνεχ' ἴξεται.
 ἀλλ', ὦ τέκνον, χαρῶμεν, ὥς ἡμᾶς πολὺ
 πέλαγος ὀρίζῃ τῆς Ὀδυσσέως βίας.
 ἴωμεν ἢ τοι καίριος σπουδῇ, πόιου
 λήξαντος, ὕπνον πᾶνάπαυλιν ἥγαγεν. 640

sible." In Latin, "quam maxime." The more usual form is ὥς ἄριστα. See Matth. Gr. Gr. § 461.

συμφέροι] "Bring." But συμφέρειν means "to conduce." Hermann, indeed, quotes Med. 13. πάντα συμφέρουσ' ἰάσσει. But there the sense is "subservient to," in Latin, "morigerans," as in Soph. El. 1464. συμφέρειν τοῖς κρείσσοσιν. Buttmann, too, quotes from Thucyd. οἱ καιροὶ ξυνετηρόχασιν τοῖς ἐχθροῖς. But that means, "have been conducive to." We must therefore suppose, that Sophocles has here, as elsewhere, swerved from common custom in the use of a verb. As regards the sense, Wunder quotes opportunely Cho. 781. Ἄλλ' εἰμι—Γένοιτο δ' ὥς ἄριστα σὺν θεῶν δόσει : in English, "Good-bye," i. e. "God be with ye."

630. Οὐκ οὖν] "Is it not then—." But "then" has here no meaning. Read Οὐκ ἦν — δεινὰ—

τὸν Λαερτίου] Read τὸν γε Λαερτίου. See v. 87.

632. νεὼς ἄγοντ'] "Bringing by a ship." But this genitive would require a preposition. Besides, Ulysses had said not a word about a ship. If then the conjecture in v. 620. be correct, we must read here Δεῖξαι νεὼν γ' ὥς οἶν, "as a lamb forsooth."

633. πλεῖστον ἐχθίστης] On this double superlative, see Matth. Gr. Gr.

§ 461.

634. ὦδ' ἄπουν] "Thus without the use of a foot."

635. πάντα — πάντα δὲ] On δὲ, in such repetitions, see Elmal. at Herac'. 874.

636. καὶ νῦν οἶδ'] "And now I know." Why "now"? Read καὶ νιν, "him."

ὅθ' οὖνεχ'] This generally does, and ought always to mean "because," derived as it is from οὐνεχ' ἔνεκα. It seems, indeed, to mean "that" in Trach. 813. El. 47. 617. 1305. and Œd. T. 1271. But all those passages demand emendation on other grounds.

638. ὀρίζῃ] So Brunck, on account of the syntax, instead of ὀρίζει.

βίας] So a MS. collated by Steph. similar to Ven. where βία is read for νεὼς, which is quite absurd; for Philoctetes might be distant from the ship of Ulysses, and still within his power; the only thing he had to dread.

639. 640. This distich Hermann assigns to the Chorus; why he says not, nor could he say.

καίριος σπουδῇ] Schol. τὸ ἐγκαίρως σπουδάζειν ἀνάπαυλιν ἄγει ὑστερον.

640. ὕπνον] This word is well suited to Philoctetes, to whom sleep was the very balm of life.

ἥγαγεν] "Is wont to bring." See Matth. Gr. Gr. § 502.

- NE. οὐκοῦν, ἐπειδὴν πνεῦμα τοῦκ πρῶρας ἀνῆ,
τότε στελοῦμεν· νῦν γὰρ ἀντιστατεῖ.
- ΦΙΛ. αἰὲ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακὰ.
- NE. οὐκ· ἀλλὰ κακείνοισι ταῦτ' ἐναντία.
- ΦΙΛ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον· 645
ὅταν παρῇ κλέψαι τε χ' ἀρπάσαι βία.
- NE. ἀλλ', εἰ δοκεῖ, χαρῶμεν, ἔνδοθεν λαβὰν,
ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.
- ΦΙΛ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.
- NE. τί τοῦθ', ὃ μὴ νεῶς γε τῆς ἐμῆς ἐνι; 650
- ΦΙΛ. φύλλον τί μοι πάρεστιν, ὃ μάλιστ' αἰὲ
κοιμῶ τόδ' ἔλκος, ὥστε πραῦνεν πάνυ.
- NE. ἀλλ' ἐκφερ' αὐτό· τί γὰρ ἔτ' ἀλλ' ἐρᾶς λαβεῖν;
- ΦΙΛ. εἴ μοι τί τόξων τῶνδ' ἀπημελημένον
παρεῖρρύηκεν· ὥς λίπω μὴ τῷ λαβεῖν. 655
- NE. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ', ἃ νῦν ἔχεις;

641. ἀνῆ] So Pierson Verisimil. p. 63. and Valckenaer Diatrib. p. 234. in lieu of the absurd ἀνῆ: which owes its origin to ἡγάγεν. So too the Schol., who explains, ἐπὶ τὴν παύσηται ὁ ἄνεμος ἐναντιούμενος. Compare Orest. 690. ὅταν δ' ἀνῆ προά. MSS. vary between ἀν and βάν.

643. οὐκ· ἀλλὰ] "No; but to them also these are opposed." How so? For the wind that prevented one party from sailing out, would bring the other in. The Schol., therefore, has here foolishly said, τὰ ἡμῶς ἐπέχοντα κακείνους ἐπέχει: but well said, τοῖς γὰρ κακουργοῖς οὐκ ἔστιν ἐναντίος ὁ ἄνεμος: for by that word κακουργοῖς we are led to κακὰ νοῦσι, in the room of κακείνοισι. Read then, after ἀντιστατεῖ. ΦΙΛ. Οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον, ὅταν παρῇ κλέψαι τε χ' ἀρπάσαι βία. NE. Οὐκ· ἀλλὰ κακὰ νοῦσι πάντ' ἐναντία. ΦΙΛ. Ἀεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακὰ. Hesych. Κάκονες κακὰ νοῦν.

644. χαρῶμεν — λαβὰν] On this

construction, see Porson Pref. Hec. p. xxviii.

650. νεῶς—ἐνι] But νεῶς cannot be governed by ἐνι. Heath therefore corrected ἐπὶ. But the verb is wanting. Read then δ μὴ 'κ νεῶς γε τῆς ἐμῆς ἔλῃς, "you can take."

652. κοιμῶ τόδ' ἔλκος] So Hom. Il. Π. 624. Κοίμησον δ' ὀδύνας.

πραῦνεν πάνυ] MS. R. πόνον. But κοιμῶ — ἔλκος and πραῦνεν πόνον would be a tautology insufferable. Read ἔστ' ἐπιβράννεν ὄνον, "to pour sleep on the eye."

653. τί γὰρ] This γὰρ alludes to the delay which Philoctetes exhibits in bringing out his opiate leaf; while the reply of Philoctetes leads naturally to the very business of the whole play, the possession by Neoptolemus of the arrows of Hercules.

655. παρεῖρρύηκεν] On this perfect of ῥέω, see Matth. Gr. Gr. § 248.

τῷ] "Some one," i. e. Ulysses, who, as Philoctetes had heard, was coming to Lemnos.

ΦΙΛ. ταῦτ'· οὐ γὰρ ἄλλα γ' ἔσθ', ἢ βαστάζω χεροῖν.

ΝΕ. ἄρ' ἔστιν ὥστε καγγύθεν θεῶν λαβεῖν,
καὶ βαστάσαι με, προσκύσαι θ', ὥσπερ θεόν;

ΦΙΛ. σοί γ', ὦ τέκνον, καὶ τοῦτο, πᾶλλο τῶν ἐμῶν, 660
ὅποιον ἂν σοι ξυμφέρῃ, γενήσεται.

ΝΕ. καὶ μὴν ἐρῶ γε· τὸν δ' ἐρωθ' οὕτως ἔχω·
εἴ μοι θέμις, θέλοιμ' ἂν· εἰ δὲ μὴ, πάρες·

ΦΙΛ. ὅσιά τε φανείς, ἔστι τ', ὦ τέκνον, θέμις,
ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος 665
μόνος δέδωκας, ὅς χθόν' Οἰταίαν ἰδεῖν,
ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν
ἐχθρῶν μ' ἐνερθεῖν ὄντ' ἀνέστησας πέρα.

657. οὐ γὰρ ἄλλα γ' ἔσθ'] "For there are none others." This, though intelligible, is not what Sophocles wrote; for, from the mention of θεῶν in v. 659. it is plain that some god was previously spoken of. Read then, Ταῦτ'· ἦν δ' ἄρ' Ἡράκλει', ἢ βαστάζω χεροῖν.

658. ἔστιν ὥστε — λαβεῖν] This is not Greek; for ὥστε never is nor can be thus inserted between ἔστι and an infinitive, Hermann, indeed, quotes Iph. T. 1379. φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα: but there Ald. gives ἦν πανταίς, from whence we may elicit ἦν μὴ νεὸς τέγξαι πόδα, where νεὸς — πόδα is similar to νεὸς — πόδα in Antig. 711. Read therefore, Ἄρ' ἔστι τὸ γέ, "for any one."

659. προσκύσαι] "To kiss." From this act, expressive of homage paid to a superior, is derived the modern custom of kissing the Pope's toe and the King's hand; and to which allusion is made by Eurip. Tro. 1024. Καὶ προσκυνεῖσθαι Βαρβάρων πόδ' ἤθελες: and Dio Cass. lix. τοῖς πλείστοις τῶν συμβουλευτῶν τὴν χεῖρα ἢ τὸν πόδα προσκυνεῖν ὥρεξε.

ὥσπερ θεόν] "As a god." But a worshipper did not kiss the god, only his statue or symbols. Cicero in Verr. iv. § 43. "Ibi est ex ære simu-

lacrum ipsius Herculis—rictum ejus ac mentum paulo sit attritius, quod—non solum id venerari, verum etiam osculari solent." Plutarch Vit. i. p. 471. v. λέγεται δὲ ἔχων τι χρυσοῦν Ἀπόλλωνος ἀγαλμάτιον—Τοῦτο καταφιλεῖν. Lucian de Sacrif. § 12. ὁ δὲ πένης ἰλάσαστο τὸν θεόν, φιλήσας μόνον τὴν αὐτοῦ δεξίαν. Read therefore, ὥς θεοῦ γέρα, "as the honored arms of a god." Wakefield understands προσκύσαι "to worship," and quotes S. Th. 535. Ὀμνυσι δ' αἰχμὴν, ἣν ἔχει, μᾶλλον θεοῦ Σέβειν πεποιθώς: Virgil's "Dextra mihi Deus et telum, quod missile libro," (imitated by Statius Theb. ix. 546.) Clem. Alex. Protrept. p. 42. v. Σκυθῶν δὲ οἱ Σαυρομάται ἀκινάκην σέβουσι: and Ammian. Marcell. xvii. 12. "eductisque mucronibus, quos pro numinibus colunt, juravere;" and from whence he might have corrected Horace's "Nil desperandum, Teucro duce et auspice Teucro," by reading, "mucro dux, auspice Teucro;" an evident imitation of Homer's Εἰς οἶωνός ἄριστος, ἀμύνεσθαι περὶ πατρὸς.

663. εἰ δὲ μὴ, πάρες] "But if not, omit." What? Read παρὲς. For it was not Philoctetes, but Neoptolemus, who was to forego his wish.

668. ἀνέστησας πέρα] "Raised

θάρσει· παρέσται ταῦτά σοι καὶ θιγγάνειν,
καὶ δόντι δοῦναι, καὶ ξεπύξασθαι βροτῶν 670
ἀρετῆς ἑκατι τῶνδ' ἐπιψαῦσαι μόνον.
εὐεργετῶν γὰρ καὶ αὐτὸς αὐτ' ἐκτησάμην.
οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον.
ὅστις γὰρ εὖ δρᾷν, εὖ παθῶν, ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος. 675

NE. χωροῖς ἂν εἴσω;

ΦΙΛ. καὶ σέ γ' εἰσάξω· τὸ γὰρ
νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.

XO. λόγῳ μὲν ἐξήκουσ', ὅπῃ δ' οὐ μάλα, στρ. α'.
τὸν πελάταν λέκτρων ποτὲ τῶν Διός,
[Ἰξίονα] κατ' ἄμπτυκα 680

me beyond." This is neither Greek nor sense; for πέρα "beyond" cannot be opposed to ἐνερθεν "below." Read Ἐχθρῶν ἐνερθεν ὅντ' ἀνέστησας μ' ὑπερ: and so the Schol. ἐποίησάς με τῶν ἐχθρῶν ὑπερέχειν. See El. 1090. καθύπερθεν — τῶν ἐχθρῶν.

670—674. καὶ δόντι δοῦναι] "It is lawful for you to give them back to me, having given them to you." This Erfurdt properly calls ridiculous; and Hermann's emendation, Τάδ' ἀντιδοῦναι, is no better. Musgrave wished to read Καὶ στόματι δοῦναι, but this is superfluous after προσκύσαι. These, however, are not the only difficulties; for ἐξεπύχεσθαι is a compound inadmissible in Greek; besides, οὐκ ἄχθομαι—φίλον, "I am not hurt at seeing you and taking you as a friend," is sheer nonsense; as if that had any thing to do with the request of Neoptolemus to handle and kiss the bow and arrows. Read therefore, παρέσται ταῦτα καὶ σοὶ θιγγάνειν, Καὶ δόντι δύναιμαι ἄνωγ' ἐπύξασθαι, βροτῶν Ἀρετῆς σ' ἑκατι τῶνδ' ἐπιψαῦσαι μόνον. Οὐδ' ἄχθομαι σοὶ δοὺς λαβεῖν τε καὶ φιλεῖν. Εὐεργετῶν γὰρ αὐτὸς αὐτ' ἐκτησάμην, Πυρὰν ὑφάψας Ἡρακλεῖ μόνος, γέρα: where the last line, ab-

solutely requisite to explain the preceding καὶ δόντι, has been elicited from the words of the Schol. αὐτὸς γὰρ ὑφῆψε τὴν πυρὰν τῷ Ἡρακλεῖ: a lacuna which Hermann was the first to perceive, but could not supply, although he might easily have done so from the words of Diodor. Sic. iv. 88. quoted by Musgrave on v. 1160. οὐδέποτε δὲ τολμῶντος ὑπακούσαι, μένος φιλοκτήτης ἐπέσθη, λαβὼν δὲ τῆς ὑπουργίας χάριν τὴν τῶν τόξων δωρεάν, ἦψε τὴν πυρὰν: and while δοὺς λαβεῖν is similar to δοὺς—λαβεῖν in Soph. El. 1120. and Virgil's "donat habere," the verb φιλεῖν "osculari" is plainly required by the preceding προσκύσαι.

675. ἄχθομαι—ἰδὼν] On this syntax, see Matth. Gr. Gr. § 551. and § 514. on the formula χωροῖς ἂν, "will you go?"

679. Respecting πελάω and its derivatives, used "in sensu Venereo," see Blomfield on Prom. 926.

τῶν] So Pompon Phæn. 145. in lieu of τοῦ: for the article is seldom prefixed to proper names in the genitive.

680. Ἰξίονα] This word, to which nothing does nor could correspond in

τὴν δρομάδ' ὡς δέσμιόν
 (νιν) λάβ' ὁ παγκρατῆς Κρόνου παῖς·
 ἄλλον δ' οὔτιν' ἔγωγ' οἶδα πλύων, οὐδ' ἐσιδὼν,
 μοίρα
 τοῦδ' ἐχθίονι συντυχόντα θνατῶν,
 ὅς οὔ τιν' ἔρξας οὔτε νοσφίσας, 685
 ἀλλ' ἴσος ἐν ἴσοις ἀνῆρ
 ἄλλυθ' ὥδ' ἀναξίως·
 τόδε με θαῦμ' ἔχει·
 πῶς ποτε, πῶς ποτ' ἀμφιπλήκτ-
 ων ῥοθίων μένος πλύων, 690
 πῶς ἄρα παιδάκρυτον οὔτ-
 ως βιοτὰν κάτεσχεν;
 ἴν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν, ἀντιστρ. α'.
 οὐδέ τιν' ἐγχώρων κακογείτον', ᾧ
 πᾶρα στόνον 695

the antistrophe, is evidently an interpolation.

Hesych. Ἀμπυκερ τὰ διαδήματα ἢ χάλυνοι ἢ τροχοί· οὕτως Σοφοκλῆς ἐν Φιλοκτῆτῃ, διὰ τὸ κυκλότερος.

681. Vulg. δὴ δρομάδα. But δὴ "forsooth" would indicate a doubt of the truth of the story.

682. νιν λάβ' So the metre requires for ἔλαβεν.

683. ἐσιδὼν] So Wakefield and Dobree for ἔσιδον, on account of κλύων.

685. οὐ τιν' ἔρξας] So Musgrave and Burney in Not. MSS. for οὐτ' ἔρξας τιν'. Eustath. 1. I. p. 763 = 667. quotes οὐτε τι ῥέξας.

νοσφίσας] "depriving." But νοσφίσας cannot be opposed to ἔρξας, as shown by Hom. Od. Δ. 690. Οὐτε τινα ῥέξας ἐξαίσιον, οὐτε τι φείπων: and Periclyon. Fragm. in Stob. p. 457. οὐτε λέξαι δεῖ κακὸν γονέας οὐτε ἔρξαι. Read then, as I proposed in Cl. Jl. N. xviii. p. 233. οὐτ' ἀνισαφρόσας, where ἀνισα is properly opposed to ἴσος.

686. ἐν ἴσοις] Hermann ἐν γ' ἴσοις.

But "to be just among the just" is a little credit to any man. Read therefore ἴσος, εἴ τις, ἐν ἀνῆρ—

687. The metre requires ἄλλυθ' ἀνάξει' οὕτως.

688. Vulg. τόδε θαῦμ' ἔχει με: contrary to the metre. Compare also Ion 572. τοῦτο κἄμ' ἔχει πόθος.

690. μένος] So Wakef. for μόνος.

So Canter. for κλύων, offensive alike to the sense and metre.

693. πρόσουρος] Schol. πρὸς ἄνεμον τετραμμένος. But οὔρος is not any wind, but only a favorable one, as blowing ἀπ' οὐράς, i. e. "tail," or πρύμνης. Read therefore πρόσβορρος, "exposed to the north wind." Compare ἐτέγχθη κρᾶτ' ἐνδόμυχον πληγῇσι Νότου in v. 1453. Respecting change of ν and β, see Prom. 385. where Ald. reads λαυροστομεῖ for λαβροστομεῖ: and Schæfer on Gregor. de Dial. p. 218.

οὐκ ἔχων βάσιν] Because he was ἀπους, as stated in v. 634.

694. κακογείτον'] "Neighbor of illa."

ἀτίντυπον κηροβρωτ-
 ὸς καταπλαύσει αἵματηρόν,
 οὐδ' ὃς θερμοτάταν αἱμάδα κηκιομέναν ἐλκέων
 ἐνθήρου ποδὸς, ἥπίοισι φύλλοις,
 κατευνάσειεν, εἴ τις ἐμπέσοι 700
 φορβάδος ἔκ γε γᾶς ἐλεῖν·
 εἶρπε γὰρ ἀλλότ' ἄλλα
 τότε ἂν εἰλούμενος,
 παῖς ἄτερ ὡς φίλας τιθάν-
 ας, ὅθεν εὐμάρει' ὑπάρχ- 705
 ει πόρῳ, ἀνίπ' ἐξανεί-
 η δακέθυμος ἄτα.
 οὐ φορβὰν, ἱερᾶς στρ. β.
 Γᾶς σπόρον, οὐκ ἄλλων
 αἶρων, τῶν νεμόμεσθ' 710

696. Vulg. βαρυβρωτ', "heavily eaten." This is absurd. Besides, βαρυβρῶς, like κελαινοβρωτὸς in Prom. 1061. neither is nor could be Greek. On the other hand κηροβρωτὸς is well explained by Νεσῶν παλαιῇ κηρὶ in v. 42. and διαβόρῳ πόδα in v. 7. Besides, the Schol. has ἐκ τῶν ἐλκῶν τοῦ θηροθήκτου ποδός. Respecting κ and β thus confounded, see at Tro. 935.

698. So Erfurdt. Vulg. ὃς τὰν— κηκιομέναν] So Homer Il. H. 262. μέλαν δ' ἀνεκήκειν αἷμα.

699. ἐνθήρου] "In which the beast is." So δρυμὸς ἐνθηρος in Rhcs. 289.

700. Schol. οὐκ ἔχων οὐδὲ ὅστις ἔλοι φύλλον αὐτῷ ἐκ τῆς γῆς ἢ ὄρνιν τοξευθώτα ὑπὸ φιλοκλήτου καὶ ἐμπεσόντα εἰς τὴν γῆν: who, therefore, evidently read, οὐδ', εἴ τιν' ἐμπέσοι φορβάδ', ὃς ἔκ γε γᾶς ἔλοι, as stated in Cl. Jl. N. xxviii. p. 235. Mudge too preferred εἴ τιν', while ἔκ γε γᾶς is confirmed by v. 528. and Trach. 801. ἐκ γε τῆσδε γῆς.

702. εἶρπε] So Bothe for ἔρπει,

contrary to both syntax and metre.

703. Vulg. εἰλούμενος. But Hesych. has Εἰλούμενος· συσστρεφόμενος, which is better suited to the metre.

706. πόρῳ] So Gaisford at Hephæst. p. 294. for πόρῳ. Render, "Whence (from the nurse) comes ease in walking (to the child)."

ἐξανείη] So Hermann from ἐξανείη in MS. Ven. in lieu of the Vulg. ἐξανίησι, which is a verb transitive and inadmissible here.

707. δακέθυμος ἄτα] So Hom. Od. Θ. 185. θυμοδακῆς μῦθος. See us on Æsch. Eum. 321.

709. Γᾶς σπόρον] Schol. σῖτον: whence σῖτον in Ven. and καρπὸν in Flor. Horace has "Quicunque terræ munere vescimur," translated from Simonides, Εὐρυεδοῦς ὅσοι δαινόμεθα χθονὸς Καρπὸν.

οὐκ ἄλλων] I. e. σπορὸν, such as fish, the produce of the sea. But as MS. Flor. has ἄλλ' ὧν (thus); we may read, ἄλλ' ἦν Αἶρων, "was taking."

ἄνῑρες ἀλφηστὰι,
 πλὴν δ' ἐξ ὠκυβόλων εἴ ποτε τόξων
 πτανῶν πτανᾶν
 ἀνύσεις γαστρὶ φορβὰν,
 ἦν μέλεος ψυχᾶς, ὅς μὴδ' οἰνοχύτου
 πάματος ἦσθη δέκ' ἔτη χαρᾶ,
 ἐλίσσων δ', ὅπου γνοί-
 η σταγόν', εἰς ὕδωρ
 ἀεὶ πόδ' ἐνώμα.
 νῦν δ' ἀνδρῶν ἀγαθῶν
 παιδὸς ὑπαντήσας,
 εὐδαίμων ἀνύσει
 καὶ μέγας ἐκ κείνων

715

ἀντιστρ. β'.

721

711. So Hom. Od. Z. 8. ἀνδρῶν ἀλφηστᾶν: and Æsch. S. Th. 776. ἀνδρῶν ἀλφηστῶν, "barter-traders:" for thus Hesych. Ἀλφησταί· ἀμείπτται. Lex. Bekker. p. 381. has, however, Ἀλφιστεῖς οἱ τὰ ἀλφίτα ποιῶντες.

712. So Buttmann for πτανῶν πτανοῖς, where πτανοῖς has nothing to agree with.

714. ἀνύσεις] "Kill." Hesych. Ἦνυσεν· ἔκτεινε, κατέβαλεν. This sense is more frequent in composition, as in Il. A. 365. ἐξανύω, and καθανύειν in Or. 89. El. 1164. If the sense be "obtain," we must write ἀνύσαιτο.

715. Vulg. δ' μελέα ψυχᾶ. But this would require ἦ, not δς — Respecting the syntax μέλεος ψυχᾶς, see Matth. Gr. Gr. § 348.

715. οἰνοχύτου Πάματος] So Menander, Δήμητρος ἀκτῆς πάματος θ' ὕδρηχύτου.

716. Tricl. ἦσθη δεκῆτη χρόνον, more correctly than δεκετεῖ χρόνῳ in MSS, because a continuation of time is here spoken of. By uniting both, I have elicited δέκ' ἔτη χαρᾶ, "pleased through ten years with the delight."

717. Vulg. λεύσων δ' ὅπου γνοίη,

στατὸν εἰς ὕδωρ: "looking for some standing water, where he knew of it." But surely if he knew of it, he need not have looked for it. Hermann translates, "Intuens in stagnantem aquam," i. e. "looking into the water;" as if Philoctetes, like Narcissus or Polyphemus, was accustomed to use the water for a looking-glass. Besides, as Gedike remarks, there was a κρηναῖος ποτὶς at hand, as told in v. 21. To avoid, therefore, all the absurdities of the vulgate, I have edited ἐλίσσων for λεύσων, as proposed in Tru. Append. p. 127. and πόδ' ἐνώμα, the beautiful emendation of Wakefield, for προσενώμα, which Hermann incorrectly translates "dispenses," forgetful of πόδα ρωμῶν in Œd. T. 475.; while σταδόν', for στατὸν, is an emendation quite certain. "He moved his foot to the water wherever he knew of a drop."

720. ἀνδρῶν ἀγαθῶν] Peleus and Achilles.

723. ἐκ κείνων] "After those," i. e. κακῶν, says the Schol. But that would be ἐκ τούτων: besides, ἀνύσει requires an accusative. There is some error here.

ὅς νιν ποιντοπόρῳ δούρατι, πλήθει
πολλῶν μηνῶν,

725

πατρίαν ἄγει πρὸς αὐλὰν

Μηλιάδων νυμφᾶν Σπερχειοῦ τε παρ' ὄχθ-
αις, ἴν' ὁ χάλκασπις ἀνῆρ, θεοῖς

πελασθεῖς, ἀνήχθη

τῷ πυρὶ καμφαῆς

730

Οἷτας ὑπὲρ ὄχθων.

NE. ἔρπ', εἰ θέλεις· τί δὴ ποθ' ᾧδ' ἐξ οὐδενὸς
λόγου σιωπᾶς, κἀπόπληκτος ᾧδ' ἔχει;

ΦΙΛ. ᾧ ᾧ ᾧ ᾧ.

NE. τί ἐστίν;

ΦΙΛ. οὐδὲν δεινόν· ἄλλ' ἴθ', ᾧ τέκνον— 735

NE. μῶν ἄλγος ἴσχεις τῆς παρεστῶσης νόσου;

ΦΙΛ. οὐ δῆτ' ἔγωγ'· ἄλλ' ἄρτι κουφίζειν δοκῶ.
ᾧ θεοί.

NE. τί τοὺς θεοὺς ᾧδ' ἀναστένων καλεῖς;

724. δούρατι] So δούρῳ is "a ship" in Andr. 793. Hel. 1597. Cycl. 16. Horace too, "trabe Cypria."

726. Vulg. πατρίαν. But π is seldom shortened before a vowel.

727. Hesych. Μηλιάδες νύμφαι.

728. χάλκασπις] Hercules, as Wakefield well observes, is never represented by the ancients with a shield. The poem ascribed to Hesiod is a wretched compilation of a modern age. Perhaps Sophocles wrote χαλκῶπδος—.

729. Vulg. πλάθει πᾶσιν θεῖω. But πᾶσιν is useless; besides the verse is unlike the strophe. Both sense and metre are obtained by reading πελασθεῖς ἀνήχθη. Compare Horace's "Hercules—arces attigit igneas," and Apollodor. ii. 7. 14. καιομένης δὲ τῆς πυρᾶς λέγεται νέφος ὑποστὰν μετὰ βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι.

732. εἰ θέλεις] The unknown London editor of 1742 proposes σθένεις,

which is certainly better suited to the incipient weakness of Philoctetes.

ἐξ οὐδενὸς λόγου] "After not a single word."

737. κουφίζειν] "To be easier." So in Hippocrates, quoted by Musgrave, we find ἐκούφισεν and διεκούφισε. The word was, doubtless, a medical one.

738. "Vulg. Ἰὼ θεοί· τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς. Quanto modulatio esset versus, si scriptus esset, Ὡ θεοί· τί τοὺς θεοὺς ἑδ' ἀναστένων καλεῖς; Similiter in Tro. 1283. edidit Burges auctoritate MS. Harl. Δούλας· Ἰὼ θεοί· καὶ τί τοὺς θεοὺς καλῶ. Porson quoque non aliam ob causam edidit in Orest. 412. Δουλεύομεν θεοῖς, ὅτι ποτ' εἰσὶν οἱ θεοί, e conjectura Reiskii, qui primus articulum restituit, a Brunckio quoque restitutum Soph. Aj. 1028. Σκέψασθε πρὸς θεῶν τὴν τύχην δυοῖν βροτοῖν. Quod ad Philoctetis locum spectat, cf. Iph. T. 780. Ὡ θεοί· τί τοὺς θεοὺς ἀνακαλεῖς

ΦΙΛ. σωτῆρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.
 ᾶ ᾶ ᾶ ᾶ.

740

ΝΕ. τί ποτε πέποιθας ; οὐκ ἐρεῖς ; ἀλλ' ὦδ' ἔσει
 σιγηλός ; ἐν κακῷ δέ τῳ φαίνει κυρῶν.

ΦΙΛ. ὄλωλα, τέκνον, κοῦ δυνήσομαι κακὸν
 κρύψαι παρ' ἡμῖν ἅτταταί· διέρχεται,
 διέρχεται, δύστηνος, ὦ, τάλας ἐγὼ
 ἀπόλωλα· τέκνον, βρύκομαι, τέκνον· παπαῖ.
 παπᾶ, παπᾶ, παπᾶ, παπᾶ, παπᾶ, παπαῖ·
 πρὸς θεῶν πρόχειρον εἴτι σοι, τέκνον, πάρα
 ξίφος, χερσὶν πάταξον εἰς ἄκρον πόδα·
 ἀπάμνησον ὡς τάχιστα, μὴ φείσῃ βίου.
 ἴθ', ὦ παῖ.

745

750

ΝΕ. τί δ' ἔστιν οὗτω νεοχμὸν ἐξαίφνης, ὅτου
 τοσήνδ' ἰϋγὴν καὶ στόνον σαυτοῦ ποιεῖς ;

ΦΙΛ. οἶσθ', ὦ τέκνον ;

ΝΕ. τί ἔστιν ;

ΦΙΛ. οἶσθ', ὦ παῖ ;

ΝΕ. τί σοι ;

οὐκ οἶδα.

ΦΙΛ. πῶς οὐκ ; οἶσθ'—ἱατταταῖ, παπαῖ·— 755

ΝΕ. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος·

ΦΙΛ. δεινὸν γὰρ, οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με.

ΝΕ. τί δῆτα δράσω ;

ἐν τοῖς ἐμοῖς ;” Such was my note in Cl. JI. N. ii. p. 338., from whence Seidler obtained his emendation of Sophocles ; and which is now considerably confirmed by the omission of οὐτως in La. R. Dindorf with Flor. Γ. βοᾶς for καλεῖς.

744. παρ' ἡμῶν] “ With myself.” The vulgate παρ' ὑμῶν, “ from you,” is not Greek. The syntax would admit πρὸς ὑμᾶς, as in v. 590.

745. διέρχεται, δύστηνος] If MSS. admitted, we might read Διέρχεται πόδ' ἡ νόσος· τάλας. Compare Trach. 967. ἡ δ' αὖ μ' ἱερὰ (not μαρὰ) βρύκει,

as in Virgil, “ sacra fames.”

746. Vulg. βρύχομαι. Brunck βρύκομαι. So Γ. and U. See Mæris : Βρύκειν, Ἀττικῶς Βρύχειν, Ἑλληνικῶς. Accius in Philoctet. “ Jamjam absumor ; conficit animam Vis volucris, ulceris pestus.”

750. μὴ φείσῃ βίου] “ Don't spare my life.” But Philoctetes wished to lose his limb, not life. Wakefield therefore proposed to read μὴ φείσῃ βίας. Sophocles wrote, Ἀπάμνησον ὡς τάχιστα, μὴ φείσῃ, βίῃ. Respecting such parenthetical sentences, see Elmsl. Heracl. 59.

ΦΙΛ. μή με ταρβήσας προδῶς·
ἤκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως
ὥς ἐξεπλήσθη· φεῦ.

ΝΕ. ἰὼ δύστηνε σύ. 760

δύστηνε δῆτα διὰ πόνοις πάντων φανείς·
βούλει λάβωμαι δῆτα καὶ θίγω τι σοῦ;

ΦΙΛ. μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἔλάν
τάδ', ὥσπερ ἦτοῦ μ' ἀρτίως, ἕως ἀνῆ
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὸν, 765
σῶζ' αὐτὰ καὶ φύλασσε· λαμβάνει γὰρ οὖν
ὕπνος μ', ὅταν περ τὸ κακὸν ἐξήκη τόδε,
κούκ ἐστι λῆξαι πρότερον· ἀλλ' ἴαν χρεὼν
ἔκηλον εὐδειν· ἦν δὲ τῷ χρόνῳ τάχα

759. ἤκει κ.τ.λ.] "After a time it comes, when it is satisfied perhaps with its wanderings." This is unintelligible. Wunder proposes to read πλάνοις ἴσοις, "satisfied with equal wanderings," i. e. returns after equal intervals. But the paroxysm would be increased rather than diminished by the interval. Perhaps the author wrote, "ἤκει γὰρ αὕτη διὰ χρόνου, πλάνους νόσος" "Ὅτ' ἐξέπλησ", ὥς θῆρ τις· ΝΕ. ὦ δύστηνε σύ. For thus αὕτη would agree with its noun, wanting at present, and a reason be found for the assertion of the Schol. ἐπὶ θηρὸς ποιεῖται τὸν λόγον. Elmsl. too at CEd. T. 67. conjectures πλάνους—ἐξέπλησε.

761. 762. Δύστηνε δῆτα—λάβωμαι δῆτα] This repetition of δῆτα is evidently an interpolation. Read, ΦΙΛ. δύστηνος ἦν δὴ διὰ βροτῶν πάντων φανείς. ΝΕ. βούλει λάβωμαι τοῦδε—i. e. ποδὸς: where δύστηνος—φανείς is similar to φανείς δύστηνος in CEd. C. 974.

763. μὴ δῆτα τοῦτό γ'] "Do not do this." But λάβωμαι and θίγω would
τοῦτου γ'. Read then Μὴ
τοῦτ'· ἀλλὰ—

τὸ πῆμα τοῦτο τῆς νόσου τὸ
] Although Sophocles has τὸ

πῆμα τῆς νόσου in Aj. 362., yet such a repetition of τὸ—τοῦτο—τῆς—τὸ, is no where to be met with. Besides, how does σῶζε differ from φύλασσε? and what is the meaning of the inductive οὖν! and lastly, after τόδε, correct Greek would require ταῦτα, not αὐτά. See us on Prom. 687. There is some error here.

767. ἐξήκη] "Come out." How, "come out"? The sense requires "come to a crisis," or "come to a stand;" i. e. in Greek ἐστῆκεν.

768. λῆξαι] "To cease." To cease from what? The Schol. says, οὐκ ἐστι τῆς ἐδύνης παύσασθαι, πρὶν κοιμηθῆναι. The sense however would require πρὶν ἐξήκειν. But then λῆξαι would be absurd. Here is, therefore, another error. Hermann too suspects that the Scholiast found something else in his copy, from his interpretation, ἅμα γὰρ τῷ πάθει τοῦτο ὕπνος μοι ἐπέρχεται, καὶ οὕτω παύομαι τῆς νόσου.

769. So Ven. Vat. and marg. Tricl. instead of τῷδε τῷ χρόνῳ; rightly; for time is not spoken of δεικτικῶς: see us on Prom. 975. In Trach. 165. the whole passage, which Dobree considered spurious, may, if genuine, be thus corrected: Χρόνον

μόλωσ' ἐκεῖνοι, πρὸς θεῶν ἐφίεμαι 770

ἐκόντα μήτ' ἄκοντα, μήτε τῷ τέχνῃ
κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἅμα
κᾶμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένη.

NE. θάρσει, προνοίας γ' οὔνεκ', οὐ δοθήσεται,
πλὴν σοί τε κᾶμοί· ξὺν τύχῃ δὲ πρόσφειρε. 775

ΦΙΛ. ἰδοῦ, δέχου, παῖ· τὸν Φθόνον δὲ πρόσκυσον,
μή σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως
ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.

NE. ὦ θεοὶ, γένοιτο ταῦτα νῶν· γένοιτο δὲ
πλοῦς οὔριός τε κ' εὐσταλῆς, ὅποι ποτὲ 780
θεὸς δικαιοῖ, χά στόλος πορσύνεται.

ΦΙΛ. ἀλλ' ἦν δεδοικῶς, μὴ ἀτελῆς εὐχή, τέκνον·
στάζει γὰρ, οἴμοι, φοίνιον τόδ' ἐκ βυθοῦ
κηκῖον αἶμα, καί τι προσδοκῶ νέον.
παπαῖ, Φειῦ. 785

προτάξας, ὡς τρίμηνος ἦν ἵκα Χάρας
ἀπείη, κᾶνιασίως βεβῶς, Τότ' ἢ θανεῖν
χρεῖη σφέ γ', ἢ δρόμον τέλος Εἰ τοῦθ'
ὑπερδραμοντ', ἄλυπον ζῆν βίον.

770. μόλωσ' ἐκεῖνοι] "They come;"
i. e. Ulysses: but Ulysses' name
could not be thus understood. Read
μόλωσι κᾶκονοι. See v. 643.

771. ἐκόντα μήτ'] The first μήτε
is omitted, as in Herodot. iv. 28. Ari-
stoph. 'Ορν. 694. Eur. Tro. 485. See
Elmsl. CEd. T. 817.

773. κτείνας γένη] See Matth. Gr.
Gr. § 559.

776. Φθόνον—πρόσκυσον] This was
said to deprecate the anger of the
deity, jealous of man's too great pros-
perity; for, as Herodotus says ii. 32.
Φθονερόν τὸ θεῖον. Now the posses-
sion of arrows, which never missed
their aim, was a piece of singular
good fortune, and therefore an object
of jealousy to the gods.

778. τῷ πρόσθ' ἐμοῦ] But how the
arrows of Hercules were πολύπονα to
their owner is no where told us.

Soph. Philoct.

Jacobs in Quæst. Sophocl. p. 311.
thinks the passage interpolated. But
why should any person dream of such
an interpolation? There is more pro-
bably an omission of some lines, in
which the fact here slightly alluded to
was told more distinctly.

780. Hesych. Εὐσταλῆς· καλῶς ἐσ-
τολισμένος.

781. δικαιοῖ] "Thinks good." One
would rather expect Θεοῖς δοκεῖ τ' εἶδ—.
But the speech is designedly ambigu-
ous. Neoptolemus is thinking of sailing
back to Troy; Philoctetes of return-
ing home.

782. Tricl. ἀλλ' οὐδ' ἐδοικα. But
ἀλλ' οὐδ' would require also γε: see us
on Prom. 1107. Well therefore does
Ms. B. read ἀλλ' οὐ: better had it
read ἀλλ' ἦν δεδοικῶς—: where the
final ωs still lies hid in the vulgate δέ-
δοικ' ὃ παῖ: and from which we may
elicit ποτ' ἦ in lieu of τέκνον, found
only in Tricl.

783. Vulg. αὖ μοι. But the sense
requires οἴμοι.

- παπαῖ μάλ'. ὦ πούς, οἷά μ' ἐργάσει κακά.
 * προσέρπει,
 προσέρχεται τόδ' ἐγγύς· οἶμοι μοι τάλας.
 ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.
 * ἀταταταί·
 ὦ ξένε Κεφαλλήν, εἴθε σοῦ διαμπερές
 στέρνων ἔχοιτ' ἄλγησις ἦδε· φεῦ, παπαῖ, 790
 παπαῖ μάλ' αὖθις· ὦ διπλοῖ στρατηλάται,
 [Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ]
 τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον ;
 * ἰώ μοι.
 ὦ θάνατε, θάνατε, πῶς αἰὲ καλούμενος
 οὔτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτέ ; 795
 ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὰν
 τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ

* προσέρπει] In numbering the lines, those with an asterisk were accidentally omitted.

788. ἔχετε τὸ πρᾶγμα] "You have the trouble." But the sense requires rather, "You will have some trouble;" in Greek, Ἐξετέ τι πρᾶγμα.

790. στέρνων ἔχοιτο] "Keep close to your breast." But this is at variance with διαμπερές, "quite through." Read, therefore, with Wakef. ἔχοιτ'.

792. This verse is manifestly an interpolation; for the recurrence of two anapaests in the same line, even in the case of proper names, is, in tragedy, no where to be met with: secondly, the insertion of ὦ between Ἀγάμεμνον and Μενέλαε is inadmissible in Greek; although defended by Hermann, who says, very gravely, that "ὦ is thus introduced before Μενέλαε, because he, Menelaus, deserved better than Agamemnon, the exclamation Oh!" forgetting, however, that the very same Oh! is understood before Ἀγάμεμνον: thirdly, if the names of the two leaders were requisite here, why were they not also mentioned in v. 264. Δισσοὶ στρατηγοὶ χῶ Κεφαλ-

λήνων ἀναξ? and lastly, πῶς ἂν is never used by Sophocles in the Euripidean sense of "I wish," as shown by Valckenaer at Hippol. 208.

794. ὦ θάνατε, θάνατε] So in Aj. 865. ὦ θάνατε, θάνατε, νῦν μ' ἐπίσκεψαι μολῶν.

795. δύνα] So Porson Hec. 253. Elmsl. CEd. T. 692. prefers δύναι. Respecting the sense, Sophocles had in mind Æsop. Fab. xviii. to which Euripides also alluded in Alc. 685., and is thus read in the very rare and elegant translation of Omnibonus: "Senex e montibus ligna multo sudore parata, inopia jumentis, humeris etiam ferre cogebatur. Cum igitur itineris multum evasisset, plus tamen aliquanto superesset, fessus, ligna deponere: fortunam deinde sedens acriter incusare; mortem sibi, quod unum miseris datur, miserabiliter imprecari. Et cur non, inquit, mors crudelis, ades? ades! te enim invoco. Mors igitur instans, Cur se vocet, interrogat. Cui senex, Ut onus, inquit, istud attollens humeris mihi superimponas."

797. τῷδ' ἀνακαλουμένῳ] "With this Lemnian fire invoked." How,

ἔμψησον, ὦ γενναῖε· πάγῳ τοι ποτὲ
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων,
ἃ νῦν σὺ σάζεις, τοῦτ' ἐπηξίωσα δρᾶν. 800
τί φῆς, παῖ;

τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, πυρεῖς;

NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακᾶ.

ΦΙΛ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχυ', ὡς ἦδε μοι
ὄξεῖα φοιτᾷ, καὶ ταχεῖ' ἀπέρχεται. 805
ἀλλ' ἀντιάζω, μή με καταλίπης μόνον.

NE. θάρσει· μενούμεν·

ΦΙΛ. ἦ μενεῖς;

NE. σαφῶς φρόνεις.

ΦΙΛ. οὐ μὴν σ' ἐνορκὸν γ' ἀξιώθειςθαι, τέκνον.

NE. ὡς οὐ θέμις γ' ἐμοί' ὅστι σοῦ μολεῖν ἄτερ.

ΦΙΛ. ἔμβαλλε χεῖρὸς πίστιν.

NE. ἐμβάλλω μενεῖν. 810

ΦΙΛ. ἐκείσε νῦν μ' ἐκείσε—

NE. ποῖ λέγεις;

ΦΙΛ. ἄνω—

why, and by whom invoked? We find indeed, in v. 980. ὦ Λημνία χθὼν, καὶ τὸ παγκρατὲς σέλας Ἡφαιστότευκτον. But there Philoctetes addresses the distant volcano; which here he had neither called on nor had any reason for doing so; as he wished Neoptolemus to destroy him not with the Lemnian fire alone, but with fire of any kind. Read therefore, as proposed in Cl. Jl. N. ii. p. 338. Τῷ Λημνίῳ τῷδ' ἐμὲ κακούμενον, πυρὶ ἔμψησον, "Burn with fire me injured by this Lemnian evil:" where τῷ Λημνίῳ τῷδε agrees with κακῷ, understood in κακούμενον: for thus Sophocles would significantly allude to the proverb Λημνιον κακὸν, applied to express any great evil, and still better suited to describe the calamity of Philoctetes, wounded as he was by a serpent in Chryse, an island close to Lemnos;

and who, while pronouncing the words Τῷ Λημνίῳ τῷδε, would point to his foot, as he did in v. 767. τὸ κακὸν —τόδε: 817. τὸ γὰρ κακὸν τόδ': and 877. τοῦδε τοῦ κακοῦ: and lastly, with regard to καλούμενον and κακούμενον, the very same confusion of words is found in v. 231.

798. ὦ γενναῖε] This repetition of γενναῖος is very jejune. Besides, the inductive τοι has no business here. See notes on the Argument.

803. πάλαι δὴ] On this union of adverbs, see us at Prom. 1034.

804. καὶ θάρσος] "Boldness also," i. e. in addition to your pity. But ἦδε has nothing to agree with. Read κῆρ (θάρσος ἴσχυ') ἦδ' ὡς ἐμὲ—. Respecting κῆρ, see v. 42. and on ὡς for πρὸς see v. 1033.

810. ἐμβάλλω μενεῖν] This is not Greek. Read, with Reiske, μὲν οὖν.

ΝΕ. τί παραφρονεῖς αὖ ; τί τὸν ἄνω λεύσσεις κύκλον ;

ΦΙΛ. μέθες, μέθες με.

ΝΕ. ποῖ μεθῶ ;

ΦΙΛ. μέθες ποτέ.

ΝΕ. οὐ φημ' ἐάσειν.

ΦΙΛ. ἀπό μ' ὀλεῖς, ἣν προσθίγης.

ΝΕ. καὶ δὴ μεθήμ'· ἐς τί δὴ πλείον φρονεῖς ; 815

ΦΙΛ. ὦ γαῖα, δέξαι θανάσιμόν μ', ὅπως ἔχω·
τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἐᾷ.

ΝΕ. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου
ἔξειν· κᾶρα γὰρ ὑπτιάζεται τόδε·
ιδρώς γέ τοι νιν πᾶν καταστάζει δέμας, 820
μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
αἰμορῤῥαγῆς φλέψ· ἀλλ' ἐάσωμεν, φίλοι,
ἔκηλον αὐτὸν, ὥς ἂν εἰς ὕπνον πείσῃ.

ΧΟ. Ὕπν' ὀδύνας ἀδαῆς, ὕπνε δ' ἀλγέων, στρ.
εὐαῆς νῦν ἔλθοις 825
εὐαίων, εὐαίων ἄναξ,
ὄμμασιν ἀμπίσχοις

Thus μὲν οὖν is found at the end of a sentence in Phœn. 561.

811. ἐκεῖσε] "Thither," i. e. to the cave ; which, as it appears from v. 29. was ἐξέπερθε, above, i. e. ἄνω. So says Hermann. But if that were the very natural wish of Philoctetes, Neoptolemus would never have asked, Τί παραφρονεῖς αὖ ; We must therefore, in despite of Hermann's ingenuity, continue to explain ἐκεῖσε ἄνω by ἄνω κύκλον, i. e. "the sun."

814. οὐ φημ' ἐάσειν] "I say I will not leave go." But with such a remark ἣν προσθίγης is scarcely compatible. Read μὴ προσθίγης.

815. Tricl. μεθήμ' σε τί δὴ : which plainly leads to μεθήμ'· ἐς τί δὴ—Ald. μεθήμ' τί δὲ δὴ.

816. ὅπως ἔχω] "As I am."

820. γέ τοι] Buttmann objects to

γέ τοι thus used after γὰρ, a particle of nearly similar import, and proposes to read τέ τοι ; which, however, are never united. Perhaps Sophocles wrote Ἰδρώς τε νιν τὸ πᾶν.

824. ὀδύνας ἀδαῆς] "Unconscious of pain." So Hom. ἀπῆμονα ὕπνον.

825. εὐαῆς] "Gently breathing ;" as those do who sleep sweetly. Hence we must read νῦν for ἡμῖν, which is manifestly absurd : for it was Philoctetes, who was sleeping, and not the Chorus.

826. εὐαίων] This is literally "happy ;" here "propitious."

827. Vulg. ἀντέχοις : Brunck ἀντίσχοις, for the metre. But the sense requires ἀμπίσχοις, "put round ;" for ἀγλαῶν means here "a band," as first remarked by Welcker, who quotes opportunely Hesych. Ἀγλαῶν ἀμφιδέας,

τάνδ' αἶγλαν, ἃ τέταται τανῦν·
ἴθι, ἴθι μοι παιών.

ὦ τέκνον, ὅρα· ποῦ στάσει; 830

ποῖ δὲ βάσει; πῶς δ', ἃ γ' ἐν-
όσθ' ἐνι φροντίδος, οὐ δρᾶς;

ἤδη (πρὸς τί μενοῦμεν;) πράσσειν

καιρός· γνώμαν ἴσχων πολὺ τις

παρὰ πόδα πάντως κράτος ἄρνυται. 835

ἐπαδός.

ἀλλ' ὅδε μὲν κλύει οὐδέν· ἐγὼ δ' ὀρῶ, οὔνεκα θήραν

τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλείοντες,

τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν,

κομπεῖν γ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχροὺς ὄνειδος. 839

ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὄψεται· ἀντιστρ.

ὦν δ' ἂν ἀμείβῃ μ' αὐθις,

βαιάν μοι, βαιάν, ὦ τέκνον,

πέμπε λόγων φάμαν,

ὥς πᾶν τῶν ἐν νόσῳ εὐδρακῆς

ὑπνος αὔπνος λεύσσειν· 845

καὶ ψέλλια—Αἶγλη χίτωνος· Σοφοκλῆς
Τηρεῖ· καὶ πέδη παρὰ Ἐπιχάρμῳ ἐν
Βάκχαις. The same word, though in
a different sense, has been restored
by me to Prom. 471. in lieu of ζεύ-
γλαισι. With regard to the sense,
compare Ovid's "Lumina—vincta so-
pore;" and Mosch. Id. ii. "Ὑπνος—πε-
δάα μαλακῶ κατὰ φάεα δεσμῶ.

830. ποῦ, "where"—ποῖ, "whi-
ther." So in Aj. 1237. Ποῖ βάντος ἢ
ποῦ σπάντος;

831. πῶς δ' ἃ γ' κ.τ.λ.] "Why
don't you do what is in your thoughts?"
So the sense manifestly demands in
lieu of πῶς δὲ μοι τὰν τεῦθε φροντί-
δος ὀρᾶς. Respecting the confusion
of ὀρᾶς and δρᾶς, see Tro. Præf. p. xxi.

834. Vulg. καιρός τοι πάντων γνώμαν
ἴσχων πολὺ παρὰ πόδα κράτος ἄρνυται.

This is perfectly unintelligible; for
it is not opportunity that possesses
talent, but it is the man, who has both
opportunity and talent, that gains the
object in view.

836—839. On the rare use of Hex-
ameters in tragedy, see Hermann Ari-
stot. Poetic. p. 134.

836. ἐγὼ δ' ὀρῶ] "But I see."
The sense requires ὀρᾶ as opposed to
κλύει. "He hears nothing; and
therefore I will say."

838. τοῦδε γὰρ ὁ στέφανος] "For
the crown (of victory) is his." This is
not what the sense requires. See Ad-
denda.

844. εὐδρακῆς—λεύσσειν] So εὐ-
φегγῆς—ιδεῖν in Pers. 387. Hesych.
Εὐδρακῆς· εὐόφθαλμος.

- NE. ἴσται τάδ' · ἀλλ' ἴστω τε, καὺτὸς ἀντέχου.
 ΦΙΛ. θάρσει· τό τοι σύνηθες ὀρθώσει μ' ἔθος.
 NE. παπαῖ· τί δῆτ' ἂν δρῶμ' ἐγὼ τοῦνθίνδε γε ;
 ΦΙΛ. τί δ' ἴστῖν, ᾧ παῖ ; ποῖ ποτ' ἐξέβης λόγων ; 890
 NE. οὐκ οἶδ', ὅποι χρὴ τᾶπορον τρέπειν ἔπος.
 ΦΙΛ. ἀπορεῖς δὲ τοῦ σύ ; μὴ λέγ', ᾧ τέκνον, τάδε.
 NE. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙΛ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος
 ἔπεισεν, ὥστε μὴ μ' ἄγειν ναύτην ἔτι ; 895
 NE. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπὼν τις, δρᾷ τὰ μὴ προσεικότα.
 ΦΙΛ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾷς, οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.
 NE. αἰσχροῦς φανοῦμαι· τοῦτ' ἀνιῶμαι πάλαι. 900
 ΦΙΛ. οὐκ οὖν ἐν οἷς γε δρᾷς, ἐν οἷς δ' αὐδᾷς, ὀκνῶ.
 NE. ᾧ Ζεῦ· τί δράσω ; δεύτερον ληφθῶ κακὸς,
 κρύπτων θ' ἂ μὴ δεῖ, καὶ λέγων αἰσχιστ' ἐπῶν ;
 ΦΙΛ. ἀνὴρ ὅδ', εἰ μὴ γὰρ κακὸς γνῶμην ἔφυν,
 προδοὺς μ' εἰοικε κακλιπὼν τὸν πλοῦν στελεῖν. 905
 NE. λιπὼν μὲν οὐκ ἔγωγε· λυπηρῶς δὲ μὴ
 πέμπω σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.

887. ἴστω] Attic for ἴστασο.

889. δῆτ' ἂν] So Schæfer, rightly. The ἂν cannot be omitted. See Burgess, *Æsch. Suppl.* 716. Compare v. 1393. τί δῆτ' ἂν ἡμεῖς δρῶμεν.

890. λόγων] So Brunck for λόγῳ: and so Ms. Harl. But ἐξέβην is found by itself in *Iph. T.* 781. Read then, ἐξέβης ; λέγ' οὖν : for to this verse is to be referred λέγε, which Ms. B. offers in the preceding τάνθαδε λέγε.

893. ἀλλ' ἐνθάδ' κ. τ. λ.] "But I am now in this very situation;" viz. not to speak.

898. ἔξω τοῦ φυτεύσαντος] See Bloomfield on *Thucyd.* v. 105. ἔξω τῆς ἀνθρωπείας—νομίσεως.

899. ἐσθλὸν ἄνδρ'] "A good man,"

But Philoctetes would rather designate himself as a wretched man. Read ἐθλιὸν γ', where γ' is found as in v. 1203.

902. δεύτερον] "A second time." How so? Hermann thus explains the passage, "Shall I again be proved to be base? formerly by concealing the truth, and now by openly speaking falsehood."

905. κακλιπὼν] Read καὶ λιπὼν, on account of the answer.

907. πέμπω] So Tricl. πέμπων Ald. and Ms. Ven. which Heath was the first to notice, and is edited by Hermann. Either will do.

ΦΙΛ. τί ποτε λέγεις, ὦ τέκνον; ὡς οὐ μανθάνω.

ΝΕ. οὐδ' ἔν σε κρύψω· δεῖ γὰρ εἰς Τροίαν σε πλεῖν
πρὸς τοὺς Ἀχαιοὺς, καὶ τὸν Ἀτρειδῶν στόλον.

ΦΙΛ. οἴ μοι· τί μ' εἶπας;

ΝΕ. μὴ στέναζε, πρὶν μάθης. 911

ΦΙΛ. ποῖον μάθημα; τί με νοεῖς δρᾶσαι ποτε;

ΝΕ. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών.

ΦΙΛ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς;

ΝΕ. πολλὴ κρατεῖ 915

τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.

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δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.

ΝΕ. ἀλλ' οὐχ οἷόν τε· τῶν γὰρ ἐν τέλει κλύειν,
τό, τ' ἐνδικόν με καὶ τὸ συμφέρον ποιεῖ. 920

ΦΙΛ. ὦ πῦρ σὺ, καὶ πᾶν δεῖμα, καὶ πανουργίας
δεινῆς τέχνημ' ἔχθιστον, οἷά μ' εἰργάσω,
οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὄρῶν
τὸν προστρόπαιον, τὸν ἰκέτην, ὦ σχέτλιε;

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- NE. ἴσται τάδ' · ἀλλ' ἴστω τε, καὺτὸς ἀντίχου.
 ΦΙΛ. θάρσει· τό τοι σύνηθες ὀρθώσει μ' ἔθος.
 NE. παπαῖ· τί δῆτ' ἂν δρῶμ' ἐγὼ τοῦνθίνδε γε ;
 ΦΙΛ. τί δ' ἐστίν, ᾧ παῖ ; ποῖ ποτ' ἐξέβης λόγων ; 890
 NE. οὐκ οἶδ', ὅποι χρὴ τᾶπορον τρέπειν ἔπος.
 ΦΙΛ. ἀπορεῖς δὲ τοῦ σύ ; μὴ λέγ', ᾧ τέκνον, τάδε.
 NE. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙΛ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος
 ἔπεισεν, ὥστε μὴ μ' ἄγειν ναύτην ἔτι ; 895
 NE. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπὼν τις, δρᾷ τὰ μὴ προσεικότα.
 ΦΙΛ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾷς, οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.
 NE. αἰσχροὺς φανοῦμαι· τοῦτ' ἀνιῶμαι πάλαι. 900
 ΦΙΛ. οὐκ οὖν ἐν οἷς γε δρᾷς, ἐν οἷς δ' αὐδᾷς, ὀκνῶ.
 NE. ᾧ Ζεῦ· τί δράσω ; δεύτερον ληφθῶ κακὸς,
 κρύπτων θ' ἂ μὴ δεῖ, καὶ λέγων αἰσχιστ' ἐπῶν ;
 ΦΙΛ. ἀνὴρ ὅδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν,
 προδοὺς μ' ἔοικε κάκλιπὼν τὸν πλοῦν στελεῖν. 905
 NE. λιπὼν μὲν οὐκ ἔγωγε· λυπηρῶς δὲ μὴ
 πέμπω σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.

887. ἴστω] Attic for ἴστασο.

889. δῆτ' ἂν] So Schæfer, rightly. The ἂν cannot be omitted. See Burgess, *Æsch. Suppl.* 716. Compare v. 1393. τί δῆτ' ἂν ἡμεῖς δρῶμεν.

890. λόγων] So Brunck for λόγῳ: and so Ms. Harl. But ἐξέβην is found by itself in *Iph. T.* 781. Read then, ἐξέβης ; λέγ' οὖν : for to this verse is to be referred λέγε, which Ms. B. offers in the preceding τὰνθάδε λέγε.

893. ἀλλ' ἐνθάδ' κ. τ. λ.] "But I am now in this very situation;" viz. not to speak.

898. ἔξω τοῦ φυτεύσαντος] See Bloomfield on *Thucyd.* v. 106. ἔξω τῆς ἀνθρωπείας—νομίσεως.

899. ἐσθλὸν ἄνδρ'] "A good man," But Philoctetes would rather designate himself as a wretched man. Read ἄθλιόν γ', where γ' is found as in v. 1203.

902. δεύτερον] "A second time." How so? Hermann thus explains the passage, "Shall I again be proved to be base? formerly by concealing the truth, and now by openly speaking falsehood."

905. κάκλιπὼν] Read καὶ λιπὼν, on account of the answer.

907. πέμπω] So Tricl. πέμπων Ald. and Ms. Ven. which Heath was the first to notice, and is edited by Hermann. Either will do.

ΦΙΛ. τί ποτε λέγεις, ὦ τέκνον; ὥς οὐ μανθάνω.

ΝΕ. οὐδ' ἔν σε κρύψω· δεῖ γὰρ εἰς Τροίαν σε πλεῖν
πρὸς τοὺς Ἀχαιοὺς, καὶ τὸν Ἀτρειδῶν στόλον.

ΦΙΛ. οἴμοι· τί μ' εἶπας;

ΝΕ. μὴ στέναζε, πρὶν μάθης. 911

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ἀπιστέρηκας τὸν βίον, τὰ τόξ' ἐλάν· 925
 ἀπόδος, ἱκνοῦμαί σ', ἀπόδος, ἱκετεύω, τέκνον,
 πρὸς θεῶν πατρώων, τὸν βίον με μὴ ἀφείλῃς.
 ὦ μοι τάλας· ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι·
 ἀλλ', ὡς μεθήσων μήποθ', ὦδ' ὄρᾳ πάλιν.
 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι 930
 θηρῶν ὀρείων, ὦ καταρρώγες πέτραι,
 ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ', ὅτ' ἄν λέγω,
 ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
 οἳ ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως·
 ὁμόσας τ' ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει, 935
 προσθείς τε χεῖρα δεξιάν, τὰ τόξα μου
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλείους ἔχει,
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει·
 ὡς δ' ἄνδρ' ἐλάν ἰσχυρόν, ἐκ βίας μ' ἄγει,
 κούκ οἶδ' ἐναίρων νεκρὸν, ἢ καπνοῦ σκιάν, 940

925. τὸν βίον] Sophocles here evidently plays on βίος, which signifies both a "bow" and "life." A similar pun was doubtless made by Euripides, as may be guessed from Hesych. Αἰών δ βίος τῶν ἀνθρώπων—Εὐριπίδης δὲ Φιλακτήτρ, Αἰῶνα τὴν ψυχὴν λέγει· ἀπέπνευσεν αἰῶνα: where Toup corrects Ἀπεσκέλευσεν αἰῶνα. The line was probably Αἰών ἀπεσκέλευσέ μοι, τὰ τόξ' ἐλάν. So Shakspeare, "You take my life, when you do take the means Whereby I live."

927. μὴ ἀφείλῃς] So Ed. Lond. 1746. On the crasis, see v. 782.

929. ὄρᾳ πάλιν] "Turns his looks away."

933. παροῦσι τοῖς εἰωθόσιν] "To you present as accustomed." But the idea of a present is opposed to the idea of a past. Read then, as proposed in Cl. Jl. N. ii. p. 339. πάρος γε: which are found thus united in Hom. Od. 201. Hesiod Theog. 393. Apoll. Rh. iii. 53. and Antig. 993. See Addenda.

934. ὁ παῖς—οὐξ] This double arti-

cle is not good Greek. Besides, in the bitterness of his disappointment Philoctetes would rather deny than assert the legitimacy of Neoptolemus. Read therefore, Οἳ ἔργα παῖς μ' ἔδρασ' ὅς οὐκ Ἀχλλέως.

936. προσθείς] So MS. Ven. and marg. Turn. Vulg. προθείς.

937. ἱερὰ] "Sacred." Why or how sacred? Read Γέρα, "the rewards." See v. 659. A similar emendation of Æschines is proposed by Dobree in Adversar. i. p. 333.

938. φήνασθαι] "To show," middle for active; unless we read Κἂν τοῖσδε γ'—"And in those to show himself to the Greeks." Compare v. 1057. σὲ τοῖς ἐμοῖς Ὀπλοῖσι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;

939. ἐκ βίας μ' ἄγει] So MS. B. and Suid. in Κακοπινέστατον. Other MSS. ἐλάν μ'—βίας ἄγει.

940. ἐναίρων νεκρὸν] So Antig. 1029. ὁλωλότα Κεντεῖ.

καπνοῦ σκίαν] So Antig. 1170. καπνοῦ σκιᾶς.

εἶδωλον ἄλλως· οὐ γὰρ ἂν σθένοντά γε
 εἶλέν μ'· ἐπεὶ οὐδ' ἂν ᾧδ' ἔχοντ', εἰ μὴ δόλῳ.
 νῦν δ' ἠπάτημαι δύσμορος. τί χρεῖ με δρᾶν;
 ἀλλ' ἀπόδος· ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ.
 τί φῆς; σιωπᾶς; οὐδέν εἰμ' ὁ δύσμορος. 945
 ᾧ σχῆμα πέτρας δίπυλον, αὖθις αὖ πάλιν
 εἴσειμι πρὸς σε ψιλὸς, οὐχ ἔχων τροφήν·
 ἀλλ' ἀνανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,
 οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβάτην
 τόξοις ἐναίρων τοῖσδέ γ', ἀλλ' αὐτὸς τάλας 950
 θανῶν, παρέξω δαῖθ', ὑφ' ᾧν ἐφερβόμην,
 καί μ', οὐς ἐθήρων πρόσθε, θηράσουσι νῦν,
 φόνον φόνου δὲ ῥύσιον τίσω τάλας,
 πρὸς τοῦ δοκοῦντος οὐδέν εἰδέναι κακόν.
 ὅλοιο—μή πω, πρὶν μάθοιμ', εἰ καὶ πάλιν 955
 γνώμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.
 ΧΟ. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,
 ἦδη ἔστι, καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
 ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις
 τοῦδ' ἀνδρὸς, οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι. 960

941. ἄλλως] “Merely.” See 1418. Ruhn. Tim. p. 199.

942. ἐπεὶ κ. τ. λ.] “Since he would not have taken me thus as I am.” But “since” has no meaning here. Read Εἶλέν με παῖς, οὐδ' ᾧδ' ἔχοντ'. “A boy would not have taken me” — where the word παῖς, as usual, conveys a sneer. So in Prom. 1022. Ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με· Οὐ γὰρ σὺ παῖς τις κἄτι τοῦδ' ἀνοήστερος; and in Plato's Crit. § 6. ὥσπερ παῖδας ἡμᾶς μορμολύττηται; and Sophist. § 58. μῦθον—φαίνεται διηγείσθαι παισὶν ὡς οὖσαν ἡμῖν.

943. με δρᾶν] So Tricl. La. B. V. for ποιεῖν.

944. ἀλλὰ νῦν] “At least now.” See Elmsl. Med. 882.

ἐν σαυτῷ γενοῦ] See Matth. Gr. Gr. § 577.

946. αὖθις αὖ πάλιν] So in CEd. C.

948. ἀνανοῦμαι] So Schol. as a v. l. for αὖθις ἀνανοῦμαι. But ἀναίνομαι is a verb transitive. See El. 821. ἀνανῶ βίον. Read therefore, ἀνανοῖμ' ἀν—μένος.

950. τοῖσδέ γ'] “With these forsooth.” But γε marks contempt. Read then, τοῖσδ' ἔτ'.

951. ὑφ' ᾧν ἐφερβόμην] This is a strange remark of Philoctetes. So he really expected to be the food of those he had already devoured!

953. ῥύσιον] Generally a “pledge;” here an “expiation.” See Addenda.

954. πρὸς τοῦ δοκοῦντος] “From him who seemed.”

955. ὅλοιο—μή πω] So in Trach. 383. Ὀλοιοτο μὴ τοι πάντες; and Med. 82. Ὀλοιοτο μὲν μὴ—.

959. ἐμοὶ μὲν] On this μὲν without δέ, see Matth. Gr. Gr. § 606.

ΦΙΛ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
 σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.

ΝΕ. οἴμοι· τί δράσω; μὴ ποτ' ἄφελον λιπεῖν
 τὴν Σκῦρον· οὕτω τοῖς παροῦσιν ἄχθομαι.

ΦΙΛ. οὐκ εἴ κακὸς σὺ, πρὸς κακῶν δ' ἀνδρῶν μαθὼν 965
 ἔοικας ἥκειν αἰσχρὰ· νῦν δ' ἄλλοις σε δοῦς,
 οἷς εἰκὸς, ἔκπλει, τὰ μὰ μοι μεθεῖς ὄπλα.

ΝΕ. τί δρῶμεν, ἄνδρες;

ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς;

οὐκ εἴ, μεθεῖς τὰ τόξα ταῦτ' ἐμοί, πάλιν;

ΦΙΛ. οἴμοι· τίς ἀνὴρ; ἄρ' Ὀδυσσέως κλύω; 970

ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾷς.

ΦΙΛ. οἴμοι· πέπραμαι, κἀπόλωλ'. ὅδ' ἦν ἄρα
 ὁ ξυλλαβὼν με κἀπονοσφίσας ὄπλων.

ΟΔ. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε.

ΦΙΛ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.

ΟΔ. τοῦτο μὲν, 975

οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σὲ δεῖ
 στείχειν ἅμ' αὐτοῖς, ἢ βία στελοῦσί γε.

ΦΙΛ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,
 οἶδ' ἐκ βίας ἄξουσιν;

ΟΔ. ἦν μὴ ῥπης ἐκάν.

ΦΙΛ. ὦ Λημνία χθὼν, καὶ τὸ παγκρατὲς σέλας 980
 Ἑφαιστότευκτον, ταῦτα δῆτ' ἀνασχετὰ,

963. μὴ ποτ' ἄφελον] "I ought never," i. e. "Would I had never." So in Alc. 901. Med. 1. and 1410.

965. οὐκ εἴ κ. τ. λ.] "You are not bad by yourself, but you seem to have come, having learnt bad things from bad men." But by comparing v. 1008. *νῦν ἀφυᾶ τ' ὄντα, κοῦ θέλονθ', ὅμως Εἰδ' προὔδιδας ἐν κακοῖς εἶναι σοφὸν*, it is probable that Sophocles wrote ἄκων, and not ἥκειν.

966. ἄλλοις σε δοῦς] So Wakef. rightly. Compare v. 84. *Δός μοι σέ γ'*

αὐτόν. Vulg. ἄλλοισι δοῦς.

969. οὐκ εἴ] "Will you not go."

970. οἴμοι] This exclamation of grief, on seeing Ulysses, is ill-suited to the character of Philoctetes. One would rather expect an exclamation of surprise—*ὦ θεοί· τίς ἀνὴρ*;

978. τολμήστατε] See Matth. Gr. Gr. § 129.

980. σέλας Ἑφαιστότευκτον] The volcano was on the hill *Μόσυχλος*: where, says Attius, were "Volcania templa sub ipsis Collibus, in quos de-

εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία;

ΟΔ. Ζεὺς ἴσθ', ἴν' εἰδῆς, Ζεὺς ὁ τῆσδε γῆς κρατῶν,
Ζεὺς, ᾧ δίδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ.

ΦΙΛ. ᾧ μῖσος, οἷα κᾶξανευρίσκεις λέγειν, 985
θεοὺς προτείνων, τοὺς θεοὺς ψευδεῖς τίθης;

ΟΔ. οὐκ' ἀλλ' ἀληθεῖς· ἥ δ' ὁδὸς πορευτεῖα.

ΦΙΛ. οὐ φημ' ἔγωγε.

ΟΔ. φημί· πειστίον τάδε.

ΦΙΛ. οἴμοι τάλας· ἡμᾶς μὲν ὥς δούλους σαφῶς
πατὴρ ἄρ' ἐξέφυσεν, οὐδ' ἐλευθέρους. 990

ΟΔ. οὐκ' ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
Τροίαν σ' εἰεῖν δεῖ, καὶ κατασκάψαι βία.

ΦΙΛ. οὐδέποτε γ'· οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν·
ἕως δ' ἂν ἦ μοι γῆς τόδ' αἰπυνόν βάθρον—

ΟΔ. τί δ' ἐργασείεις;

ΦΙΛ. κρατ' ἐμὸν τόδ' αὐτίκα 995
πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.

ΟΔ. ξυλλάβετε τοῦτον· μὴ 'πὶ τῷδ' ἔστω τάδε.

ΦΙΛ. ᾧ χεῖρες, οἷα πάσχειτ' ἐν χρεῖα φίλης
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι.
ᾧ μηδὲν ὑγίης, μήδ' ἐλεύθερον φρονῶν, 1000
οἷός μ' ὑπῆλθες· ὥς μ' ἐθηράσω, λαβὼν
πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,

latu' locus Dicitur alto ab limine cœli
Ætnea vi spirante vapor Fervidus."

985. οἷα κᾶξανευρίσκεις] The copulative is quite useless. The sense requires οἷ' ἀεὶ κἀχ' εὐρίσκεις, as I proposed at Æsch. Suppl. 916. Θεοὺς ἀνειπόν, τοὺς θεοὺς οὐδὲν σέβει.

986. MS. Ven. προτείνας. But προτείνων is supported by CEd. C. 277. Καὶ μὴ, θεοὺς τιμῶντες, εἴτα τοὺς θεοὺς Μοῖρα ποιεῖσθε μηδένοσ γ'.

τίθης] See Porson Orest. 141.

995. ἐργασείεις] "Intend to do." On such verbs see Pierson Mær. p. 14.

Soph. Philoct.

κρατ'] This is generally masculine, but sometimes neuter. See Matth. Gr. Gr. § 90.

κρατα—τόδ'] "This head." But the sense requires τῇδ' πέτρῃ, "this rock."

997. ἐπὶ τῷδ'] "As far as depends on him."

999. συνθηρώμεναι] "Caught together:" for at the words of Ulysses, ξυλλάβετε τοῦτον, two nutes, one at each side, lay hold of Philoctetes.

1000. μηδὲν ὑγίης] So in Androm. 448. οὐδὲν ὑγίης ἀλλὰ πᾶν πέριξ φρονῶντες.

ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
 ὃς οὐδὲν ἤδει πλὴν τὸ προσταχθέν ποιεῖν.
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων 1005
 οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ παθόν.
 ἀλλ' ἢ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴ νιν ἀφυσᾷ τ' ὄντα, κοῦ θέλονθ', ὅμως
 εὖ προϋδίδαξεν ἐν κακοῖς εἶναι σοφόν.
 καὶ νῦν γέ μ', ὦ δύστηνε, συνδῆσας, νοεῖς 1010
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἣ με προυβάλου
 ἄφιλον, ἔρημον, ἄπολιν, ἐν ζῶσιν νεκρόν.
 φεῦ. ὅλοιοι καὶ σοὶ πολλάκις τόδ' εὐξάμην.
 ἀλλ', οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι,
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι 1015
 τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
 γελάμενος πρὸς σοῦ τε καὶ τῶν Ἀτρείως
 δισσῶν στρατηγῶν, οἷς σὺ πάνθ' ὑπηρετεῖς.
 καί τοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς
 ἔπλεις ἅμ' αὐτοῖς· ἐμὲ δὲ τὸν πανάθλιον 1020
 ἐκόντα πλεύσανθ' ἐπταῖ ναυσὶ ναυβάτην,
 ἄτιμον ἔβαλον, ὥς σὺ φῆς, κείνοι δὲ, σέ.
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;

1003. Although Sophocles is fond of *κατάξιος*, as stated by Schæfer at El. 800., yet this verse is so very tame, that its absence would be a manifest improvement.

1004. οὐδὲν ἤδει πλὴν] So Aristoph. Ὀρν. 19. Τὸ δ' οὐδὲν ἥστην ἄλλο πλὴν ἔδειν γε Κάρ.

1005. δῆλος—ἐστὶν—φέρων] So in CEd. T. 998. εἰ—δῆλος—εἰδώς.

1007. διὰ μυχῶν—βλέπουσα—Ψύχη] Musgr. quotes Philo-Jud. ii. p. 78. τὸν αἰεὶ βλέποντα καὶ τὰ ἐν μυχοῖς τῆς διανοίας, and Plato Rep. vii. p. 519. λ. βλέπει τὸ ψυχάριον: where see Ast, and Boissonade Marin. p. 93.

Creuzer Plotin. p. 361.

1008. ἀφυσᾷ] Adjectives ending in -ιης or -υης take -ᾱ for -ῆ in the Attic accusative. See Pierson Mær. p. 375.

1012. ἐν ζῶσιν νεκρόν] So Cæcilius, "Egomēt vivo mortuus inter vivos."

1018. Vulg. ταῦθ'. But πᾶνθ', as proposed at Æsch. Eum. 995. better shows the subserviency of Ulysses. Compare Aj. 379. ἰὼ πάντα δρωῖν.

1019. κλοπῇ—ζυγεῖς] See at v. 73.

1020. The balance of the sentence manifestly requires οἷς με τὸν πανάθλιον—ἔβαλον, ὥς σὺ φῆς, κείνοι δὲ, σέ: i. e. ὥς δὲ ἔφασαν κείνοι, σὺ ἔβαλες.

ὅς γ' οὐδέν εἰμι, καὶ τέθνηχ' ὑμῖν πάλαι.
 πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι 1025
 χῶλός, δυσώδης· πῶς θεοῖς εὖξεσθ', ἐμοῦ
 πλεύσαντος, αἶθριν ἱερά; πῶς σπένδειν ἔτι;
 αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.
 κακῶς ὅλοισθ'· ὀλεῖσθε δ', ἠδικηκότες
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει. 1030
 ἔξοιδα δ', ὥς μέλει γ'· ἐπεὶ οὐποτ' ἂν στόλον
 ἐπλεύσατ' ἂν τοῦδ' οὔνεκ' ἀνδρὸς ἀθλίου,
 εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
 ἀλλ' ὦ πατρώα γῆ, θεοί τ' ἐπόψιοι,
 τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ, 1035
 ξύμπαντας αὐτοὺς, εἴτι καὶ οἰκτεῖρετε,
 ὥς ζῶ μὲν οἰκτρῶς· εἰ δ' ἴδοιμ' ὀλωλότας
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένοι.

1024. καὶ τέθνηχ'] "And have been dead to you." So κείνους τέθνηκεν in Aj. 977.

1026. χῶλός] "Lame." It was not however the lameness, but the annoyance of Philoctetes, that the Greeks complained of. See v. 10. Read Ὀχλος δυσώδης.

ἐξεσθ'—αἶθριν] "Will ye boast to burn." So Vauvillier and Hermann. But the idea of boasting is foreign to the subject. Wakefield's emendation, ἔξεις γ', is indisputable.

ἐμοῦ πλεύσαντος] "My having sailed with you." But Philoctetes caused the annoyance, not by sailing with the Greeks, but by being present at the sacrifice. See v. 10. Read therefore, as proposed in Cl. Jl. N. ii. p. 339. ἐμοῦ πελάσαντος.

1028. πρόφασις ἐκβαλεῖν] "A pretence for ejecting." This is scarcely correct Greek. Read ἐκβαλόντι με. Wunder compares θάρσος—θράσειν in v. 599.; but there we find a verb (εἶχε) wanting here.

1029. ὀλεῖσθε δ'] So Brunck for ὀλεῖσθε δ'. Compare Aristoph. Θεσμ.

894. Κακῶς ἔρ' ἐξόλοιον κάτολεϊ γέ τοι.

1030. So Ajax in Ovid Metam. "quæ, si Dii sunt, non vana precaris."

1031. ἐπεὶ οὐποτ'] On this crasis, see v. 447.

1033. κέντρον—ἐμοῦ] "The goad of desire for me." This is good English, but not for the Greek of the vulgate. Sophocles wrote Εἰ μή σε—ἦγεν ὥς ὥς ἐμέ: where ὥς is for πρὸς, as in the Homeric, Ὡς ἀεὶ τὸν ὅμοιον ὅμοιον ἔγει.

1034. So El. 67. Ἀλλ' ὦ πατρώα γῆ, θεοί τ' ἐγχώριοι.

1035. ἀλλὰ τῷ χρόνῳ] In this formula both τῷ and σὺν are found: in El. 1019. ἀλλὰ τῷ χρόνῳ ποτέ but in Trach. 202. ἀλλὰ σὺν χρόνῳ. See Porson Med. 908. Lobeck Aj. 305.

1037. ὥς ζῶ] "Nam vivo," says Hermann. But ὥς never signifies "nam." Read, with Wakefield, ὅς "who."

εἰ δ' ἴδοιμ'] This is imitated from Hom. Il. Z. 285. Εἰ κείνόν γε φίδοιμι κατελθόντ' Ἀἴδος εἴσω, Φαίην κεν φρέν' ἀτέρπου ὑἱότος ἐκλελαθέσθαι.

1038. νόσου πεφευγένοι] The verb

- ΧΟ. βαρύς τε καὶ βαρεῖαν ὁ ξένος φάτιν
τὴνδ' εἶπ', Ὀδυσσεῦ, κοῦχ ὑπείκουσαν κακοῖς.
- ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη, 1041
εἴ μοι παρείκοι· νῦν δ' ἐνὸς κρατῶ λόγου.
οὗ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ,
χόπου δικαίαν ἀγαθῶν ἀνδρῶν κρίσις,
οὐκ ἂν λάβοις μου μᾶλλον οὐδ' ἐν' εὐσεβῇ· 1045
νικᾶν γε μέντοι, πανταχοῦ χεῖζων, ἔφην,
πλὴν εἰς σέ· νῦν δέ σοί γ' ἐκὼν ἐπιστήσομαι,
(ἄφετε γὰρ αὐτὸν, μηδὲ προσψεύσητ' ἐτι
ἑᾶτε μίμνειν) οὐδὲ σοῦ προσχεῖζομεν,
τά γ' ὅπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν 1050
Τεῦκρος παρ' ἡμῖν, τὴνδ' ἐπιστήμην ἔχων,
ἐγώ θ', ὅς οἶμαι σοῦ κάκιον οὐδὲν ἂν
τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.

φεύγειν never is, nor could be, joined to a genitive; for it means, "to avoid, by flying away from." On the other hand, as ἀλύσκεν means "to avoid, by crouching under," it is properly united to a genitive. Read therefore, with Wakefield, νόσου ὑπεφευγέμεναι.

1042. εἴ μοι παρείκοι] Schol. εἰ καιρὸς ἐπιτρέψειέ μοι, "If time permitted." Παρείκει is a verb impersonal, and is found in Plato Legg. v. p. 734. v. and Sympos. p. 187. z. See Budæus p. 550. BUTTM.

1043. οὗ γὰρ τοιούτων δεῖ] "For where there is need of such." Of whom? There is a lacuna here, as is evident from the words of the Schol. εἰ καιρὸς ἐπιτρέψειέ μοι, νῦν δὲ σιωπῶ· οἶδα γὰρ τοῦτο ποιεῖν, ἔπειτα δεῖ· νῦν γὰρ σιωπῶν δεῖ: and from whence may be easily elicited, "Οπου σιωπῶν δεῖ, τόδ' οἶδ' ἐγὼ ποιεῖν· Οὗ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ. The lacuna was owing to the repetition of δεῖ.

1046. νικᾶν—ἔφην] "I was born to conquer;" so ἔφην—πράσσειν in v. 88. χεῖζων] The Scholiast, who

through the whole of this play has frequently preserved alone the true reading, gives here κρείσσων as a v. l.; but this would be superfluous after νικᾶν. Perhaps Sophocles wrote χεῖζων, "coming in contact with." Hesych. Χεῖζει προσάπτει.

1047. πλὴν εἰς σέ· νῦν δέ σοί γ'] So CEd. T. 870. 'Αλλ' ἐστὶ πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ'.

1048. ἄφετε] Ulysses here addresses the mutes, who, from v. 997. Ἐυλάβετε τοῦτον, had continued to keep hold of Philoctetes.

1050. τά γ'] The γ' is here absurd. Read τὰ σ', i. e. σά. So τὸ σὸν γέρας in v. 1055.

1051. τὴνδ' ἐπιστήμην] Hence Teucer is called contemptuously ὁ τεξότης in Aj. 1120.

1052. σοῦ κάκιον οὐδὲν] Ulysses, however, in Od. Θ. 219. thus confesses his inferiority: Οἷός δ' ἡμε Φιλοκτήτης ἀπεκαίνυτο τόξῳ, Δῆμῳ ἐνὶ Τρώεσσιν, ὅτε τοξαστοίμεθ' Ἀχαιοί· Τῶν δ' ἄλλων ἐμὲ φημι πολὺ προφερέστερον εἶναι.

1053. μηδ' ἐπιθύνειν] Hermann was the first to remark that correct Greek

τί δῆτα σοῦ δεῖ; χαῖρ' ὁ τὴν Λῆμνον πατῶν.
 ἡμεῖς δ' ἰώμεν· καὶ τάχ' ἂν τὸ σὸν γέρας 1055
 τιμὴν ἐμοὶ νείμειεν, ἣν σ' ἐχρῆν ἔχειν.

ΦΙΛ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς
 ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;

ΟΔ. μή μ' ἀντιφάνει μηδέν, ὥς στείχοντα δῆ.

ΦΙΛ. ᾧ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι 1060
 γενήσομαι προσφθεγκτὸς, ἀλλ' οὕτως ἄπει;

ΟΔ. χάρις σὺ· μὴ πρόσλευσσε, γενναῖός περ ἂν,
 ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.

ΦΙΛ. ἦ καὶ πρὸς ὑμῶν ᾧδ' ἔρημος, ᾧ ξένοι,
 λειφθήσομαι δῆ, κούκ ἐποικτερεῖτέ με; 1065

ΧΟ. ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅς' ἂν
 οὗτος λέγῃ σοι, ταῦτά σοι χ' ἡμεῖς φαμέν·

ΝΕ. ἀκούσομαι μὲν, ὥς ἔφυν οἴκτου πλέως,
 πρὸς τοῦδ' ὅμως δὲ μέιναν, εἰ τούτῳ δοκεῖ,
 χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεῶς 1070
 στείλωσι ναῦται, καὶ θεοῖς εὐζώμεθα·
 χ' οὗτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
 λάω τίν' ἡμῖν· νῶ μὲν οὖν ὀρμώμεθα,

would require οὐδὲ not μηδέ: and he might have added, that ἂν would indicate a doubt of the inferiority of Ulysses as an archer, and thus destroy the whole force of the argument. Read therefore, *δε, οἶμαι, σοῦ κάκιον οὐδὲν ἢν τούτων κρατύνειν, ᾧδ' ἐπιθύων χειρὶ*: where ᾧδε indicates the attitude of the speaker as if in the act of drawing a bow. Respecting the histrionic ᾧδε, see vs. 106. 1124.

1054. χαῖρ' ὁ] So Markland Suppl. 110. where ὁ as usual marks a sneer.

1060. φωνῆς — προσφθεγκτὸς] See Matth. Gr. Gr. § 345.

1065. λειφθήσομαι δῆ] So Wakefield for λειφθήσομ' ἤδη.

1066. ναυκράτωρ] This is a very rare word. Hesychius, however, found it elsewhere; for he has *Ναυκράτορες· οἱ τῶν νεῶν ἡγούμενοι*.

ὁ παῖς] "The boy." But though the Chorus call Neoptolemus τέκνον when by themselves, (see v. 141.) they would scarcely call him ὁ παῖς before a stranger. Read then, ὁ παῖς.

1068. ἀκούσομαι] "I shall hear myself called by this person (i. e. Ulysses) that I was by nature—."

1069. τοῦδ'] "This;" Ulysses.

τούτῳ] "This;" Philoctetes.

1070. τά τ' ἐκ νεῶς] Schol. τὰ ἐπὶ νεῶς. But ἐκ, "from," and ἐπὶ, "upon," cannot be synonymous. Besides, although the subjunctive might stand without ἂν, yet it were far more correct to say, *τά τ' ἂν νεῶς Στείλωσι ναῦται*. Respecting the confusion of ἐκ and ἂν, see at Prom. 638. where Turn. reads ἂν πύθοιο for ἐκπύθοιο.

1073. So MS. Γ. for ὀρμώμεθον: which is rejected by Elmsl. Ἀχ. 733.

ὑμεῖς δ', ὅταν καλῶμεν, ὀρμαῖσθαι ταχεῖς. 1074
 ΦΙΛ. ὦ κοίλας πέτρας γύαλον στρ. α'.
 θερμὸν καὶ παγετῶδες, ὥς σ'
 οὐκ ἔμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέ ποτ', ἀλλὰ μοι
 καὶ θνήσκοντι συνείσει.
 ὦ, μοι μοι μοι. 1080
 ὦ πληρέστατον αὖλιον
 λύπας τᾶς ἀπ' ἐμοῦ τάλαν
 τί ποτ' οὖν μοι τὸ κατ' ἡμᾶρ ἔσται;
 ποῦ πότε τεύξομαι
 σιτονόμου μέλεος πόθεν ἐλπίδος; 1085
 εἴθ' αἰθέρος ἄνω
 πτωκάδες ὀξυτόνου διὰ πνεύματος

and Mus. Crit. vi. p. 294.

1074. ὀρμαῖσθαι ταχεῖς] "Be quick to go:" so in v. 528. ὀρμαῖσθαι ταχύς.

1076. θερμὸν καὶ παγετῶδες] Compare v. 17.

1079. συνείσει] "You will be conscious." So Elmsl. Heracl. 919. and Dobree Aristophan. p. 30. for συνόλη, "you will suit:" which is manifestly absurd.

1082. λύπας τᾶς ἀπ' ἐμοῦ] "Grief from me." This is scarcely good Greek to express "my grief."

1083. MS. B. ποτ' ἄν—: the rest ποτ' αἶ. Read therefore ποτ' οὖν.

τὸ κατ' ἡμᾶρ] So τὸν καθ' ἡμέραν βίον in Œd. C. 1364.

1085. σιτονόμου] Schol. σῖτον νέμοντος, ἦτοι τροφέως. Wakefield reads, not inelegantly, μέλεος on account of the Homeric μενοεικέ' ἐδωδὴν in Od. Z. 76. and Σίτου καὶ φοίνιοι· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή. Perhaps, however, Sophocles wrote βέλεος; for it was not the bow, but the arrows, that were the most valuable to Philoctetes.

1086-89. This passage is full of difficulties. In the first place, εἴθε

with ἔλωσι, the subjunctive, is a barbarism. Secondly, not only is the meaning of πτωκάδες uncertain, but even the reading itself still more so; for we find in the Schol. πτωχάδες, πρωτάδες, and δρομάδες, as a v.l. Brunch prefers πλωάδες, the name given to the Harpies by Apoll. Rh. ii. 1054. But why should Philoctetes think of the Harpies? or what could he know of them. Lastly, ἔλωσί μ' οὐ γὰρ ἔτ' ἰσχύω cannot correspond to Ἐμὰς λαχόντ' ἀνίας. Sophocles might have written Ἐλθ', αἰθέρος γένν'. ὥς Πτωκ', ἴδ', ἔμ' ἄξειτ' ἄνω διὰ πνεύματος Ἐλωρ σὸν οὐχ ὀπλ' ἰσχω. For thus αἰθέρος γέννα, as applied to "birds," would be similar to τέκνα ἑαρος, applied to "flowers," by Chærenion, and τέκνα θαλάσσης, applied to "fish," by Philoxenus, as we learn from Athen. i. p. 5. xiii. p. 608. Eustathius too, Od. Δ. p. 177, 16. Bas. says, τινὲς μεθ' Ὀμηρον ποιητικῶς βοτὰ πόντου, ὃ ἐστὶ βοσκήματα, τὰ κήτη εἶπον. The Homeric ἔλωρ is found in Soph. Aj. 842. οἰωνοῖς ἔλωρ: while οὐχ ὀπλ' ἰσχω is similar to 1142. οὐ γὰρ ἔχω χερσὶν—βελέων ἀλκᾶν.

ἔλῳσι μ'· οὐδ' ἔτ' ἰσχύω.

ΧΟ. σὺ τοῦτο σοὶ κατηξίωσας,
ὦ βαρύποτμ'· ἄλλοθεν οὐκ ἐνέχη
τύχα τᾷδ' ἀπὸ μείζονος
σοῦ γ'· εὖ παρὸν φρονῆσαι,
τοῦ λάονος δαίμονος εἴλ-
ου τὸ κάκιον ἐλθεῖν.

στρ. β'.
1090

ΦΙΛ. ὦ τλάμων τλάμων ἄρ' ἐγὼ,
καὶ μόχθῳ λαβατὸς, ὅς ἤ-
δη μετ' οὐδενὸς ὕστερον
ἀνδρῶν εἰσοπίσω τάλας,
ναίων ἐνθάδ' ὀλοῦμαι,
(αἶ αἶ αἶ αἶ)
οὐ φορβὰν ἔτι προσφέρων,
οὐ πτανῶν ἀπ' ἐμῶν ὅπλων
κραταιαῖς μετὰ χερσὶν ἰσχαν'
ἀλλὰ μοι ἄσκοπα
κρυπτὰ τ' ἔπη δολιχεῖς ὑπέδου φρενός.

1095

1100

1105

1090. Vulg. οὐκ ἄλλόθεν ἔχη, contrary to the metre. The Schol. has, ταύτη τῇ τύχῃ ἐνέχη, ἢ συνέχη. ἀπὸ μείζονος σοῦ: from whence Wunder was the first to elicit ἐνέχη: and who might have also found there σοῦ γ'· εἶ, in lieu of εὐτέ γε.

1094. For ἐλεῖν, which is contrary to the metre, Gernhard was the first to elicit ἐλθεῖν from the Schol. τὸ κάκιον εἴλου τὸ μὴ ἐλθεῖν.

1098. εἰσοπίσω] This is superfluous after ὕστερον. Hesych. Ὀπίσω· πάλιν, ὕστερον. There is some error here.

1101. προσφέρων] Schol. ἀντὶ τοῦ προσφερόμενος. On this confusion of voices, so common with Sophocles, see Lobeck Aj. 129.

1102. οὐ πτανῶν κ.τ.λ.] "Not holding with strong hands from my winged weapons." This nonsense

Heath was the first to correct, by reading ἐπ' for ἀπ'. Hermann too has seen that κραταιαῖς μετὰ χερσὶν cannot answer to τί ποτ' οὖν μοι τὸ κατ' ἡμᾶρ. But neither of them perceived that κραταιαῖς is a word scarcely admissible in tragedy, as not being formed, like other adjectives, from some assignable root. Perhaps Sophocles wrote, Οὐ πτανῶν ποτ' ἐμῶν ὅπλων Κρατεραις ἡματα χερσὶν ἰσχαν', where ἡματα is well explained by Hesych. ἡματα· δασέως μὲν βλήμματα, βίμματα, ἀκόντια· ψιλῶς δὲ ἡμέρας: and again, ἡμασιν, ἀκοντίσμασιν. "Not holding with strong hands the bolts from winged weapons once mine."

1104. ἄσκοπα. Schol. γρ. ἄψοφα—ἀντὶ τοῦ λαθραῖα, ἀπὸ μεταφορᾶς τῶν κολυμβόντων.

ἴδοιμί δ' ὧδέ νιν
τὸν τάδε μῆσάμενον, τὸν ἴσον χρόνον
ἐμὰς λαχόντ' ἀνίας.

ΧΟ. πότμος σε δαιμόνων τάδ', οὐδέ σ', ἀντιστρ. β'.
οἶδα, δόλος ἔσχ' ὑπὸ χειρὸς ἐμᾶς 1110

στυγερὰν ἔχε δύσποτμον
ἄρᾱν, ἄρᾱν ἐπ' ἄλλοις·
καὶ γὰρ ἐμοὶ τοῦτο μέλει,
μὴ φιλότῃτ' ἀπώσῃ. 1114

ΦΙΛ. οἷμοι μοι· καὶ τοῦ πολιάς στρ. γ'.
πόντου θινὸς ἐφήμενος
γελαῖ μου, χερὶ πάλλων
τὰν ἐμὰν μελείου τροφὰν,
τὰν οὐδεὶς ποτ' ἐβάστασεν.
ὦ τόξον φίλον, ὦ φίλων 1120
χερῶν ἐκβεβιασμένον,
ἧ που ἐλεινὸν ὄρᾳς, φρένας εἴ τινας

1106. Ald. ἰδαίμαν δέ νιν. Tricl. ἴδοιμι δέ γέ νιν. The sense however requires ἴδοιμι δ' ὧδέ νιν. Compare Trach. 1039. ἂν ὧδ' ἐπίδοιμι πεσοῦσαν — ὧς μ' ὤλεσεν.

1115. πολιάς κ. τ. λ.] An imitation of Hom. Il. A. 349. ἔξετο, νόσφι λιασθεὶς θῖν' ἐφ' ἄλδς πολιῆς.

1117. γελαῖ] The simple for the compound καταγελαῖ, which governs a genitive.

1118. τὰν ἐμὰν μελείου] See Matth. Gr. Gr. § 466. Render τροφὰν, "the means of obtaining food;" or read τροφὸν "nurse."

1119. τὰν οὐδεὶς ποτ' ἐβάστασεν] "Which no one ever handled." What, not Hercules the original owner? Instead of such nonsense, read τὰν οὐ δεῖ ποτε βαστάσαι, "Which he ought never to handle."

1122. ἧ που ἐλεινὸν ὄρᾳς] "Surely you look wretched." But the sense re-

quires, "Surely you will say it is piteous;" i. e. in Greek, ἧ που ἐλεινὸν ἑρεῖς. Respecting such powers of speech given to voiceless objects, compare Agam. 37. οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, Σαφέστατ' ἂν λέξειεν. Pisidas in Suid. 'Απορῥῆξαι' Οὐς, εἰ σιωπήσασιν, οἱ λίθοι τάχα φωνὰς ἀπορῥήξουσιν τῶν πεπραγμένων. So Shakspeare, "lest the very stones Prate of my where-about." See also Hipp. 1077. ὦ δάματ', εἴθε φθέγμα γηρύσαισθέ μοι. Cho. 192. Εἴθ' εἶχε φωνήν, i. e. βόσ-τρυχος. Hec. 830. Εἰ μοι γένοιτο φθογγὸς ἐν βραχίλοσι. Quintilian: "Mannus ipsæ loquuntur." Andr. 924. Δόμοι γ' ἐλαύνειν, φθέγμ' ἔχοντες, οἶδε με. Herc. F. 1295. Φωνὴν γὰρ ἤσει χθὼν ἀπεννέπουσά με—καὶ θάλασσα—πῆγαί τε. So again Shakspeare in the Tempest: "Methought the billows spake and told me of it; The wind did sing it to me, and the thunder,

ἴσχεις, τὸν Ἡράκλειον

ἄθλιον ὧδέ σοι

οὐκέτι χρῆσόμενον τὸ μεθύστερον,

1125

ἀλλ' ἐν μεταλλαγᾷ

πολυμηχάνου ἀνδρὸς ἐρέσση,

ὄρων μὲν αἰσχροὺς ἀπάτας,

στυγνὸν δὲ φῶτ', ἐχθοδοπὸν

μύρι', ἀπ' αἰσχυρῶν ἀνατίλλ-

1130

ονθ', ὅσ' ἐφ' ἡμῖν κάκ' ἐμήσατ' οὐ Ζεὺς.

ΧΟ. ἀνδρὸς τοι τὸ μὲν εὖ δίκαιον εἰπεῖν.

στρ. δ.

εἰπόντος δὲ μὴ φθονεράν

That deep and dreadful organ-pipe, pronounced The name of Prospero; it did bass my trespass." But the most apposite passage is Herc. F. 1379. "A (i. e. ὄπλα) πλευρὰ τὰμὰ προσπίττοντ' ἐρεῖ τάδε.

1124. ἄθλιον] So Membr. Harl. and Schol. ἄθλον Tricl. ἄθλον Schol. Min. as a v. l. and ἄθλων Ms. Par. But as Philoctetes could not be called the ἄθλιος of Hercules, Musgrave proposed to read Ἡρακλεῖ συν—ἄθλον, a word found in Oppian i. 195.; and yet, as Musgrave himself remarks, Philoctetes was not, like Iolaus, a σύναθλος of Hercules. Hermann has edited ἄθλον ἐμ' ὧδε. But how Philoctetes could be called the ἄθλος of Hercules he does not, for he could not, tell us. The Schol. has, τὸν τῷ Ἡρακλεῖ ἄθλον ποιήσαντα τὴν πυρὰν, καὶ ὀφάψαντα αὐτὴν: where, if we read αἰθαλον ποιήσαντα ἦτοι τὴν πυρὰν, we shall at once discover the very words of Sophocles, τὸν Ἡρακλεῖ θεντ αἰθαλον, "the man who placed the fire for Hercules." Hesych. Αἰθαλος· ἡ τοῦ πυρὸς ἀποφορά.

ὧδε—χρῆσόμενον] Respecting the histrionic ὧδε, see v. 1053.

1126. ἀλλ' ἐν κ. τ. λ.] "But you are rowed (i. e. handled) by the change of a much-scheming man." This, however, is scarcely intelligible.

The sense requires rather 'ΑΛΛ' ἐν μεταλλαγᾷ Παλάμῃ χρόνου ἀνδρὸς ἐρέσσει, i. e. ἐν μεταλλαγᾷ χρόνου ἐρέσσει παλάμῃ ἀνδρὸς.

1129. στυγνὸν] "A man hated, a thousand times hated."

1131. Vulg. ἐμήσατ' Ὀδυσσεύς. But Ὀδυσσεὺς, as Hermann was the first to remark, is not suited to the metre; and, if it were, it could not have been written by Sophocles; because Ulysses was advanced by evils, not planned, as he said, by a superior power, but by himself. Read therefore ἐμήσατ' οὐ Ζεὺς. Respecting the loss or confusion of Ζεὺς, see Tro. Append. p. 196.

1132. ἀνδρὸς κ. τ. λ.] "It is the part of a man to call that just which is useful." So translates Hermann, where τὸ μὲν εὖ is taken like a substantive, as in Iph. A. 396. Τὸ σὸν μὲν εὖ. Herc. F. 694. τὸ γὰρ εὖ—ὑπάρχει. Belleroph. Fr. 16. τοῦ γὰρ εὖ τηρώμενος. But from the antithesis in φθονεράν—γλώσσαν it is manifest that the Chorus wished to repress the "anger" of Philoctetes against Ulysses. Read therefore, Ἀνδρὸς τοι ζαμένους δίκαιον εἰπεῖν, "It is the duty of a man, though angry, to say what is just." Respecting the Sophoclean ζαμένης, found in Aj. 137., see Porson at Med. 1251.

ἐξῶσαι γλώσσας ὀδύναν·

κεῖνος εἰς ἀπὸ πολλῶν

1135

ταχθεὶς τοῦδ' ἐφημοσύνα

κοινὰν ἥνυσεν ἐς φίλους ἀρωγάν.

ΦΙΛ. ὦ πταναὶ θῆραι, χαροπῶν τ'

ἀντιστρ. γ'.

ἔθνη θηρῶν, οὓς ὃδ' ἔχει

χῶρος οὐρεσιβάτας,

1140

φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων

πελᾶτ', οὐ γὰρ ἔχω χερσὶν

τὰν πρόσθεν βελέων ἀλκὰν,

ὦ δύστηνος ἐγὼ τανῦν,

ἀλλ' ἀνέδην ὅδε χωλὸς ἐρύκεται,

1145

οὐκέτι φοβητὸς ὑμῖν.

ἔρπετε, νῦν καλὸν

ἀντίφονον κορέσαι στόμα πρὸς χάριν

ἐμᾶς σαρκὸς αἰόλας·

ἀπὸ γὰρ βίον αὐτίκα λείψω·

1150

πόθεν γὰρ ἔσται βιοτά;

τίς ᾧδ' ἐν αὔραις τρέφεται,

μηκέτι μηδενὸς κρατύν-

ων ὅσα πέμπει βιόδωρος αἶα;

ΧΟ. πρὸς θεῶν, εἴτι σέβῃ ξένον, πέλασσον ἀντιστρ. δ'.

1135. κεῖνος] Ulysses.

1136. Ald. ἐφημοσύνα. Tricl. εὐφημοσύνα. MS. Ven. ἐφημοσύνα. Musgr. proposes to read ταχθεὶς τοῦτ', εὐφημοσύνα, a word used by Hesiod *Ἔργ.* 471. But by comparing v. 612. ἐθέσπισε, and 984. Ζεὺς ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγὼ, it appears probable that Sophocles wrote τοῦ θεοῦ ἐφημοσύνα. Hesych. *Ἐφημοσύνη* ἐντολή: from *Ιλ.* Γ. 697. *Ἄλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησε.*

1141. φυγᾶ—πελᾶτ'] "Will approach in flight from." This is an absurd oxymoron. Read *μηκέτ'—πηδᾶτ'* "no longer leap."

1145. ἀνέδην—ἐρύκεται] "Openly guarded:" i. e. not at all. See Musgr. at *Œd. T.* 1304.

χωλὸς] So Porson for χῶρος. Respecting λ and ρ, see at *Tro.* 504.

1147. νῦν καλὸν] "It is now a fair time for you."

1148. πρὸς χάριν] So Antig. 30. οἰωνοῖς—εἰσορμῶσι πρὸς χάριν βορᾶς.

1149. So Ald. Tricl. τὰσδ' αἰόλας σαρκὸς. Both against the metre. See Addenda.

1155. πρὸς θεῶν κ. τ. λ.] "By the gods, if you have any reverence for a stranger, approach me who approach you with all good-will; but know, know

εὐνοία πάσα πελάταν. 1156

ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοὶ

κῆρα τάνδ' ἀποφεύγειν.

οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'

ἔλκειν μυρίον ἄχθος, ᾧ ξυνοικεῖς. 1160

ΦΙΛ. πάλιν, πάλιν παλαιὸν

ἄλγην ὑπέμναςας,

ᾧ λῶσθε τῶν πρὶν ἐντόπων.

τί μ' ἄλυσας; τί μ' εἰργασαι;

ΧΟ. τί τοῦτ' ἔλεξας; 1165

ΦΙΛ. εἰ σὺ τὰν ἐμοὶ

στυγεράν Τρωάδα γὰν μ' ἤλπισας ἄζειν.

ΧΟ. τόδε γὰρ νοῶ κράτιστον.

ΦΙΛ. ἀπὸ νῦν με λείπετ' ἤδη.

ΧΟ. φίλα μοι, φίλα ταῦτα παρήγ- 1170

γείλας, ἐκόντι τε πράσσειν.

ἴωμεν, ἴωμεν ναὸς ἵν' ἡμῶν τέτακται.

well, that it is for you to escape this disorder." Of these two sentences the former is quite unintelligible; and the latter is, in the original, without any syntax; for it is not Greek to say γνῶθ' ὅτι ἀποφεύγειν for ὅτι πάρεστιν ἀποφυγεῖν. Besides, if the vulgate be what Sophocles wrote, how could the Schol. remark that ταῦτα λεγόντων αὐτὸς (Philoctetes) συνήσιν ὅτι παραινοῦσιν αὐτῷ εἰς Ἴλιον ἐλθεῖν. There must, therefore, have been some mention of a distant country. Read then, Πρὸς θεῶν, εἴ τι σέβει ξένον γ', ἔλα σὸν | Εὐνοία πάσα ποῖα ΓΑΝ | Ἀλλόγνωτον, γνοῦς, ὅτι σοὶ | Κῆρ' ἢ τάνδ' ἀποφεύγειν: where ἔλα σὸν ποῖα γὰν ἀλλόγνωτον is "lead your foot to a strange land." Hesych. Ἀλλογνώτων· ξείνων.

1159. οἰκτρὰ κ. τ. λ.] "For the disorder is piteous to feed; and untaught to drag along the endless misery, in which you dwell;" where Musgrave's ἔλκειν ἄχθος, not ἔχειν as

in the vulgate, is similar to ἔλκειν ξυμφορὰς Hel. 1463. and ἐφέλκων συμφορὰς Med. 557., and is prettily said in allusion to the lame foot of Philoctetes: for thus we find ἔλκων κῶλον in Med. 1178. Nor is the reading ξυνοικεῖς less elegant, as appears from Œd. C. 514. ἀλγηδόνας, ᾧ ξυνέστας. See also Musgr. Aj. 616. μανία ξύναυλος, and Valcken. Hipp. 1219.]

1161. These monostrophics will be found correctly arranged at the end of the play.

1171. ἐκόντι τε] "And willing." Although τε is not acknowledged by the Schol., and therefore rejected by Hermann, it is still required by the metre.

1172. ἴωμεν ναὸς ἵν'] "Let us go to the part of the ship it is ordered us." So renders Hermann. But the Schol. has δπου ἡμῶν τέτακται ἡ ναῦς, and therefore found in his copy ναὺς ἵν'—.

ΦΙΛ. μὴ πρὸς ἀραίου Διὸς ἔλθ-
ης, ἰκετεύω·

ΧΟ. μετρίαζ'·

ΦΙΛ. ὦ ξένοι, μείνατε πρὸς θεῶν.

1175

ΧΟ. τί θροεῖς ;

ΦΙΛ. αἶ αἶ αἶ αἶ· δαίμων, δαίμων,
ἀπόλωλ', ὁ τάλας.

ὦ πούς, πούς, τί σ' ἔτ' ἐν βίῳ

τεύξω τῷ μετόπιν τάλας ;

ὦ ξένοι, ἔλθετ' ἐπήλυδες αὖθις.

1180

ΧΟ. τί ῥέζοντες ἀλλοκότῳ γνώμα

τῶν πάρος ὧν προύφαινες ;

ΦΙΛ. οὗτοι νεμεσητὸν

ἀλύοντα χειμερίῳ λύπα,

καὶ παρὰ νοῦν θροεῖν.

1185

ΧΟ. βᾶθι νῦν, ὦ τάλας, ὥς σε πελεύομεν.

ΦΙΛ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,

οὐδ' εἰ πυρφόρος ἀστεροπητὰς

βρονταῖς αὐγαῖς τ' εἴσι φλογίζων μ'·

1173. μὴ πρὸς κ. τ. λ.] "Do not by Jove, who presides over curses, come." But the question is rather about the Chorus "going." Hence says the Schol. ἔλθης· ἀπὸ τοῦ ἀπέλθης. But the same word cannot thus have two opposite meanings. Read therefore, Μήποτ' ἀρὰ τοῦ Διὸς ἔλθης· "Let not the curse of Jove come upon you." On which the Chorus bid Philoctetes "male nominatis parcere verbis," or, in one word, μετρίαζε, explained by Hesych. μετριοφρόνει.

1177. ὁ τάλας] So Erfurdt for ὦ τάλας, confirmed by two Mss.

1179. τῷ μετόπιν] So Erfurdt for τὸ, confirmed by La.

1181. τί ῥέζοντες κ. τ. λ.] "What about to do, for a mind estranged from those previous things, which you have exhibited." This is unintelligible.

The sense requires rather, "which I have exhibited ;" in Greek ὧν προέφηνά σοι.

1182. προύφαινες] So Hermann, for προύφανες, confirmed by two Mss.

1183. οὗτοι νεμεσητὸν] This is Homeric. See Il. I. 523.

1184. ἀλύοντα] "Sinking under a storm of grief."

1188. ἀστεροπητὰς] So Hom. Il. A. 580. Εἴπερ γὰρ κ' ἐθέλων Ὀλύμπιος ἀστεροπητῆς Ἐξ ἰδέων στυφαλίζαι· and Virgil, "Vel pater omnipotens adigat me fulmine ad umbras."

1189. Vulg. βρονταῖς αὐγαῖς: "with the thunder itself." But "itself" is absurd. Well, therefore, has the Schol. preserved a v. l. αὐγαῖς: and which plainly points to βρονταῖς αὐγαῖς τ'—φλογίζων μ'.

ἔρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνῳ 1190

πάντες, ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς
ἄρθρον ἀπῶσαι· ἀλλ', ὦ ξένοι, ἐν γέ μοι
εὖχος ὀρέξατε.

ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος ;

ΦΙΛ. ξίφος, εἴ ποθεν,
ἢ γένυν, ἢ βελέων τι, προπέμψατε. 1195

ΧΟ. ὥς τίνα ρέξης παλάμαν ποτέ ;

ΦΙΛ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τεμῶ χερί.
Φονᾶ, Φονᾶ νόος ἦδη.

ΧΟ. τί ποτε ;

ΦΙΛ. πατέρα ματεύων.

ΧΟ. ποῖ γὰρ ;

ΦΙΛ. εἰς ἄδου· 1200

οὐ γάρ ἐστ' ἐν Φάει γ' ἔτι.

ὦ πόλις, ὦ πόλις πατρία,

πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ ;

ὅς γε σὰν λιπὼν ἱερὰν λιβάδ', ἐχθροῖς

ἔβαν Δαναοῖς ἀρωγὸς, ἔτ' οὐδέν εἰμι. 1205

ΧΟ. ἐγὼ μὲν ἦδη καὶ πάλαι νεὼς ὁμοῦ * 1212

στείχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας

Ὀδυσσεῖα στείχοντα, τόν τ' Ἀχιλλέως

1198. φονᾶ] Schol. θανατοῦ ἐπιθυμεῖ. On such desiderative verbs see Valck. Annotat. Crit. in N. F. p. 343.

1201. οὐ γάρ ἐστ'] "For he is not." This Philoctetes could not say, because he did not know it: see v. 494. Read then Ποῦ γὰρ—ἔτι ;

1203. πῶς ἂν εἰσίδοιμί σ'] "How shall I see you?" not as in Euripides, "Oh! might I see you." See v. 792.

1204. ἱερὰν λιβάδα] "Sacred stream," i. e. the Spercheius.

1205. ἔβαν—ἔτ' οὐδέν εἰμι] To avoid the asyndeton, Heath reads ἐχθροῖς τε βὰς—εἰτ'—.

εἰμι] After pronouncing this word Soph. Philoct.

Philoctetes enters the cave.

1212. νεὼς ὁμοῦ] "Near the vessel." Schol. Min. ὁμοῦ ἐγγύς. So too Phot. Lex. Ὀμοῦ ἀντὶ τοῦ ἐγγύς· ἐστὶ δὲ τοῦτο πολὺ παρὰ τοῖς Ἀττικοῖς, ὡς καὶ Μένανδρος· ἦδη γὰρ ἐστὶ τοῦ τίκτειν ὁμοῦ. It is seldom, however, united to the genitive of a thing: and even Meineke prefers τῷ.

1213. ἂν ἦν σοι] Here, says the Schol., σοι παρέλκει. But a superfluous σοι can never be thus introduced close to τῆς ἐμῆς. Read ἂν ᾖσσον, "I should have been quickly going."

1214. στείχοντα] This repetition of στείχοντα is extremely offensive.

H

- γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν. 1215
- ΟΔ. οὐκ ἂν φράσειας, ἦντιν' αὖ παλίντροπος
κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς ;
- ΝΕ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.
- ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν ;
- ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ— 1220
- ΟΔ. ἔπραξας ἔργον ποῖον, ὦν οὐ σοι πρέπον ;
- ΝΕ. ἀπάταισιν αἰσχυραῖς ἄνδρα καὶ δόλοισι ἐλάν·
- ΟΔ. τὸν ποῖον ; ἃ μοι· μῶν τι βουλεύει νέον ;
- ΝΕ. νέον μὲν οὐδέν· τῷ δὲ Ποίαντος τόκῳ—
- ΟΔ. τί χρῆμα δράσεις ; ὥς μ' ὑπῆλθέ τις φόβος· 1225
- ΝΕ. παρ' οὐπὲρ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν—
- ΟΔ. ὦ Ζεῦ, τί λέξεις ; οὐ τι που δοῦναι νοεῖς ;
- ΝΕ. αἰσχυρῶς γὰρ αὐτὰ κού δίκη λαβὼν ἔχω.
- ΟΔ. πρὸς θεῶν, πότερα δὲ κερτομῶν λέγεις τάδε ;
- ΝΕ. εἰ κερτόμησίς ἐστι τὰληθῆ λέγειν. 1230
- ΟΔ. τί φῆς, Ἀχιλλέως παῖ ; τίν' εἴρηκας λόγον ;
- ΝΕ. δις ταῦτά βούλει καὶ τρεῖς ἀναπολεῖν μ' ἔπη ;
- ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἅπαξ ἐβουλόμην.
- ΝΕ. εὔ νῦν ἐπίστω πάντ' ἀκηκοῶς λόγον.
- ΟΔ. ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν. 1235

Read σπέρχοντα. Hesych. Σπέρχει σπουδάζει, σπεύδει.

1216. οὐκ ἂν φράσειας] "Will you not say?" See Matth. Gr. Gr. § 515.

1217. ἔρπεις — ταχύς] "Creep quick." This is a strong oxymoron.

1218. λύσων] "About to pay for the error I committed."

1219. δεινόν γε φωνεῖς] So Horace, "Magnum narras, vix credibile."

1223. ὃ μοι] This exclamation of sorrow on the part of Ulysses is very ridiculous.

μῶν τι βουλεύει νέον] So Med. 37. μή τι βουλεύσῃ νέον.

1226. The relative οὐπὲρ seems to require its antecedent τῷδε, dependent on δοῦναι. Read then, Παρ' οὐπὲρ ἔλα-

βον, τῷδε τόξ'—where τῷδε is spoken by Neoptolemus pointing to the cave.

1228. αἰσχυρῶς γὰρ] Before γὰρ understand "yes;" "for basely."

1229. κερτομῶν] "Jeering."

1230. εἰ κερτόμησις] A similar play of words is found in Trach. 483. "Ἡμαρτον εἴ τι τήνδ' ἁμαρτίαν νέμεις : and in Prom. 1014. Νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

1232. ἀναπολεῖν] "To turn over." Schol. τὰ αὐτὰ λέγειν, ἀπὸ τῶν δευτέρου ἀναπολούντων τὴν ἡροτριασμένην γῆν.

1233. ἀρχὴν] "At all." In this sense ἀρχὴν is found only in negative sentences. See Hermann on Viger n. 80.

- NE. τί φής ; τίς ἔσται μ' οὐπικωλύσων τάδε ;
 ΟΔ. ξύμπας Ἀχαιῶν λαός· ἐν δὲ τοῖσδ' ἐγώ.
 NE. σοφὸς πεφυκῶς, οὐδὲν ἐξαυδᾶς σοφόν.
 ΟΔ. σὺ δ' οὔτε φωνεῖς, οὔτε δρασεῖεις σοφά.
 NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε. 1240
 ΟΔ. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,
 πάλιν μεθεῖναι ταῦτα ;
 NE. τὴν ἁμαρτίαν
 αἰσχροῦ ἁμαρτῶν, ἀναλαβεῖν πείρασομαι.
 ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ πρᾶσσω τάδε ;
 NE. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον. 1245
 ΟΔ. οὔτ' ἄρα Τρωσὶν, ἀλλὰ σοι μαχούμεθα.
 NE. ἀλλ' οὐδὲ τῇ σῇ χειρὶ δρᾶν πεισθήσομαι·
 ΟΔ. ἴστω τὸ μέλλον. χεῖρα δεξιὰν ὀρᾶς
 πάπης ἐπιφαύουσαν ;
 NE. ἀλλὰ πᾶμέ τοι

1236. Hermann says ἐπικωλύειν is a rare word. How so? if it be found in Thucyd. vi. 17. Xenoph. Ec. viii. 4. and Sophocles.

1239. σοφά] So Brunck for σοφόν: which Buttman prefers. But σοφά, as Hermann observes, is confirmed by the following τῶν σοφῶν.

1241. ἃ γ' ἔλαβες] Such verses, says Hermann, belong to the more modern tragedy; the older would have said ἃ λαβες.

1243. ἀναλαβεῖν] Literally "resume:" here "correct," as in Ion 426. ἀναλαβεῖν ἁμαρτίας and Demosth. Mid. p. 550. R. ἀναλαμβάνειν ταῦτα καὶ μεταγινώσκειν.

1245. ξὺν τῷ δικαίῳ] "With justice on my side." So Aj. 1125. ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

τὸν σὸν—φόβον] "This your fear:" said contemptuously, as τὴν σὴν Κύπριον in Hipp. 105. Heracl. 284. τὸ σὸν γὰρ Ἄργος οὐ δέδοικ' ἐγώ. Rhés.

825. Οὐκ οἶδα τοὺς σοὺς, οὐδ' λέγεις, Ὀδυσσεύς.

1246, 7. So Bothe. Vulg. β'. α'. μαχούμεθα] "We shall fight." Attic future for μαχεσόμεθα.

1247. τῇ σῇ χειρὶ] This, like τὸν σὸν φόβον, a contemptuous expression, is an evident climax of ideas; "I neither feel your fear, nor fear your hand."

Vulg. πείθομαι τὸ δρᾶν, "I am persuaded to do." But the sense requires, "I shall be persuaded to do." Fortunately, then, do we find in the Schol. ἀλλ' οὐδὲ πεισθήσομαι τῇ σῇ χειρὶ, ἡγουν τῇ δυνάμει, ταῦτα ποιεῖν.

1248. Vulg. ἔστω τὸ μέλλον, "let the future be." But the future will be, whether men let it or not. Read, as I proposed in Cl. Jl. N. ii. p. 341. ἴστω τὸ μέλλον, "let the future know:" similar to κρινεῖ τὸ μέλλον in Phœn. 1326. and in 1695. ἴστω σίδηρος: where see Valck.

- ταυτὸν τόδ' ὄψει δρῶντα, κοῦ μέλλοντ' ἔτι. 1250
 ΟΔ. καί τοί σ' ἰάσω· τῷ δὲ σύμπαντι στρατῷ
 λείξω τάδ' ἐλθὼν, ὅς σε τιμωρήσεται.
 ΝΕ. ἰσαφρόνησας· καὶ τὰ λοιπ' οὕτω φρονῆς,
 ἴσως ἂν ἐκτὸς κλαυμάτων ἔχῃς πόδα.
 σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτήτην λέγω, 1255
 ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.
 ΦΙΛ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς;
 τί μ' ἐκκαλεῖσθε; τοῦ πεχρημένοι, ξένοι;
 ἢ μοι· κακὸν τὸ χρεῖμα· μῶν τί μοι μέγα

1251. καί τοι σ' ἰάσω] On pronouncing these words, Ulysses lets go the handle of his sword, which he had previously laid hold of.

1252. ἐλθὼν] "When I arrive there." On pronouncing these words, Ulysses retires to one side of the scene, as if about to quit it entirely.

1254. ἐκτὸς κλαυμάτων] "Out of trouble." So πημάτων ἔξω in Prom. 271. where see Blomfield.

1255. σὺ δ'—Φιλοκτήτην λέγω] On this formula see Schæfer at Aj. 569. Ἐπιβολὴν λέγω.

1256. ἀμείψας] "Changing," i. e. passing from. So ἀμειψὼν δάματα in Eurip. El. 750. and Horace "mutare Laras."

1257. ἴσταται βοῆς] So ἴστησιν βοὴν Iph. T. 1272. and βοὴν ἴστησας Heracl. 656.

1259. "Alas! the thing (or want) is evil! Are ye present, here, sending to me some great evil upon evils." This is neither good sense nor correct Greek; and were it both, it is not suited to the situation of Philoctetes. The line Οἱμοὶ κ.τ.λ. evidently belongs to Ulysses; who thus appears to anticipate, what the interposition of Neoptolemus alone prevents, his immediate destruction, should Philoctetes recover, as Ulysses foresaw he would do, the arrows of which he had been deprived. Besides, if the verse be said by Philoctetes, the word μέγα

in a formula, πρὸς κακοῖς

—κακὸν, where it never is nor could be introduced; as will be evident by comparing the passages following, Pers. 531. Hipp. 874. Cycl. 679. Herc. F. 1076. Œd. C. 595. Philemon Fr. Inc. 51. Admitting however that μέγα could be united to πρὸς κακοῖς—κακὸν, still no reason can be assigned why Philoctetes should anticipate a great evil; as if any evil could be great after he had lost his weapons, and when he no longer feared that Ulysses would forcibly take him away. All difficulties will, however, be obviated by reading, ΟΔ. Οἱμοὶ· Κακὸν τι χρεῖμα ἦν ἐννοῶν τίς μοι μέγα. "Some one (i. e. Neoptolemus) has been thinking of some great evil against me:" words spoken aside by Ulysses; but which have been given to Philoctetes, because none have been aware of the fact, that this practice of aside-speaking is to be found, though rarely, in the later period of the tragic stage. For instance, in Aj. 88. Μένουμι' ἂν ἤθελον δ' ἂν ἐκτὸς ἂν τυχεῖν, the words ἤθελον—τυχεῖν were said aside, as noticed by Twining on Aristot. Poet. p. 205. and who might have added that, in Iph. A. 1129. to the remark of Clytemnestra, Πάντ' οἶδα καὶ πεπύσμεθ', ἃ σὺ μέλλεις γε δρᾶν, Agamemnon says aside, Ἀπώλομεσθα· προδίδεται τὰ κρυπτά μου as is evident from the next speech of his wife, Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστι σοῦ, Καὶ τὸ στενάζειν.

- πάρεστε πρὸς κακοῖσι πέμποντες κακόν; 1260
 ΝΕ. θάρσει· λόγους δ' ἄκουσον, οὓς ἤκω φέρων.
 ΦΙΛ. δίδοις ἔγωγε· καὶ τὰ πρὶν γὰρ ἐκ λόγων
 καλῶν κακῶς ἔπραξα, σοῖς πεισθεῖς λόγοις.
 ΝΕ. οὐκ οὐν ἔνεστι καὶ μεταγνῶναι πάλιν;
 ΦΙΛ. τοιοῦτος ἦσθα τοῖς λόγοις γε, χῶτε μου 1265
 τὰ τόξ' ἐκλεπτες, πιστὸς, ἀτηρὸς λάθρα.
 ΝΕ. ἀλλ' οὐ τι μὴ νῦν· βούλομαι δὲ σου κλύειν,
 πότῃ δέδοκται σοι μένοντι καρτερεῖν,
 ἢ πλεῖν μεθ' ἡμῶν.
 ΦΙΛ. παῦε, μὴ λέξης πέρα.
 μάτην γὰρ, ἃ ἢ εἶπης γε, πάντ' εἰρήσεται. 1270
 ΝΕ. οὕτω δέδοκται;
 ΦΙΛ. καὶ πέρα γ', ἔσται, λέγω.
 ΝΕ. ἀλλ' ἤθελον μὲν ἂν σε πεισθῆναι λόγοις
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
 κυρῶ, πέπαυμαι.
 ΦΙΛ. πάντα γὰρ φράσεις μάτην·

1266. λόγοις γε—πιστὸς] “To be trusted, at least in words.” Vulg. λόγοις.

1267. ὅτι μὴ νῦν] “I shall not be such now.” But οὐ—μὴ cannot thus be united to a future understood, as remarked by Schæfer. Well therefore does MS. Ven. read ὅτι μὴν νῦν: better had it read οὐ τανῦν ἦν: for νῦν seldom, if ever, follows ὅτι μὴν.

1269. παῦε] Correct Greek would require παῦσαι, found in La. Lb. Lc. Urb. But παῦε is sometimes used for the sake of the metre, as in Ion 634. Aristoph. Batr. 269.

1270. Compare Plato Crit. § xviii. εἰς τι λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς. Prom. 1043. Λέγων ἵστικα πολλὰ πόλλ' ἐρεῖν μάτην.

ἃ ἢ εἶπης γε] Hermann at Viger n. 296. justly objects to γε. Philoctetes here speaks without any mental reservation. Read therefore, with Dobree, εἶπης σὺ, “what you can

say:” where σὺ is found as usual after its verb. See v. 521. and at Tro. 323. Παῦσαι σὺ, μήτηρ.

1271. Vulg. καὶ πέρα γ' ἴσθ' ἢ λέγω· “and, be assured, more than I say.” Say what? The question ὅπως δέδοκται can admit of only one answer; Καὶ πέρα γ', ἔσται, λέγω: where δέδοκται and ἔσται are opposed to each other, as in Oed. C. 1431. ὅπως—δεδογμένα; Καὶ μὴ μ' ἐπισχῇ γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς ἔσται. See also Plato Hipp. M. § xix. Εἰ γ' οὐκ οἶδα, ὦ Σώκρατες, ὅτι πᾶσι καλὸν τοῦτ', ὃ γ' εἶπον, καὶ δόξει. Ἦ καὶ ἔσται; φήσει· where I have tacitly corrected Æsch. S. Th. 1027. by reading Τοιαῦτ' ἔδοξ', ἔσται τε Καδμείων τέλει, in lieu of the absurd ἔδοξε τῷ τε.

1273. πρὸς καιρὸν] “To the purpose.”

1274. πέπαυμαι] “I have done.” πάντα γὰρ] “And rightly done; for—.”

οὐ γάρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα, 1275
 ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
 ἀπεστέρηκας, κατὰ νοθετεῖς ἐμὲ
 ἐλθὼν ἀρίστου πατρὸς ἔχθιστος γεγώς.
 ὅλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ
 ὁ Λαρτίου παῖς, καὶ σύ.

NE. μὴ 'πεύξῃ πέρα, 1280

δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙΛ. πῶς εἶπας; οὐ γὰρ δεύτερον δολούμεθα;

NE. ἀπάμοσ' ἀγνὸν Ζηνὸς ὑψίστου σέβας.

ΦΙΛ. ᾧ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα.

NE. τοῦργον παρίσται φανερόν· ἀλλὰ δεξιὰν 1285
 πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων.

ΟΔ. ἐγὼ δ' ἀπαυδῶ σ', ὧν θεοὶ ξυνίστορες,
 ὑπὲρ τ' Ἀτρειδῶν, τοῦ τε σύμπαντος στρατοῦ.

ΦΙΛ. τέκνον, τίνοσ φώνημα; μῶν Ὀδυσσεύς
 ἐπησθόμην;

ΟΔ. σάφ' ἴσθι, καὶ πέλας γ' ὄρεᾶς, 1290

1276. γ' ἐμοῦ—ἀπεστέρηκας] The verb ἀποστερεῖν governs two accusatives more elegantly than an accusative of the person and a genitive of the thing. Hence, though γ' ἐμοῦ be correct, it would be less so than με τοῦ— for thus τοῦ δόλοισι is well opposed to the following νοθετεῖς ἐμέ.

1278. So Pierson at Mær. p. 135. approved by Porson at Phœn. 594. instead of αἰσχιστος: which, says Hermann, is seldom applied to persons, although Αἰσχροὺς φανῶμαι is found in v. 900.

1282. οὐ γάρ] So Wakefield, and Porson, as stated by Malby at Morell. p. 339., but who, in Præf. Hec. p. xi., once read ἀρ' οὐ to avoid the anapæst οὐκ ἄρα in the third place. Hermann prefers ἄρα.

1283. ἀπάμοσ'] This is rightly said, Ptolemy denies that he

has been guilty of a fraud. Had he confessed it, he would have said, 'Επάμοσ'· as in Trach. 1190. 'Ὁμμεν' ἔγωγε, Ζῆν' ἔχων ἐπάμοτον.

ἀγνὸν Ζηνὸς ὑψίστου] So Wakefield and Porson, Med. 750. for ἀγνοῦ—ὕψιστον: although Ζηνὸς—ἀγνοῦ is in Aisch. Suppl. 649. Spanheim too, at Callimach. H. in Jov. 91. prefers ὑψίστου.

1287. ἀπαυδῶ σ'] So the sense requires, not γ': while the syntax requires not ὅς but ὧν, as proposed by Buttmann. But since the Schol. has μαρτύρομαι τοὺς θεοὺς, ὅτι, ὃ ποιῶ, εἰς χάριν καὶ σωτηρίαν ποιῶ τῶν Ἀτρειδῶν— it is probable that a verse has been lost, 'Ὡς, ὃ, τι ποιῶ ἔγωγε, τοῦτο δρῶ σωτήριον, ὑπὲρ τε—.

θεοὶ ξυνίστορες] "The gods are conscious." So in Antig. 542. and Eur. Suppl. 1173.

ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βία,
ἴαν τ' Ἀχιλλέως παῖς, ἴαν τε μὴ, θέλη.

ΦΙΛ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.

ΝΕ. ἴα' μηδαμῶς, μὴ, πρὸς θεῶν, μεθῆς βέλος.

ΦΙΛ. μέβες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον. 1295

ΝΕ. οὐκ ἂν μεθείην.

ΦΙΛ. φεῦ· τί μ' ἄνδρα πολέμιον,
ἔχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;

ΝΕ. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.

ΦΙΛ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς { 1300
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.

ΝΕ. εἶεν· τὰ μὲν τοι τόξ' ἔχεις, κούκ ἔσθ', ὅτου
ὀργὴν ἔχοις ἂν, οὐδὲ μέμψιν εἰς ἐμέ.

ΦΙΛ. ξύμφημι· τὴν φύσιν δ' ἔδειξας, ὦ τέκνον,
ἐξ ἧς ἔβλαστες, οὐχὶ Σισύφου πατὴρ, 1305

1293. οὐ τι χαίρων] "Not with impunity." So in Or. 1593. Ἀλλ' οὐ τι χαίρων, ἦν γε μὴ φύγῃς πτεροῖς.

1294. ἴα] "Hold." So in Orest. 1598. Ἔσται τάδ' Ἐα' μὴ μηδαμῶς δρόσης τάδε. Compare also Eurip. Philoct. Fr. Πρὸς θεῶν ἐπίσχεσ' μὴ μεθῆς βέλος, ξένε. On the doubled μὴ, see Burges on Æsch. Suppl. 286.

1297. ἀφείλου μὴ] On this negative after ἀφείλου, see Matth. Gr. Gr. § 135. So Tro. 1146. Ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι ταφῇ.

1298. So Wakefield. Ald. ἐμοὶ καλὸν τοῦτ' ἐστὶν οὔτε σοι whence Brunck καλὸν τόδ'· Tricl. ἐμοὶ τοῦτ' ἐστὶ καλόν. But καλὸν has the α always short in Attic Greek. In Æsch. Fragm. quoted by Hermann, Εἴτ' οὖν σοφιστῆς καλὰ παραπαίων χέλυν, we may read, Εἴτ', ὦν σοφιστῆς. Μὴ, ἀλλὰ παραπαίω χέλυν.

1299. ἀλλ' οὖν—γε] On this union of particles, see us at Prom. 1107.

1300. ψευδοκήρυκας] "False heralds." But how Ulysses could be called "a false herald," it is hard to understand. Perhaps Sophocles wrote Τοὺς τῶν Ἀχαιῶν γ' ἴστ' ἰδεῖν Κᾶρας, κακοὺς ὄντας πρὸς αἰχμὴν. Respecting the low estimation in which the Carians were held as soldiers, see Erasmus on the proverb, Ἐν Κάρῳ αἶσρ' and Hemsterhus. on Aristoph. Plut. As regards the loss or confusion of the word Κᾶρες, see at Tro. Append. p. 186. where in confirmation of the pun in Aristoph. Ὀρν. 19. Τὼ δ' οὐδὲν ᾔστην ἄλλο πλὴν εἶδεν γε Κάρ, it is sufficient to quote Plutarch. ii. p. 860. c. ἐς Κᾶρας ὥσπερ ἐς κόρακας ἀποδιοπομπούμενοι τὸν Ἰσαγόραν.

κακοὺς πρὸς αἰχμὴν] So Horace, "Militiæ quamquam piger et malus, utilis urbi."

1302. τὰ μὲν τοι] So MS. Ven. for δῆ. But σὰ would be preferable.

1305. ἔβλαστες] On this exception to Dawes' canon, see Porson Hec. 302.

ἀλλ' ἐξ Ἀχιλλείας, ὅς, μετὰ ζώντων θ' ὅτ' ἦν,
ἤκου' ἄριστα, νῦν τε, τῶν τεθνηκότων.

NE. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε,
αὐτόντέ μ'· ὣν δέ σου τυχεῖν ἐφίεμαι,
ἄκουσον· ἀνθρώποισι τὰς μὲν ἐκ θεῶν

1310

τύχας δοθείσας ἐστ' ἀναγκαῖον φέρειν·
ὅσοι δ' ἐκουσίοισιν ἐγκεῖνται βλάβαις,
ὥσπερ σὺ, τούτοις οὔτε συγγνώμην ἔχειν
δίκαιόν ἐστιν, οὔτ' ἐποικτεῖρειν τινά.

σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,

1315

εἰάν τε νουθετῇ τις, εὐνοία λέγων,
στυγεῖς, πολέμιον δυσμενῇ θ' ἠγούμενος.

ὅμως δὲ λέξω, Ζῆνα θ' ὄρκιον καλῶ,

καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω·

σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,

1320

1307. νῦν τε τῶν] I. e. νῦν τ' ἀκού-
ει, ὅτε μετὰ τῶν τεθν. ἐστί.

1308. ἦσθην—εὐλογοῦντά σε] On this
Oropism see Valck. Phœn. 711. and
Brunck Aj. 136. Ἄλλ' ἐμὸν εὐλογοῦντά σε
ἐπιχαίρω. Erfurdt adds, Γέγηθα τὸν
ἄνδρα, quoted by Schol. Ven. 'Ιλ. I.
77. from Cratinus. See Prom. 1013.

1310. ἐκ θεῶν] This is more correct
than θεοῦ; to which the Schol. seems
to allude in his explanation, ἐκ θεοῦ
πάσχων: because Neoptolemus is here
speaking of men generally, ἀνθρώποισι,
and not of Philoctetes individually, of
whose calamity a deity was the au-
thor, as told in v. 196. Respecting
the sentiment, compare Pers. 293.
ἀνάγκη πημονὰς βροτοῦς φέρειν Θεῶν
διδόντων· and Soph. Ter. Fr. xi. χρεὼν
τὰ θεῖα θνητοῦς ὄντας εὐπετῶς φέρειν.

1315. κοῦτε] "Observe," says Butt-
mann, "that the καὶ comprehends all
that follows, while τε unites οὔτε and
εἰάν τε." But κοῦτε cannot be thus
united, as shown at Prom. 459. Read
then, with Wakef., κοῦ τι—'Εάν δέ—.

1318. Ζῆνα — ὄρκιον] "Jove, who
regards oaths." Compare Med. 170.
Ζῆνά θ' ὅς ὄρκων θνατοῖς ταμίαις νοσέ-
μισταί.

1319. γράφου φρενῶν ἔσω] On this
metaphor see note on Prom. 814. "Ἦν
ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν;
and to the passages there quoted add,
from Shakspeare, "I do conjure thee,
Who art the tablet, wherein all my
thoughts Are visibly character'd and
engraved;" from Cicero, "ille in
animo res insculptas habebat;" and
from Plato Phædr. p. 278. A. τῷ ὄντι
γραφομένοις, ἐν ψυχῇ. Phileb. p. 39.
A. γράφειν ἐν ταῖς ψυχαῖς τότε λόγου.
The expression adopted by the Sep-
tuagint and their imitators is καρδίας
πλάκες, as shown by Boissonade on
this passage; and whose quotation
from Georg. Lapith. Καὶ δέλτοις τοῦ-
τους ἐγγράφε μνημονικοῖς εἰς βάθος,
would confirm γράφε, found in Suid.
v. 'Επίστω, were it not contrary to
the metre.

Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιν·
 καὶ παῦλαν ἴσθι τῇσδε μή ποτ' ἂν τυχεῖν
 νόσου βαρείας, ἔς τ' ἂν αὐτὸς ἥλιος
 ταύτη μὲν αἶρῃ, τῇδε δ' αὖ δύνῃ πάλιν, 1325
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν,

1321. Χρύσης — φύλακος] “The guardian of Chryse,” the nymph mentioned in v. 192.

· πελασθεὶς φύλακος] So πελάσειν νεῶν Aj. 709. λεχέων πλαθεῖσα Rhos. 914. κοίτης ἐμπελασθῆναι Trach. 16.

ἀκαλυφῇ] “Uncovered:” for so were many of the ancient temples. Hesych. Ἀκαλυφῇ — ἄστεγον, ὑπαιθρον. Musgrave considers ἀκαλυφῇ Σηκὸν to be the same as βωμόν ἐπικεχωσμένον, mentioned in the metrical Argument; but σηκὸς is not “an altar,” but “the inner part of the temple.” Hesych. Σηκός — ναὸς, μάνδρα, ἐνδότερος τόπος τοῦ ἱεροῦ.

1322. οἰκουρῶν ὄφιν] In ancient temples, especially those sacred to a virgin deity, a serpent was kept as a mystic symbol. Hesych. Οἰκουρὸν ὄφιν τὸν τῆς Πολιάδος φύλακα δράκοντα.

1323. ἂν τυχεῖν] “Will happen.” So Porson Miscell. Crit. p. 220. and Schaefer Meletem. Crit. p. 86. for ἐν-τυχεῖν; which, says Hermann, signifies “to happen,” in Pers. 708. ἀνθρώ-πεια δ' ἂν τοι πῆματ' ἐντύχοι βροτοῖς: but there the best MSS. read ἂν τύ-χοι.

1324. ἔς τ' ἂν αὐτὸς κ. τ. λ.] “Until the very same sun shall rise here and set there.” So Heath; whose emendation Brunck well confirms by quoting Herod. viii. 143. λέγουσι, ἔς τ' ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἔρῃ, τῇ περ καὶ νῦν ἔρχεται, μήποτε ὁμολο-γήσειν ἡμέας ἑξέρῃ. Besides the Vulgate οὗτος would indicate contempt. The article δεικτικῶς is ὅδε. With

regard to ὃς ἂν, Buttmann well observes that the remark of Porson at Phoen. 90. who wishes to identify ὃς ἂν with ἔς τ' ἂν, is here perfectly irrelevant; for it is only in particular cases that the final ὃς ἂν conveys the same idea as ἔστ' ἂν.

1325. αἶρῃ] “Rise.” Active for passive; as in Aj. 634. κεύθων.

1327. τῶν — ἐντυχῶν Ἀσκληπιδῶν] This verse is faulty on three grounds: first, because ἐντυγχάνειν requires a dative; secondly, because Ἀσκληπι-δῶν is a form of a patronymic not admissible in Greek; and, lastly, because the mention of the sons of Æsculapius is at variance with the mention of Æsculapius himself in v. 1433. All difficulties will, however, be overcome by reading with Elmsley Edinburgh Rev. No. xxvii. p. 69. Καὶ τοῖν παρ' ἡμῖν ἐντυχῶν Ἀσκληπίου: and who might have read likewise in v. 1433. τόνδε τὸ δ' Ἀσκληπίου Παν-στῆρε πέμψω. So παῖδες Ἡφαίστου are “workers in metal” in Æsch. Eum. 13. In defence of Ἀσκληπι-δῶν for Ἀσκληπιαδῶν, Hermann quotes Etymol. p. 210, 11. οἱ δὲ ποιη-ταὶ πολλάκις ἀποβάλλουσι τὸ αἰ, οἶον Ἐριχθονιάδης, Ἐριχθονίδης, Τελαμωνιά-δης, Τελαμωνίδης. But who those poets are, we are not told. Ἀσκλη-πιαδαῖσιν is found in Alcest. 970. and in Ælian H. A. vii. 14. Ἀσκληπια-δῶν is the reading of Cod. Medic. for παῖδων Ἀσκληπίου. In confirmation of Elmsley's and my own readings, it may be stated that Quintus Smyrnæus

- νόσου μαλαχθῆς τῆσδε· καὶ τὰ Πέργαμα
 ξὺν τοῖσδε τόξοις, ξὺν τ' ἐμοὶ πέρσας Φανῆς.
 ὥς δ' οἶδα ταῦτα τῇδ' ἔχοντ', ἐγὼ φράσω. 1330
 [ἀνὴρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας αἰλούς,
 Ἐλενος] ἀριστόμαντις, ὃς λέγει σαφῶς,
 ὥς δεῖ γενέσθαι ταῦτα, καὶ πρὸς τοῖσδ' ἔτι,
 ὥς ἔστ' ἀνάγκη, τοῦ παρεστῶτος θέρους,
 Τροίαν ἀλῶναι πᾶσαν, ἢ δίδωσ' ἐκὼν 1335
 κτείνειν ἑαυτὸν, ἣν τάδε ψευσθῇ λέγων.
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων.
 καλὴ γὰρ ἡ πίπτησις, Ἑλλήνων ἓνα
 κριθέντ' ἀριστον, τοῦτο μὲν παιωνίας
 εἰς χεῖρας ἐλθεῖν σ', εἴτα τὴν πολύστονον 1340
 Τροίαν ἐλόντα, κλέος ὑπέρτατον λαβεῖν.
 ΦΙΛ. ὦ στυγνὸς αἰὼν, τί μ' ἔτι δῆτ' ἔχεις ἄνω
 βλέποντα, κούκ ἀφῆκας εἰς ἄδου μολεῖν;
 οἴμοι· τί δράσω; πῶς ἀπιστήσω λόγοις
 τοῖς τοῦδ', ὃς εὖνους ἂν ἐμοὶ παρήνευσεν;
 ἀλλ' εἰκάθω δῆτ'; εἴτα πῶς ὁ δύσμορος 1345

attributes the cure of Philoctetes to Podalirius, and Propertius to Machaon.

1328. νόσον μαλαχθῆς τῆσδε] "Softened from (i. e. cured of) this disorder." One would rather expect Νεσδὸν μαλαχθῆς τήνδε, "as to this disorder."

1331. ἀνὴρ γὰρ] Elmsley, justly offended with γὰρ, wished to read παρ' ἡμῖν, in Cl. Jl. N. xv. p. 217. Hermann, also, well remarks, that as the whole story told by the Ἐμπορος in v. 008. respecting Helenus was a fiction, Sophocles would have done better had he given the audience to understand that Helenus had been really taken prisoner. But he did, in

truth, best of all by omitting all mention of Helenus. For the words Ἀνὴρ — Ἐλενος are evidently an interpolation intended to explain what the poet left purposely ambiguous: Ἀριστόμαντις ἦν τις, ὃς λέγει σαφῶς where Neoptolemus alluded not to Helenus but to Calchas.

1332. ἀριστόμαντις] On such union of nouns and adjectives, see Matth. Gr. Gr. § 646. and § 377. on the genitive θέρους, a part of time.

1339. παιωνίας — χεῖρας] So χεῖραι παιωνίαι in Æsch. Suppl. 1069.

1346. ἀλλ' εἰκάθω δῆτ'] "But suppose I yield." So Or. 779. ἀλλὰ δῆτ' ἔλθω; Aj. 466. ἀλλὰ δῆτ' ἔλθω — εἴτα — θάνατο;

εἰς φῶς, τάδ' ἔρξας, εἵμι; τῷ προσήγορος;
 πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι
 ταῦτ', ἐξανασχῆσεσθε τοῖσί γ' Ἀτρείως
 ἐμὲ ξυνόντα παισὶν, οἳ μ' ἀπώλεσαν; 1350
 πῶς τῷ πανώλει παιδὶ τοῦ Λαιρτίου;
 οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει
 ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι,
 δοκῶ προλεύσσειν οἷς γὰρ ἡ γνώμη κακῶν
 μήτηρ γίνηται, τᾶλλα παιδεύει κακά. 1355
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τάδε.
 χρῆν γὰρ σὲ μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν, οἳ γε σοῦ καθύβρισαν,
 γέρας πατρὸς συλῶντες, [οἳ τὸν ἄθλιον

1347. εἰς φῶς] See v. 583.

τῷ προσήγορος] The mere common construction is with a genitive, as μηδένος προσήγορος in Œd. T. 1437. Hence Schæfer Meletem. Crit. p. 137. wished to read τοῦ. But Matthæi quotes ποτάγορα ἀλλάλοις from Stobæus li.

1348. πῶς, ὦ κ. τ. λ.] "How, oh! eyes seeing all these things about me." But the expression "about me," is very jejune. Read ἀμφαδὸν, explained by Hesych. φανερώς, "clearly."

1351. τοῦ Λαιρτίου] But Philoctetes never speaks of Ulysses as the real son of Laertes. Read therefore, τοῦ γ', οὐ Λαιρτίου, "of some one, not of Laertes." See v. 934.

1352. ἄλγος — δάκνει] So συμφορὰ δάκνει in Pers. 846.

1354. οἷς γὰρ κ. τ. λ.] "For to whom there is a mind, the mother of mischief, it teaches the other evils." This mass of nonsense the German scholars of course attempt to defend. Dobree, however, proposes to read τᾶλλα παιδεύει κακοῦς: i. e. "teaches them to be bad in other respects." In what respects? Besides, if the mind be the mother of mischief, it must of course teach persons to be bad in

every way. The sense required is, "He, whose mind is a mother of mischief, will teach even the tender youth mischief:" i. e. in Greek, ὃ γὰρ ἡ γνώμη, κακῶν Μήτηρ, γένη τάδ' ἀπαλά παιδεύει κακά: a sentiment in unison with the compliment paid to Neoptolemus at the expense of Ulysses, in v. 1007. Ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰὲ Ψυχὴν νιν ἀφύα τ' ὄντα κοῦ θέλονθ' ὁμῶς Εὐδ' προῦδίδαξεν ἐν κακοῖς εἶναι σοφόν.

1356. Porson at Orest. 614. proposes Παῖ, σοῦ δ' ἔγωγε, partly because καὶ—δὲ is scarcely good Greek, but more because δὲ is thus found to follow a pronoun after a vocative.

θαυμάσας ἔχω] "I have wondered." See Matth. Gr. Gr. § 559.

1357. μήτε—τε] On these copulatives, see at Prom. 179.

1358. οἳ γε] So Heath for οἳ τε, where τε has nothing to be coupled with; nor is ὅστε for ὅστις found in Attic Greek, whatever Wellaver may assert at Eum. 25.

1359. οἳ τὸν — ἐκριναν] Brunck was the first to remark that these words are evidently an interpolation, because they are at variance with the account given by Neoptolemus at v.

- Αἴανθ' ὅπλων σοῦ πατρὸς ὕστερον δίκη 1360
 Ὀδυσσέως ἔκριναν,] εἴτα τοῖσδε σὺ
 εἴ ξυμμαχήσων, κἄμ' ἀναγκάζεις τάδε ;
 μὴ δῆτα, τέκνον' ἀλλ', ἃ μοι ξυνώμοσας,
 πέμψον πρὸς οἴκους, καὺτὸς ἐν Σκύρῳ μένων,
 ἕα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς, 1365
 χ' οὕτω διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν,
 διπλῆν δὲ πατρός· κού κακοῦς ἐπαφειλῶν,
 δόξεις ὅμοιος τοῖς κακοῖς πεφυκέναι.
- NE. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι
 θεοῖς τε πιστεύσαντα, τοῖς τ' ἐμοῖς λόγοις, 1370
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθοιός.
- ΦΙΛ. ἦ πρὸς τὰ Τροίας πεδία, καὶ τὸν Ἀτρείως
 ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδί ;
- NE. πρὸς τοὺς μὲν οὖν σὲ τήνδε τ' ἔμπυον βάσιν
 παύσοντας ἄλγους, κάποσώσοντας νόσου. 1375
- ΦΙΛ. ὦ δεινὸν αἶνον αἰνέσας· τί φῆς ποτε ;
- NE. ἃ σοί τε κἄμοι κάλ' ὄρῳ τελούμενα.
- ΦΙΛ. καὶ ταῦτα λέξας οὐ καταισχύνει θεούς ;

365. and, beyond what he had learnt from him, Philoctetes could know not an atom of the events that had taken place at Troy, and must therefore have been quite ignorant of the contest between Ajax and Ulysses. Hermann, however, defends the verses by arguments it would be a waste of time to refute. "Habeat secum servetque sepulcro."

1365. A line so inharmonious is seldom to be met with in Sophocles.

1370. θεοῖς πιστεύσαντα] On account of the oracle. See v. 1332.

1375. κάποσώσοντας] So Heath for κάποσώζοντας. Wunder, however, quotes Eurip. El. 1026. "Ἡ δῶμ' ὀνήσων, τἄλλα τ' ἐκσώζων τέκνα, and Hel. 278. Πόσιν ποθ' ἤξειν καὶ μ' ἀπαλλάξαι κακῶν.

1376. αἶνον] "Advice."

1377. So many attempts have been made on this luckless verse, that it has been thought better to leave it undisturbed in the text. Porson, Miscell. Crit. p. 220. proposes κοῖν' ὄρῳ, but then we ought to read also τελούμεν' εἰδ. Bothe, καλὸν ὄρῳ τελούμενον. Dindorf. λῶσθ' ὄρῳ: for two MSS. καλῶς. At all events καλ' is wrong.

1378. οὐ καταισχύνει θεούς] "Do you not disgrace the gods?" How so? rather "family," as in Orest. 1154. Bacch. 265. Aristoph. Ὀρν. 1451. and Hom. Il. Z. 209. γένος πατέρων αἰσχύνεμεν: or "yourself," as in Æsch. Suppl. 991. καταισχύνειν ἐμέ. This difficulty Matthæi was the first to feel, and he proposes to read φίλους for θεούς. Perhaps Sophocles wrote

- NE. πῶς γὰρ τίς αἰσχύνοιτ' ἂν ὠφελούμενος;
 ΦΙΛ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ 'π' ἐμοὶ τόδε;
 NE. σοί που φίλος γ' ἂν, χά' λόγος τοιόσδε μοι. 1381
 ΦΙΛ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;
 NE. ᾧ 'τᾶν, διδάσκει μὴ θρασύνεσθαι κακοῖς.
 ΦΙΛ. ὀλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις.
 NE. οὐκουν ἔγωγε· φημί δ' οὐ σε μαρτάνειν. 1385
 ΦΙΛ. ἔγωγ' Ἀτρείδας ἐμβαλόντας οἶδά με.
 NE. ἀλλ' ἐμβαλόντες εἰ πάλιν σώσουσ', ὄρα.
 ΦΙΛ. οὐδέποθ' ἐκόντα γ', ὥστε τὴν Τροίαν ἰδεῖν.
 NE. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἴ σέ γ' ἐν λόγοις
 πείσειν δυνησόμεσθα μηδέν, ὦν λέγω; 1390
 ὡς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ
 ζῆν, ὥσπερ ἤδη ζῆς, ἄνευ σωτηρίας.
 ΦΙΛ. εἰ με πάσχειν ταῦθ', ἅπες παθεῖν γε δεῖ
 ἃ δ' ἦνεσάς μοι, δεξιᾶς ἐμῆς θιγῶν,
 πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,
 καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἔτι 1396

κατασχυνθεὶς μενεῖς; NE. Πῶς δ' ἂν
 τις αἰσχύνοιτ', ἢ ὠφελεῖ θεός; "How
 can any one be ashamed, where a deity
 is doing a kindness?"

1380. λέγεις δ'] MS. Ven. omits δ'.
 Read Ἀτρείδαις γ'—

τόδε] So MS. B. Ald. τόδε.

1381. σοί που] "To you I ween."
 But the sense requires rather some-
 thing decisive, like πᾶς—

1382. ἐχθροῖσί μ'] So Valck. in
 Not. MSS. and Brunck for ἐχθροῖσιν.
 The pronoun is indispensable.

1383. κακοῖς] "By evils." How
 so? Rather, "Wrongly;" i. e. κακῶς.

1384. ὀλεῖς] Attic for ὀλέσεις.

1385. οὐκουν ἔγωγε] "Not I in-
 deed; but I say that you do not
 learn." But φημί ought to follow
 οὐκουν. Read therefore, Οὐκουν ἔγω-
 γέ φημι· ὃ δεῖ σε μαρτάνειν, as pro-
 posed in Cl. Jl. N. ii. p. 342.

Soph. Philect.

1388. Ven. Τροίαν γ' ἰδεῖν. La.
 ἰδεῖν (thus). In the former proba-
 bly lies hid μ' ἰδεῖν; in the latter,
 μολεῖν. See v. 47.

1389. εἴ σέ γ' κ. τ. λ.] "If I am
 able by words to persuade you by no-
 thing of what I say." But λόγοις—
 λέγω is a useless repetition. Wake-
 field proposes ὦν θέλω. See Addenda.

1390. πείσειν] This cannot, says
 Thom. M., be united to δύναμαι. He
 ought to have said it cannot be united
 to δυνήσομαι, on account of the double
 future. Read therefore πείθειν, with
 Schæfer Meletem. Crit. p. 99.

1394. ἦνεσας] "You undertook."
 δεξιᾶς θιγῶν] "Laying hold of my
 hand." So in Iph. A. 471. Ἀδελφε,
 δὸς μοι δεξιᾶς τῆς σῆς θιγεῖν. Med.
 496. Φεῦ, δεξιὰ χεῖρ, ἥς σὺ πόλλ' ἐλαμ-
 βάνου. So amongst the English, in
 I

Τροίας· ἄλλῃς γάρ μοι τεθρύλληται λόγοις.

ΝΕ. στείχωμεν.

ΦΙΛ. ὦ γενναῖον εἰρηκῶς ἔπος.

ΝΕ. ἀντίρριδε νῦν βάσιν σῆν.

ΦΙΛ. εἰς ὅσον γ' ἐγὼ σθένω.

ΝΕ. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι;

ΦΙΛ. μὴ φροντίσης. 1400

ΝΕ. τί γάρ; ἐὰν πορθῶσι χώραν τὴν ἐμὴν—

ΦΙΛ. ἐγὼ παρῶν—

ΝΕ. τίνα προσωφίλησιν ἔρξεις;

ΦΙΛ. βέλεσι τοῖσδ' Ἡρακλείους—

ΝΕ. πῶς λέγεις;

ΦΙΛ. εἶρξω πελάζειν σῆς πάτρας.

ΝΕ. ἀλλ', εἰ δοκεῖ

striking a bargain, the parties are accustomed to lay hold of each other's right hand.

1397. So MS. Harl. for τεθρήνηται λόγοις. The Schol. too has λόγοις γρ. λόγοις. The progress of the error is shown in MS. Par. 2886. collated by Faelise, which reads τεθρήνηται. Certainly Philoctetes had no where "lamented" Troy; although "he had spoken about it e'en to satiety."

1398. This is the masterly restoration of Porson in Miscell. Crit. p. 197. and which he doubtless intended to confirm by Or. 1593. OP. ἀφείσαι· ΦΡ. καλὸν ἔπος λέγεις τόδε: and by Aristoph. Ὀρν. 175. ὦ σκαυτάτον εἰρηκῶς ἔπος. In the vulgate, Εἰ δοκεῖ στείχωμεν ὦ γενναῖον εἰρηκῶς ἔπος: the second dipodia does not end, as it ought to do, with a word. The exceptions produced by Hermann from Pers. 161. Ταῦτά μοι διπλῇ μέριμν' ἔφραστος ἐστὶν ἐν φρεσίν· 715. Ὄδε παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί, have been already corrected by Porson or MSS. Besides, Εἰ δοκεῖ could not precede στείχωμεν without ἀλλά. See 526. Ἄλλ', εἰ δοκεῖ, πλέωμεν. 647. Ἄλλ', εἰ δοκεῖ, χωρῶμεν.

Antig. 98. Ἄλλ', εἰ δοκεῖ σοι, στείχε. Med. 740. Ἄλλ', εἰ δοκεῖ σοι δρᾶν τάδ'. Aristoph. Ὀρν. 665. Ἄλλ', εἰ δοκεῖ σφῶν, ταῦτα χρὴ δρᾶν. Lys. 1176. Ἄλλ', εἰ δοκεῖ δρᾶν ταῦτα. Plato Rep. i. 328. v. ἀλλ', εἰ δοκεῖ—οὕτω χρὴ ποιεῖν. Parmen. § 2. ἀλλ', εἰ δοκεῖ, ἴσμεν: for so Heindorf, in lieu of εἰ δεῖ, and who might have quoted Theng. p. 131. α. ἀλλ', εἰ δοκεῖ χρῆσαι οὕτω ποιεῖν, οὕτω ποιῶμεν. Theopompus in Zonar. Lex. Εὐδοκεῖν—Ἄλλ', εἰ δοκεῖ σοι ταῦτα δρᾶν, πορεύσομ'· εὐδοκεῖν χρὴ. Well, therefore, did Porson remove the words εἰ δοκεῖ from a verse too long, and restore them to another (1403.) previously too short; and which is thus read in all the MSS. but the one manifestly interpolated. Πῶς λέγεις; Εἶρξω πελάζειν σῆς πάτρας Ἄλλ' εἰ * Δρᾶς * ταῦθ' * ὥστερ' αὐδᾶς: but where it is only necessary to read Ἄλλ', εἰ δοκεῖ Δρᾶν ἀληθῶς, ὥστερ' αὐδᾶς—to be convinced that the very words of the author have been actually recovered; for thus we find in v. 915. Καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς; unless any one should prefer δοκεῖν, as in Agam. 1661. Ἄλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν.

δρᾶν ἀληθῶς, ὥσπερ αὐδᾶς, στεῖχε προσκύσας
χθόνα·

ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἂν τῶν ἡμετέρων 1405

αἵτης μύθων, καὶ Ποίαντος,

φάσκειν δ' αὐδὴν τὴν Ἡρακλείους

ἀκοῇ τε κλύειν, λεύσσειν τ' ὄψιν·

τὴν σὴν δ' ἦκω χάριν, οὐρανίας

ἔδρας προλιπὼν, τὰ Διός τε φράσων 1410

βουλεύματά σοι, κατερητύσων θ'

ὁδόν, ἣν στέλλει·

σύ δ' ἐμῶν μύθων ἐπάκουσον.

καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,

ὅσους πονήσας καὶ διεξελθὼν πόνους, 1415

ἀθάνατον ἀρετὴν ἔσχον, ὥς πάρεσθ' ὄρᾶν.

καὶ σοὶ, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,

ἐκ τῶν πόνων τῶνδ' εὖπλεᾶ θέσθαι βίον.

1404. προσκύσας χθόνα] See v. 535.

1405. This appearance of Hercules is one of those passages, to which Horace alludes, where he says, in A. P. v. 191. "Nec Deus intersit, nisi dignus vindice nodus." For as Philoctetes had determined not to go to Troy willingly, and Neoptolemus had refused to take him there by force, the very object of their coming to Lemnos would be lost, had not Sophocles introduced a god to cut the knot it was impossible to unravel. The student should here remember that the person who performs the part of Hercules is the same Τριταγωνίστης who acts the part of Ulysses and the Εὐνέμπορος.

1406. αἵτης] "Hear:" this has the ᾷ short; αἴω, "I regard," the ᾷ long.

1407. φάσκειν] Infinitive for imperative. See Matth. Gr. Gr. § 546.

1409. τὴν σὴν χάριν] "In your behalf." So Androm. 221. and Herod. v. 99. τὴν Ἀθηναίων χάριν ἐστρατεύοντο.

1410. Διός τε] So Heath and four MSS. Ald. Διός—

1414. λέξω] "I will tell." But as Hercules nowhere does so, it is manifest that after δρᾶν there is a lacuna, where something was told, to which τοῦτ' ὀφείλεται παθεῖν could be, what it now cannot be, applied.

1416. ἀθάνατον ἀρετὴν] "Immortal glory." Musgrave quotes Suidas, Ἀρετὴ Ἀνδοκίδης καὶ Θουκυδίδης ἀντὶ τοῦ εὐδοξία. Plato Sympos. p. 208. D. ἀλλ' οἶμαι ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοσαύτης δόξης εὖ καὶ καλῶς πάντες πάντα ποιοῦσιν. Eurip. Hel. 1151. ὅσοι τὰς ἀρετὰς πολέμῳ κτᾶσθε. Add Pindar Ol. vii. 163. ἄνδρα τε πύξ ἀρετὰν εὐρόντα. Otherwise we might read with Hermann, αἰθέρ': for thus ἀθάνατον αἰθέρ' would be similar to Hel. 1022. εἰς ἀθάνατον αἰθέρ' ἐμπεσὼν, and Horace's "Hercules — arces attigit igneas."

1418. Wakefield correctly reads καὶ τῶν, and should have read also

ἔλθων δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωϊκὸν
 πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς, 1420
 ἀρετῇ δὲ πρῶτος ἐκκριθεὶς στρατεύματος,
 Πάριν γὰρ, ὃς τῶνδ' αἴτιος κακῶν ἔφυ,
 τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίου,
 πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σὰ
 πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος, 1425
 Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκας·
 ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,
 τόξων ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
 παρήνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις 1430
 εἰλεῖν τὸ Τροίας πεδῖον, οὔθ' οὔτος σίθει.
 ἀλλ' ὡς λείοντε συννόμῳ φυλάσσετον,
 οὗτός σε, καὶ σὺ τόνδ'· ἐγὼ δ' Ἀσκληπιὸν
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον·

πόνων σῶν: because Philoctetes was
 destined ἐκλεᾶ θέσθαι βίον by his
 own labors, and not by those of Her-
 cules.

1421, 2. So Wakefield for τε—μὲν.

1423. νοσφιεῖς] Attic fut. for νο-
 σφίσεις, which is found in MS. Ven.

1425. Ald. ἐκβαλὼν, Valckenaer in
 Not. MSS. ἐκλαχὼν, explained by
 Hesych. διαλαχὼν. See Addenda.

1426. πάτρας Οἴτης πλάκας] "The
 level plain of your country Æta." But,
 though Æta was a mountain, there was
 probably some part of it more flat
 than the rest, and partaking of the
 nature of table-land. Hence we find
 in Hesych. Πλάξ· ἡ πλατεῖα πέτρα: a
 gloss, showing at once that for πάτρας
 we must read πέτρας, an expression
 similar to πλάκας — ὁρίων in Bacch.
 717. and Ἰσθμοῦ ναπαίας — πλάκας in
 Herc. F. 958.

1427. σκῦλα τοῦδε τοῦ στρατοῦ]
 "Spoils from this very army." But

the spoils would be rather from the
 "opposite" army. Read therefore,
 σκῦλ' ἀπ' Ἰδαίου. But why should
 Neoptolemus be required to send his
 share of the spoil from Scyrus to Æta?
 Perhaps Sophocles wrote, "Ἄ δ' ἂν λά-
 βῃ σοὶ σκῦλ' ἀπ' Ἰδαίου στρατοῦ, Τάξω
 ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν Κομ-
 ζέτω σοὶ δ' ἔν γ', Ἀχιλλέως τέκνον,
 Παρήνεσ'· "And what he (i. e.
 Pæan) shall receive from you, let him
 take:" where λάβῃ σοὶ is similar to
 Δέξαι μοι, "receive from me," in
 Hec. 539. and in the other passages
 quoted there by Porson. With regard to
 the 'ductus literarum,' ΑΤΟΤΔΕΤΟΥ
 do not differ much from ΑΠΠΑΙΟΥ.

1432. λείοντε συννόμῳ] So Orestes
 and Pylades are called λείοντε—διδόμεν
 in Orest. 1401.

1433. Read, as proposed at v. 1327.
 τόνδε τὸ δ' Ἀσκληπιὸν Παυστήρα πέμ-
 ψω, "I will send the two sons of Æ-
 sculapius to cure."

τὸ δεύτερον γὰρ τοῖς ἑμοῖς αὐτὴν χρεῶν 1435
τόξοις ἀλῶναι· τοῦτο δ' ἐννοεῖθ', ὅταν
πορβῇτε γαῖαν, εὖ σέβειν τὰ πρὸς θεούς·
ὡς τᾶλλα πάντα δεύτερ' ἡγεῖται πατὴρ
Ζεὺς. οὐ γὰρ ἡυσέβεια συνθήσκει βροτοῖς·

* * * * * 1440

κἄν ζῶσι, κἄν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙΛ. ὦ φθέγμα ποσειδὸν ἑμοὶ πέμψας,
χρόνιός τε φανείς,
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

ΝΕ. κἀγὼ γνώμην ταύτην τίθεμαι. 1445

ΗΡ. μὴ νῦν χρόνιοι μέλλετε πράσσειν.

1435. αὐτὴν] This feminine cannot be referred to Ἴλιον, which is neuter; see v. 1190. Read αὐτ' ἦν—.

1436. ἐννοεῖθ'] So Elmsl. Med. 852. for ἐννοεῖσθε, because Sophocles always uses the active voice.

1437. εὖ σέβειν] So Valck. Phœn. 1331. for εὐσεβεῖν: which would require πρὸς τὰ θεῶν. With regard to the sentiment, compare Agam. 336. Εἰ δ' εὖ σέβουσιν τοὺς πολισσοῦχους θεοὺς, Οὐ τὰν ἐλόντες γ' αὖθις ἀνθαλῆν ἄν. In both passages there is an allusion to the violence subsequently done by Neoptolemus in slaying Priam at the altar of Jupiter, and by Ajax Oileus in violating Cassandra in the temple of Minerva.

1439. οὐ γὰρ ἡυσέβεια] So Gataker in Advers. Misc. Post. p. 513. Wesseling in Observ. p. 95. Schultens in Job xii. 2. Dawes p. 426. ed. Kidd, Valckenaer Phœn. 407. and Toup Suid. i. p. 257. instead of ἡ γὰρ εὐσεβεία, defended by Tyrwhitt; which, says Porson, he would not have done, had Toup quoted at full length the words of Euripides in Tæmen. Fr. Ἀρετὴ δὲ, κἂν θάνῃ τις, οὐκ ἀπόλλυται, Ζῆ δ', οὐκ ἔτ' ὄντος σώματος· κακοῖσι δ' ἦν Ἀπαντα φροῦδα ΣΤΥΝΘΑΝΟΝΘ' ὑπὸ χθονός: and which Diodorus Sic. i. 2. p. 5. thus imitated: τοῖς μὲν ἐν τῇ ζῆν μὴδὲν ἀξιόλογον

πράξασιν ἅμα ταῖς τῶν σωμάτων τελευταῖς ΣΤΥΝΑΠΟΘΝΗΣΚΕΙ τὰ πάντα: and, as Porson might have added, Horace too in his "Virtus recludens immeritis mori Cælum;" the original of Seneca's "Nunquam Stygias fertur ad umbras Inclyta Virtus."

1440. Hermann was the first to remark a lacuna here; for οὐκ ἀπόλλυται is a manifest tautology after οὐ συνθήσκει. The line omitted was doubtless something to this effect: "Ὅσων δὲ δρῶσιν αὖ κακ', αἰσχιστον κλέος—where αἰσχιστον κλέος would be similar to κάλλιστον δνειδος in Phœn. 828.

1443. χρόνιος] "After a time."

1445. γνώμην ταύτην] So Elmsl. Heracl. 1053. for ταύτην, on account of Κἀγὼ ταύτην γνώμην ἐθέμην in Aristoph. Ἑκκλ. 658.: and who might have added Theognid. 717. γνώμην ταύτην καταθέσθαι: and Plato Legg. ii. p. 674. A. οὐκ ἂν τιθείμην ταύτην τὴν ψῆφον. See Hemsterhus. on Thom. M. v. Θέσθαι. But ταύτην—θήσθε τὴν ψῆφον is found in Lys. p. 170, 24.

1446. χρόνιοι] "For a time." MS. Ven. χρόνῳ; which would lead to Μὴ μοι χάριν μέλλε τι: for thus μοι χάριν would answer to χάριν σὴν in v. 1409.

πράσσειν] So Brunck for πράττειν. Rightly. See Porson. Hec. 8.

καιρὸς καὶ πλοῦς,

ὃδ' ἐπείγει γὰρ κατὰ πρύμναν.

ΦΙΛ. φέρε νῦν στείχων, χάραν καλίσσω.

χαῖρ', ὦ μέλαθρον ξύμφρουρον ἔμοι,

1450

Νύμφαι τ' Ἐνυδροὶ Λειμωνιάδες,

καὶ πτύπος ἄρσην πόντου, προβλῆς θ',

οὗ πολλάκι δὴ τοῦμὸν ἐτέγχθη

κρᾶτ' ἐνδόμυχον πληγῇσι νότου,

πολλὰ δὲ φωνῆς τῆς ἡμετέρας

1455

Ἐρμαιον ὄρος παρέπεμψεν ἔμοι

στόνον ἀντίτυπον χειμαζομένῳ·

νῦν δ', ὦ κρήναι, Λύκιόν τε ποτὸν,

1448. γὰρ] Such a position of γὰρ, so distant from the beginning of a sentence, cannot be defended by the passages quoted by Schæfer Meletem. Crit. p. 76. or Meineke on Menand. p. 7. We find indeed γὰρ out of its place in v. 878. Ὡς οὐκέτ' ὄντος γὰρ: but there Burney reads γ' αὖ: wrongly; he ought to have read, σοῦ τὰ συμβόλαιά μοι. Sophocles wrote here Ὅδ' ἐπείγει γὰρ Καιρὸς καὶ πλοῦς κατὰ πρύμναν: as stated in Cl. Jl. N. xxvi. p. 368.

κατὰ πρύμναν] "According to the poop," i. e. favorable. See Valcken. on Schol. Phœn. 352. and add Thucyd. ii. 97. κατὰ πρύμναν ἰστῆται τὸ πνεῦμα. Suid. in Ἐρρεῖ· ἔρρει γὰρ οἱ κατὰ πρύμναν τὰ ἐκ τῆς τύχης.

1449. φέρε—καλίσσω] "Come, let me address:" where καλίσσω is the aor. 1. subj. See Elmsl. Heracl. 559. Med. 1242.

1450. ξύμφρουρον ἔμοι] Schol. τὸ φρουρήσαν καὶ φυλάξαν. But then ξὺν would be superfluous. Matthæi explains ξύμφρουρον by φρουρὸν συνδὸν ἔμοι. But this does not get rid of the ξὺν. Besides, the dwelling was now about to be quitted for ever, and ought to be addressed rather as πρὶν φρουρὸν. Well, therefore, does MS. Harl. read σύμφρουρον: better had it read,

μέλαθρα, ξύμφορα πρὶν μοι, "useful of old to me."

1451. Hesych. Λειμωνίας (ἄρκτος?) νύμφαι· ἐπειδὴ αἱ νύμφαι ἐν τοῖς λειμῶσιν. Servius on Virgil Ecl. x. 62. alludes to this passage.

1452. πτύπος ἄρσην] So Aristoph. Θεσμ. 131. ἄρσενι βοᾷ.

προβλῆς θ'] So Musgrave for προβλῆς, used substantively, as in v. 930. Ὡς λιμένες, θ' προβλήτες.

1453. ἐτέγχθη] So Heath for ἐτέγχθη.

1454. The more elegant syntax would be τοῦμὸν—ἐνδομύχον, i. e. τὸ ἐμοῦ ἐνδομύχον. See Matth. Gr. Gr. § 466.

1455. τῆς ἡμετέρας] This is superfluous before ἔμοι. Read τῆς οὐ μετρίας.

1456. Ἐρμαιον ὄρος] So Æschyl. in Agam. 291. Ἐρμαιον λέγας Ἀθήναιον.

ὄρος — παρέπεμψεν — στόνον] So Horace: "Redderet plausus tibi Vaticanæ Montis imago;" and "cujus recinit jocosa Montis imago." Virgil, "aut ubi concava pulsu Saxa sonant, vocisque offensa resultat imago." Plato Rep. vi. p. 492. v. αἱ τε πέτραι διπλάσιον θόρυβον παρέχουσιν: and Aristoph. Θεσμ. 992. ἀμφὶ δ' εὐδαί κτυπεῖται Κισθαίων δις ἥξει.

1458. Λύκιον] So the Schol. as a

λείπομεν ὑμᾶς, λείπομεν ἤδη,
δόξης οὐποτε τῆσδ' ἐπιβάντες. 1460

χαῖρ', ὦ Δήμου πέδον ἀμφίαλον,
καί μ' εὐπλοία πέμψον ἀμέμπτως,
ἐνθ' ἡ μεγάλη Μοῖρα κομίζει,
γνώμη τε φίλων, χῶ πανδαμάτωρ
Δαίμων, ὃς ταῦτ' ἐπέκρανεν. 1465

ΧΟ. χωρῶμεν νῦν πάντες ἀολλεῖς,
Νύμφαις Ἀλίσαισιν ἐπευξάμενοι,
νόστου σωτῆρας ἰκέσθαι.

v. l. for γλύκιον; which being the comparative of γλυκὺς, has the ι long, and is therefore contrary to the metre. On the other hand Λύκιον, says the Schol., was a fountain so called in Lemnos. Suidas too has Λυκεῖον ποτὸν ἀπὸ κρήνης τῆς ὑπὸ Ἀπάλλωνος εὐρεθείσης ἢ ὑπὸ Λύκων πινομένης ἢ ἀπὸ αἵνου καὶ μέλιτος προπερισπωμένης: where the last word, omitted by Hesychius in Λυκεῖον ποτὸν, ought to be written προπερισπωμένως, as in Zenob. iv. 99. Respecting the story of the wine and honey, it is plain that such kind of water could not be drunk by animals; and therefore it more probably alludes to γλυκερὸν, the emendation of Burney in Monthly Rev. Aug. 1799. p. 432. or to γλυκόν, the conjecture of Briggs in Cl. Jl. N. iv. p. 348. or to γλαγόν; and consequently for ἀπὸ we must read ἀντὶ: for such the fountain was to Philoctetes, (see v. 294.); and where it was usual, it seems for τὰ τε πτερὰ καὶ ζῶα προσίξω καὶ τοξέεσθαι, as stated by Zenobius.

1459. λείπομεν ἤδη] Although such repetitions are common in Euripides, and especially in the Choral parts, yet they are seldom found in the Anapaests, at least of Sophocles. Read then, Λείπομεν ὑμᾶς λειπόμενοι δὴν. "We, who have been long left here, now leave you."

1460. δόξης—ἐπιβάντες] So ἀναιδείης ἐπέβησαν in 'Oδ. X. 424. εὐσεβίας ἐπιβάντες in Œd. C. 189.

δόξης οὐποτε τῆσδε] So Alcest. 1156. Ἐχω σ' ἀέλπτως οὐποτ' ὄψεσθαι δοκῶν.

1465. δαίμων] Schol. Δαίμονά τινες τὸν Ἡρακλέα νοοῦσιν. ἔνιοι τὴν Τύχην. Say rather Jove, as in v. 984. Ζεὺς, ὃ δέδοκται ταῦτα. Compare Eur. El. 1247. Μοῖρα Ζεὺς τ' ἔκρανε σοῦ πέρι. and Eum. 1013. Ζεὺς δ' πανόπτας ὄστω Μοῖρά τε συγκατέβαν.

1466. νῦν] So Tricl. B. ἤδη. Membr. ἴδου.

1468. σωτῆρας] Properly σωτῆρας. But Τύχη σωτήρ is in Œd. T. 80. χθόνα σωτήρα Med. 360. and λωβητῆρες Ἐρίννες in Antig. 1074. So in Virgil, Juno says of herself, "Auctor ego."

THE MONOSTROPHICS

ARE TO BE THUS ARRANGED:

- ΦΙΛ. ὦ λῶστε τῶν πρὶν ἐντόπων, τί μ' ὤλεσας; 1161
τί μ' εἰργάσω; τί τοῦτ' ἔλεξας ὅστατον;
πάλιν παλαιόν μ' στρ. α'.
ἀλγῆμ' ὑπέμνασας·
τί στυγεράν Τρῳάδα γὰρ 1165
ἤλπισας αὖ πάλιν μ' ἀπάξ-
ειν;
- ΧΟ. τάδε γάρ, νοῶ, κράτιστ' ἦν.
ΦΙΛ. ἀπὸ νῦν με λείπετ' ἡ-
δη.
- ΧΟ. φίλα ταῦτά μοι παρήγ-
γεις ἐκόντι τε πρᾶσσειν. 1170
ἴωμεν οὖν, ἴν' ἀντιστρ. α'.
ἡμῖν τέτακται ναῦς.
- ΦΙΛ. μή ποτ' ἀρά τῃ Διὸς ἔλ-
θῃ.
- ΧΟ. μετρίαζ'.
- ΦΙΛ. ἰὼ, ξένοι
μείνατε, πρὸς θεῶν·
- ΧΟ. τί θροῦς; 1175
- ΦΙΛ. πούς, τί δ' ἔτ' ἐν βίῳ σε τεύξ-
ω μετόπιν, τάλας; ξένοι
ἔλθετ' ἐπήλυδες αὐθις.
- ΧΟ. ἀνέλθοι δ' ἄν ἐπιδὸς α'.
τί ῥέξων τίς σ' 1180
ἀλλοκότῳ γνῶμα
τῶν πάρος, ὧν προῦφην;
σοὶ δ' οὕτοι νεμεσητ-
όν γ' ἀλύοντα τόσον
χειμερίῳ λύπῃ 1185
καὶ παρὰ τοῦν θροεῖν,
βᾶθι νυν, ὦ τάλαν, οἳ σε κελεύομεν.
στρ. β'.
- ΦΙΛ. οὐδέ ποτ', οὐδέ ποτ' ἴσθι τόδ' ἔμπεδον·
οὐδ' εἰ πυρφόρος ἀστεροπήτης
βρονταῖς αὐγαῖς τ' εἴσι φλογίξων μ'· 1190
ἔρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνῳ
πάντες, ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς
ἄρθρον ἀπῶσαι·
ὦ δαίμων, ἀπόλωλ' ὁ τάλας· ἀλλ'
ὦ ξένοι ἐν γέ μοι εὖχος ὀρέξατε.
1195
- ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος;
λ. ξίφος, εἴ ποθεν,

- ἢ γένυν, ἢ βελέων τι προπέμψατε.
 ΧΟ. πῶς; τίνα ῥεξεῖεις παλάμαν ποτέ;
 ΦΙΛ. κρᾶτ' ἀπὸ πάντα τεμῶ φονίᾳ χερὶ
 κάρθρα νουσώδη. 1200
 ΧΟ. τί ποτε;
 ΦΙΛ. πατέρα
 ματεύων.
 ΧΟ. ποῖ γὰρ;
 ΦΙΛ. ἐν Αἰδού· ποῦ δ' ἔστ'
 ἐν φάει γ' ἔτι; 1205
 ὃ πόλις πάλιν,
 ὃ πάτρις, ὡς
 ἂν σ' εἰδοίμ'
 ἄθλιός γ' ἀνὴρ,
 ὅς τε, σὺν λιπῶν 1210
 ἱερὰν λιβάδ', ἐχθροῖς ἔβαν θεός τις
 Δυναοῖσιν ἄρωγός, τό γ' οὐδέν εἰμι.

On this Antistrophic arrangement, first promulgated in Cl. Jl. N. xiv. p. 370. it is only necessary to remark, that, while it produces order out of disorder, as regards the measures, it enables us to correct literal errors, and detect *lacunæ* and repetitions, which would otherwise have escaped all notice.

Thus in v. 1168. the needless repetition of πάλιν πάλιν is avoided by putting in its proper place a word previously wanted in v. 1166.; while the words εἰ σὺ τὰν, which cannot, as they now do, follow the interrogation τί τοῦτ' ἔλαξας, have been corrected into ὅσταντα: and thus ἔλαξας ὅσταντα may be compared with ὀσάτην ὅσα in Hec. 559.

So too in v. 1169. the metre detects the useless repetition of φίλα μοι φίλα, of ἴωμεν, ἴωμεν, in v. 1171., of ποῶς, ποῶς, in v. 1176., and of δαίμων, δαίμων, in v. 1191.; while ἐκόντι τε, ναῦς ἴν', and νουσώδη, are found to be the correct readings; and *κετεῖω* in v. 1174. an interpolation.

With respect to the literal errors, the two most worthy of notice are, first, v. 1204., where the Sophoclean ὡς ἂν—εἰδοίμυ has been restored in the place of the Euripidean πῶς ἂν (see at v. 792.): and, secondly, v. 1201., where the sense manifestly requires ποῦ instead of οὗ: for Philoctetes could not know that his father was dead; although, as appears from v. 491., he strongly suspected it. Lastly, as regards the *lacunæ*, while ἀνέλθοι δ' ἂν have dropped out on account of ἔλθετ'—αἰθῆς, and τόσον through —οντες, the insertion of θεός τις is necessary to preserve the metre and the antithesis in τό γ' οὐδέν εἰμι, and to exhibit also another proof of Eastern adulation: see at v. 485. and add Rhcs. 301. Πῆσεν—ὅστε δαίμονα: 355. Ζεὺς ὡς ἐφάνης οἴκοις. Eurip. El. 67. Ἐγὼ σ' ἴσον θεοῖσιν ἡγοῦμαι φίλον. But the most apposite passage would be in Iph. A. 968. Ἀλλ' ἡσυχάζε· θεὸς ἐγὼ πέφηνά σοι, Μέγιστος οὐκ ἔν, ἀλλ' ὅμως γένησμαι, were it not a manifest corruption for Ἀλλ' ἡσυχάζε· ὅς δ' ἀγὰν πέφηνέ σοι, Μέγιστος ἦκων, ἀλλ' ὅμως σφ' ἐνδύσμαι: for thus ἀγὰν μέγιστος is found in Med. 237. and ἀγὰν—ἦκει μέγας in Iph. A. 1248. while the change of γένησμαι into ἐνδύσμαι is confirmed by a fragment of Sannyrion, in which the Schol. on Aristoph. Batr. 305. reads γενήσμαι, but the Schol. on Eurip. Orest. 279., more correctly, ἐνδύσμαι, in accordance with δύνονται ἀγῶνα in Homer; who has also Οὐτὶς τοι θεός εἰμι in 'Od. Il. 187. similar to "Sum Deus" in Plant. Curcul.

ADDENDA.

8. The corrections *πληγαῖς* and *σφαγαῖς* are mentioned by Schæfer on Orest. 491. and though not approved of, are not however disproved by any similar passages, either there or on Bos Ellips. p. 749.

11. ἀλλὰ ταῦτα μὲν τί δεῖ λέγειν] Although the omission of the *δὲ* is supported by Hec. 939. ἀλλὰ ταῦτα μὲν τί δεῖ θρηνεῖν, yet in both places one might read ταῦτα μ' οὐ τί δεῖ—.

16. *δπου*—ἐνταῦθα] This union of words is, however, supported by Iph. A. 801. Ποῦ τῶν Ἀχαιῶν ἐνθάδ' ὁ στρατηλάτης, τίς ἀνφράσει; and Aristoph. Βατρ. 435. φράσαι—δπου ἔνθαδ' εἰκεῖ.

23. So *χωλός* for *χωρός* Porson in v. 1145.

87. Λαερτίου] Euripides too has Λαέρτιος in Hec. 402. καὶ σὺ, παῖ Λαερτίου. But there some MSS. read καὶ σὺ γ', ὁ παῖ Λαερτίου—. Respecting καί—γε, compare v. 38. and see Porson Hec. 1261. Or. 1616. and Ast on Protagor. p. 317. D.

107. Respecting the loss or confusion of *ἐα*, see at Tro. 323. and add CEd. C. 1768. Ἀλλ' οὐ θεμιστὸν κεῖσε μολεῖν: where it is plain that Sophocles wrote Ἀλλ' ἐα· θέμις ἔστ' οὐ κεῖσε μολεῖν: for Theseus, on pronouncing *ἐα*, lays hold of Antigone and Ismene.

120. πῶς] On this form the Etymol. M. p. 679, 24. says, ἰστέον ὅτι οἱ Ἀθηναῖοι ἀποβάλλουσι τὸ *ι*, λέγοντες πῶς.

123. In the note read, "Sophocles wrote, μὲν' οὖν, παῖ, καὶ νυν—."

190. Since, however, *τήκει* or rather *τάκει* would better apply to a silent grief, or at least a woman's sorrow, as in Iph. A. 791. *ῥεύμα θα-*

κρύειν τακούσας, and *τάκει* αἰμαγὰς in Soph. El. 123. perhaps we ought to read, *βαρεῖα*—*πικροῦς* αἰμαγὰς, *ὅτι* λίσκει: a word preserved by Diog. L. in Trach. 787.

193. The lacuna alluded to may be supplied by reading Παρέβη γὰρ ἀθρῶν νύμφης ἡβην, Ἄλση θ', ἔπερ οὐ θέμις ἦν, δεικνὺς, Δηχθεῖς ὄφους. *ἔπερ*, κεῖται: at least by such a triplet can we account for the origin of the story mentioned by the Scholiast, and decide also, what Valckensæer could not do, that in the words *δεικνύοντα τὸν Χρόνης βωμὸν*, spoken, as we learn from Dio Chrysostom, by Philoctetes, a person and not a place was intended. To the same rejection of the Nymph allusion is probably made in Soph. Philoctet. Fr. vii. τίς δ' ἂν σφε νύμφη, τίς δὲ παρθένος νέα Δέξαιτ' ἂν; εὐ γ' ἴσθ', ὥς γάμον ἔχει τέλος.

196. The phrase *Οὐκ ἔσθ' ὅπως οὐ πιστὸν ἵα*, however, found in CEd. C. 97. but there *οὐ* belongs to *πιστὸν*: while for *Οὐκ ἂν γένοιτο τοῦθ'*, *ὅπως ἐγὼ λαβὼν Σημεῖα τοιαῦτ' οὐ φανῶ τοῦμὸν γένος* in CEd. T. 1059. we must read ταῦτα, μὴ οὐ φανῶ—as in v. 1065. *Οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς*. Antig. 96. *πέλομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν*: and Thucyd. iii. 57. *ὁρᾶτε, ὅπως μὴ οὐκ ἀποδέξονται*.

214. αἰγοβότας] A similar word *οἰοβότας* is found in Aj. 621.

229. *ἔπερ οὐ*] So καίπερ οὐ in v. 377. and 647. And as regards *ἔπερ οὐ*, to which Elmsl. vainly objects at Med. 87., see us at Plato Hipp. M. § LVI.

234. The error alluded to will be corrected by reading, ὦ φίλτατον φῶνημ'· ἀφῆκτο γὰρ βαλὼν Ὀδρὸς φθέγμα μ'

αὐτὸς ἀνδρὲς ἐν χρόνῳ μακρῷ. Respecting the phrase βαλὼν οὐς φθέγμα με, see v. 205. At all events the expression τοιοῦτος ἀνδρὲς "of so great a man" is quite absurd; while αὐτὸς "again" can hardly be dispensed with. We find indeed φεῦ, ὥς εὖ λέγεις in Hipp. Maj. p. 287. v.; but there we may read ὦ θεοί! ὥς εὖ—.

245. τοι δὴ] In Thucyd. ii. 41. we meet with οὐ δὴ τοι ἀμάρτυρόν γε τὴν δύναμιν παρασχόμενοι. But there two MSS. read τε. They ought to have read οὐτι δὴ ἀμάρτυρόν γε. Deceived, however, by this union of particles in Aristoph. Batr. 1047. νῆ τὸν Διὰ τοῦτό γε τοι δὴ, Porson in Supplem. Præf. p. 49. wished to read in Neφ. 371. Νῆ τὸν Ἀπόλλων, τοῦτό γε τοι δὴ τῷ νῦν λόγῳ εὖ προσέφυσας, instead of γε τῷ νυνί. But in the former passage Aristophanes wrote τοῦτό γ', ἐγὼ εὖ: and in the latter τοῦτ' ἐς τὸν νῦν τῷ νῦν—where τὸν νῦν lie hid in ποίῳ, read in Suidas.

260. ὦ τέκνον, ὦ παῖ] This expression is, however, found in Trach. 61. ὦ τέκνον, ὦ παῖ, καὶ ἀγεννήτων ἄρα Μῦθοι καλῶς πίπτουσιν. But there we must read Εὖ, τέκνον, εἶπας: for thus the word μῦθοι will have something to be referred to. Besides, Deianira would never think of addressing the Chorus or even the Chorus with the endearing appellation of ὦ τέκνον, ὦ παῖ. The same expression is found likewise in Tro. 799. ὦ τέκνον, ὦ παῖ: but there παῖ belongs to the following παιδός, as παῖ here to πατρός. Read therefore ἔρχεται, ὦ τέκνον.

261. On this confusion of κείνος and κλεινός, see Burges at Æsch. Suppl. 304. and Pseudo-Plat. Alcib. II. § 9. while οὗτος "ille" is vainly defended by Wolf Demosth. Leptin. p. 295. and Boeckh in Pseudo-Plat. Min. p. 55.

292. The reading εἰ μ' εἴβει is due to Wakefield; and which Hermann on Viger n. 426. once approved of, but now rejects.

305. ἔσχε] The student should bear in mind the difference between the aor. 2. ἔσχε, intransitive, and the imperfect εἶχον, transitive; as seen

in Herodot. vi. 95. παρὰ τὴν ἡπειρόν εἶχον τὰς νέας. See Elmsl. Heracl. 84.

311. σῶσαι μ' ἐς οἴκους] This is scarcely good Greek without ἀγών, as in v. 489. πρὸς οἶκον—ἔκσωσέν μ' ἄγων.

319. ἐγὼ δὲ καὶ τὸς] "When a second speaker extends or confirms the sentiments of a preceding one, the particle γε is wont to follow δὲ; after the interval, or not, of another word," says Porson at Orest. 1234. Read therefore, Ἐγὼ δὲ γ' αὐτὸς, not Ἐγὼ γε καὶ τὸς, as proposed in the note.

324. θυμὸν—πληρῶσαι] To the passages already quoted, add Pseudo-Demosth. p. 1465. ὀργὴν ἀναπληρῶν.

325. ἴνα—γνοίεν] This optative is vainly defended by Schæfer on Demosth. Philipp. ii. p. 89. ed. Bekk.

332. ἔα μὴ φράσῃς μοι μὴ πέρα] To the passages already quoted, add v. 787. μὴ φύγητε μηδαμῇ and CEd. C. 1407. Μὴ πρὸς θεῶν με, σφῶν ἀν αἶδε τοῦδ' ἀρα Πατρός τελῶνται—μήδ' ἀτιμάσῃτε γε: for so that passage ought to be read.

334. Sophocles probably wrote Τέθνηκεν, ἀνδρὲς οὐ δαμείς, θεοῦ δ' ὕπο.

349. χρόνον—ἐπέσχον] To the passages already quoted, add Pseudo-Platon. Alcib. II. § 7. κατασχὼν δὲ τρεῖς ἢ τεττάρas ἡμέρας.

350—353. The errors alluded to may be corrected by reading after ἐλαῖν: Τὸ λαλίστατον δὲ τῷ θανόντος ἡμέρῳ, Ὅπως ἰδὼν νῦν ἄταφον ἡδούμην κέαρ, Ἐπῆγε νῦν τι, χά' λόγος καλὸς προσῆν, Ὅτι τὰπὶ Τροίᾳ Πέργαμ' αἰρήσοιμ' ἐγώ. For thus τὸ λαλίστατον would well apply to Ulysses, described as ἡδύλογος in Hec. 133. and in allusion to whose τὸ λάλλον Silenus tells Polyphemus in Cycl. 314. that if he bites off a bit of Ulysses' tongue, he will become κομψὸς καὶ λαλίστατος: and well therefore has Hesych. preserved the true reading, λαλίστατον κατὰ λόγον σοφόν while the τὸ, "the thing," is said in derision of the chatterer; as in Antig. 326. λάλημα δεινὸν ἐκπεφυκὸς εἶ: and while the phrase ἰδὼν—ἡδούμην is similar to Philoct. 878. ἡδομαί σ' εἰσιδὼν. Pseudo-Theocrit. xxviii. 6. Ὅπως ξείνων ἐμὸν τέφρον

ιδών. Prom. 783. "Ἦδοι' ἄν — ἰδοῦσα. Orest. 1523. ἦδεται — ὀρώ. El. 560. ἦδεται βλέπων, the expression ἰδών — ἠδόμενος κέαρ is the very fellow of the Euripidean τὸ κέαρ εὐφρανθῆν ἰδών, quoted by Aristoph. in 'Αχ. 5. and the counterpart of εἰσιδοῦσά τ' ἡλγύνθην κέαρ in Prom. 253.

360. ἐπεὶ 'δάκρυσα] Perhaps Sophocles wrote 'Οτ' ἀπεδάκρυσα, "When I had ceased to weep for." On this use of ἀπὸ see Valckenaer Herodot. ii. 85. and Porson Orest. 581.

370. πρὶν μαθεῖν ἐμοῦ] Hermann thus renders the passage, "priusquam ex me quævissetis, an vellem illi arma ista concedi." But in the text there is nothing to answer to the words marked in Italics.

371. So too in Œd. C. 726. ἄν has dropt out, where we must read καὶ κυρῶ 'γὰρ' ἄν γέρον, instead of καὶ γὰρ εἰ γέρον κυρῶ; for the Schol. gives as a v. l. εἰ γέρον ἐγὼ, correctly, on account of the antithesis, Τὸ τῆσδε χάρας οὐ γογήρακε σθένος.

373. ἔσωσα κάκεινον παρὼν] Here too is a manifest lacuna, which it is strange that Hermann overlooked; since, after quoting the words of Ovid, he properly remarks, "ne scilicet præda Trojanis fierent." Perhaps Sophocles wrote something similar to the following:—ἔσωσα κάκεινον φορῶν, 'Οτ' ἀμφὶ νεκροῦ πολεμίοισι συμβαλεῖν Μάχην ἔτλησα καρτέραν μόνος παρὼν. Respecting the phrase Μάχη καρτέρα, see Elmsl. Heracl. 837.

404. σύμβολον] In the words of Aristides, quoted by Musgrave, a verse of Euripides probably lies hid: 'Ἰκῶνδν ἄρ' ἐστὶ σύμβολον τὸ σχῆμα σὸν Τῆς ἀτυχίας, similar to a fragment of the Telephus preserved by Pseudo-Diogen. Epist. in Notices et Extraits des MSS. T. x. p. 241. Τηλεφόν τε τὸν Ἡρακλέους, ἦν ἵκα εἰς Ἄργος παρεγένετο, πολλὰ χεῖρονι σχήματι τοῦ ἡμετέρου ἐμφανισθῆναι, πτωχὰ ἀμφίβλητα σώματος ῥάκη ἀρκτήρια τύχης. Read Πτωχοῦ (δ' ἄρ') ἀμφίβληστρα σώματος φορῶν 'Ράκη (πάρειμι,) τῆς τύχης τεκμήρια.

425. τι θράσσει νοῦν] So in Orest. 538. Musgrave correctly reads 'Οπου γε μέλλω σῆν τι λυγρῆς φρένα: and

well supports τι by Phœn. 304. μή τι σῆν δάκω φρένα.

427. δέ' αὖ τὰδ' ἐξέθειξας] This emendation is unworthy of Porson; for τὰδε by itself would be stronger than δύο τὰδε. The vulgate δὲ' αὖτ' ἐξέθειξας is nearer the truth. Read δέ' ἔπος ἂν δέιν' ἐξέειπεν.

432. σοφὸς παλαιστής] On this expression see Valckenaer Hippol. 921.

434. Respecting the confusion of τοῦ and οὐ, see Porson Orest. 792.

435. τὰ φίλτατα] Latin, "amissum." See Æschyl. Μορμίδων. Fr.

442. ποῖον γε τοῦτου πλὴν γ'] The verse is faulty also, on account of the doubled γε. This, however, is supported by Antig. 747. Οὐκ ἂν γ' ἔλαι ἦσσω γε. But there, says Elmsl. at Med. 836., γε cannot follow οὐκ ἂν, because, as he might have added, οὐκ ἂν always indicate a strong negation, in which the idea of exception conveyed by γε can have no part. Hence in Phœn. 1221. Οὐκ ἂν γε λείψαιμ' ἐν' ἀγαθοῖσι σοῖς κακὰ: where some MSS. read οὐκ ἂν σε, Euripides plainly wrote Λείψαιμ' ἂν οὐκ ἂν ἐπ' ἀγαθοῖς γε σοῖς κακὰ—, for thus ἂν οὐκ ἂν are found united in Suppl. 778. γένεσθ' ἂν οὐκ ἂν. Œd. T. 446. εὐθείς τ' ἂν οὐκ ἂν—. Porson indeed seems to prefer Οὐκ ἂν τι — κακόν: but the antithesis in ἀγαθοῖς requires κακὰ. With better success has he corrected Med. 836., by reading Οὐ τὰν ἀμάρταν τοῦδ' ἔγ'—: and so should Blomfield have read in Agam. 831. Οὐ τὰν ἐλόντες γ' αἰθεὶς ἀνθαλῶν ἂν, because the γ' belongs to ἐλόντες, and not to οὐκ ἂν γ'. Correctly too does Elmsley read in Œd. C. 977. Πῶς ἂν τὸ γ' ἄκον πρῶγμ' ἂν— instead of Πῶς γ' ἂν—, because γε is seldom thus found in interrogations; and consequently we must read in Orest. 774. Καὶ τις ἂν μὲ γ' οἰκτίσειε where the γε marks the sneer—"And some one will pity me, forsooth," which is totally lost in καὶ τις ἂν γέ μ' οἰκτίσειε; With regard to the remaining passages, where γε is repeated, in some the sense, in others the variation, of MSS. point to another reading. Thus in Iph. A. 654. 'Ασίνετα μὲν γ' ἐροῦμεν; εἰ σέ γ' εὐφρανῶ, the MSS. rightly give εἰν

γ': for, as Porson observes at Med. 1090., the Tragedians rarely unite μέν γε; while in Hippol. 95. Πλάστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ. Burges, in Cl. Jl. N. ix. p. 200., proposes to read, on account of the antithesis, Πλάστη γε, καὶ κέρδος τι—, and which Monk in ed. 2. has properly adopted; and who in Alc. 378. Πολλή γ' ἀνάγκη σοῦ γ' ἀπεστερημένος, should have read Πολλή 'στ' ἀνάγκη with Brunck, or Πολλή μ' with Elmsley Med. 981., because, where "all-powerful necessity" is, there can be no place for an exception indicated by γε. Since then in Antig. 747. Tricl. has Οὐκ ἂν ἔλοις ἦσιν με τῶν χρηστῶν ποτέ; we must read Οὐκ ἂν μ' ἔλοις ἦσιν γε—, or Οὐ τῶν with Erfurdt.

Buttmann also proposed to read ἔρει, but says that ἔρομαι is not found in the present; and so does Hermann at CEd. C. 563.

446. οὐκ εἶδον αὐτόν, ἥσθόμην δ' ἔτ' ὅντα νῦν] This repetition of αὐτόν and νῦν is very jejune. Read αὐτὸς "I myself."

452. So too λίαν is united to αἰνεῖν in Orest. 1160. Βάρος τι κἂν τῷδ' ἐστὶν αἰνεῖσθαι λίαν.

460. Σκυρὸς ἐξαρκούσα] Wakefield was the first to quote Suid. Ἀρχὴ Σκυρία: but did not see that we ought to read Ἀρκεί ἢ Σκυρία ἐπὶ τῶν εὐτελῶν καὶ μηδὲν λυσitteλὲς ἐχόντων—.

468. MS. Harl. καὶ σ' εὐδαίμονες: which would lead to καὶ σ' οἱ δαίμονες. But the article is seldom united to δαίμονες.

477. ὕνειδος—ἐκπλυτον] Compare Thucyd. iii. 58. ἐπίπονον δὲ τὴν δύσκειαν ἀφανίσαι.

488. In Aristoph. Σφηκ. 390. Ἦν πως πρόμνᾶν ἀνακρούσῃται. Read πρόμνᾶν γ', not πρόμνην.

487. δ τλήμων] Respecting the article thus improperly inserted, see Porson Orest. 1297.

492. The lacuna alluded to in the notes may be thus supplied: Οἷδ' εἶδ, γέρα πλεῖν ἢ νοεῖς δέξει, τέκνον, Εἰ μὴ (πάλαι δ' ἦν, ἐξ οὗτου δέδοικά τι) φρεῦδος βεβήκοι: where πλεῖν is Attic for πλείον: as in Batr. 103. 1159.

497. πέμψαντά μ' ἐκᾶσαι δόμοις] Buttmann says, that ἐκᾶσαι δόμοις is Soph. Philoct.

the same as Σᾶσαι μ' ἐς οἶκους in v. 811. But there ἐς οἶκους is not what Sophocles wrote. Wunder, however, unites δόμοις with ἐκπέμψαι, and quotes Iph. T. 159. ὅς τὸν μούνον με καστήγητον συλᾶς Ἀῖδᾶ πέμψας: but there Euripides manifestly wrote συλᾶς εἰς Ἀῖδα (Doric for Ἀῖδου) πέμψας: where δόμοις is, as usual, understood. See Matth. Gr. Gr. § 380.

499. ἐν μέρει] To the passages already quoted add Plato Crit. § 12. ἐν μείρῳ—ἔχουσι.

501. κ' αὐτόν] Gernhard was the first to object to this useless αὐτόν: and therefore Doederlein proposes to read παμπόν τε καὶ τὸν ἄγγελον. But the article is equally useless. Read τὸν παμπόν αὐτὸς ἄγγελος ἦκω.

521. As MS. Harl. omits μέν τις, we may read μὴ τὸν νοῦν μὲν, for thus τὸν νοῦν would be opposed to τοῖς λόγοις in v. 523.

546. ἐκέλευσ'] On such anapaests in the first foot see Hermann Eurip. Bacch. Praef. p. 31.

550. ἀπ' Ἰλίου] Ald. ἐξ Ἰλίου: as in v. 245. and Cycl. 107.

561. φράσον δ', ἀπερ γ' ἔλεξας] Matthei quotes very appositely, φράζε δὴ, τί φῃς in CEd. T. 656., and σὺ δ' ἡμῖν εἰπέ, τί λέγεις in Xenoph. K. A. ii. 1. 15.

585. MS. Urb. πόλλ' ἐγὼ κἀκείνων ὕπο: which would lead to πολλά γ' εἰ κείνων ὕπο.

609. ἀκούων αἰσχροῖ] So Plato Hipp. M. § 56. ἀκούων κακά.

612. Add, "But as the prophecy of Helenus could not have contained the words τόνδε and τῆσδε, it must have been expressed, at least in Senarians, in the words following: Τροίας Ἀχαιοὶ πέργαμ' ἴσ' , οὐ δεῖ ποτὲ Πέρσαι τιν', εἰ μὴ τις Φιλοκτήτην λόγῳ Πείσας ἄγοιτο χθονὸς ἄφ', ἧς ναλεῖ τὰ νῦν."

Hermann also, at CEd. C. 858., objects to Elmsley's πρᾶξαι in Phoen. 1607.

627. Αἰδωνεύς is found also in CEd. C. 1558.

649. Reiske, justly offended with ἀπὸ, reads ἄγαν.

652. With ἐπιβράνειν ὕπνον compare Ἐρβραῖνον ἐς τὰ βλέφαρα in Aristoph. Plut. 823. and Theocr. Id. xxiv. 96. ἐπιβράνειν—ἀβλαβὲς ὕδωρ.

658. ἔστιν ὅστε—λαβεῖν] Matthiæ quotes in Gr. Gr. § 531. n. 2. ἔστιν ἄρα — ὅστε ἀξιούσθαι from Phædon. p. 103. x.; but there Plato wrote ἔστιν ἄρα τῶν τοιούτων πως, τὸ—, and Isocrates p. 124. λ. γέγονέ πως τὸ—κρατηθῆναι.

663. εἴ μοι θέμις, θέλοιμ' ἄν] I. e. φιλεῖν. Compare Œd. C. 1131. φιλήσω τ', εἰ θέμις, τὸ σὸν κῆρα: and read with Reiske εἰ μὲν—εἰ δέ—. Sophocles wrote οὐ πολλῶν γε, παῖ.

670. Such a compound as ἐξεπέξασθαι cannot be compared with ἐξαπείδομεν in Œd. C. 1648., where, says the Schol. ἴδιον αὐτοῦ τὸ πολλὰς κεχρησθαι ταῖς προθέσεσι: and still less with ἐκκατανύσαι, which Hermann wishes to introduce in Œd. C. 1662. where Reisig has beautifully restored εὖ κατανύσαι, in allusion to the εὐθανασία so commonly prayed for by the ancients. See Kidd on Dawes p. 386.

674. εὖ δρῶν, εὖ παθὼν] Hence in Thucyd. ii. 40. οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους, we must read ἀλλ' εὖ δρῶντες.

686. ἴσος, εἴ τις, ὦν] On this use of εἴ τις, see Œd. C. 784. πρὸς πόλιν—Σθένουσιν ἦκειν, εἴ τις, Ἑλλάδος μέγα: for so the Schol. rightly for a v. l.

689. ἀμφιπλήκτων] Schæfer at Hec. 1117. takes this actively. But surely “waves beaten about” is as correct as “beating about.”

696. κηροβρωτὸς] Compare κηρὶ βορᾷν παρέξω in Agam. 1531.; and as the Vulgate has ἀποκλαύσει', we must read κηροβρωτὸς γ' ἀποκλαύσει'.

697. ἀποκλαύσει'] This passage is quoted by Dobree Adversar. T. ii. p. 264., to prove that ἄν may be omitted. Read therefore, φ' ἅρ' ἄν στόνον ἀντίτυπον.

709. ἀλλ' ἦν Αἰρων] So the Schol. too seems to have read; for he says, οὐ φορβὰν—σπόρον αἰρων—οὐκ ἄλλο, δ νεμόμεσθα: and as regards the use of ἦν αἰρων, see Hermann Hec. 1153. ed. 1.

729. The verb πλάθει is also objectionable, as it is found only here and in Soph. El. 220. where Wakefield reads correctly οὐκ ἐριστὰ τλάθει, ex-
by Hesychius ὑπόμεινον.

745. διέρχεται, δόστηρος] Wakefield δόστηρον, as in v. 291.

747. παπαῖ, παπαῖ] To such passages Cicero alludes de Fin. ii. 29. and in Tusc. Disp. ii. 23. “In primisque refutetur ac rejiciatur Philoctætæus iste clamor. Ingemiscere nunquam viro concessum est, idque raro; ejulare, ne mulieri quidem:” and who seems to have had in view the sentiment of Ennius, “licet Lacrymare plebi, regi honeste non licet,” copied from Eurip. Iph. A. 437. Καὶ γὰρ δακρῦσαι βῆδι' ἄν ἀγνῶς ἔχει, καὶ βούλετ' εἰπεῖν τῷ δὲ γενναίῳ φύσιν Ἐναντὶ' αὐτά.

751. ἦ, ὦ παῖ] Here and in 785. *786. *788. *795. and 801. the line consists of a single Bacchius — — and which Hermann at Hec. Præf. p. 72. ed. 1. would make antistrophic, while elsewhere he calls them Ischiorthogic Iambics.

752. ὅτου Τροσῆδ' ἰὺγῆν καὶ στόνον σαυτοῦ ποίεις] “For which you make such a lamentation over yourself.” Here ὅτου is governed by ἔπειτα, and σαυτοῦ by περὶ, a double ellipse that is extremely objectionable; and accordingly Purgold wished to read στόνον στυγνόν, similar to στυγνὸν οἰμῶγας in Antig. 1026. But the disorder is seated deeper.

760. Ὅτ' ἐξέπλησ', ὥς θῆρ τις] But if the Schol. had found θῆρ in his copy, he would not have said ἐπὶ θηρὸς ποιεῖται τὸν λόγον. Read then, ὥς τις. Respecting the animal called θῶς, see Burges at Tro. v. 602.

762. βούλει λάβωμαι] On the subjunctive after βούλει, see Matth. Gr. § 516. n. 3.

771. τῷ τέχνῃ] The Attic τῷ for τῷ is of all genders. See Valckenaer on Phalar. Epist. Præf. p. xix. and add Soph. Amphiar. Fr. xi. παρὰ γυναικὸς τοῦ φέρω, and Suid. v. φθάσειε—ἡ πάντως ἀπὸ μῆας γέ τοι συμφορᾶς.

792. Ἀγάμεμνον, ὦ Μενέλαε] Hermann, who now finds a peculiar beauty in the insertion of ὦ, properly asked in Præf. Hec. p. lxxii. ed. 1. “Quænam, obsecro, inepta orationis figura est, Ἀγάμεμνον, ὦ Μενέλαε? Quasi quid sit, quod Menelaum magis

quam Agamemnonem abominetur Philoctetes."

802^o τί σιγᾶς] The Schol. well observes that λαβὼν τὰ τόξα ὁ Πύρρος ἐσιώπησεν, ἀπορῶν τί ἄρα ποιήσειεν.

804. We find also in Phoen. 964. κῆρα "evil," but there Euripides wrote τάλαιναν χεῖρ' ἐν ὀμφακῇ βαλὼν.

808. οὐ μὴν σ' ἐνορκόν γ'—] Compare Œd. C. 650. Οἷοι σ' ὕψ' ὄρκου γ' ὥς κακὸν πιστάσομαι.

810. χειρὸς πίστιν] Compare Œd. C. 1632. Δός μοι χερὸς σῆς πίστιν.

812. ἄνω—κύκλον] "Huc facit Hesych. Ἄνω κύκλον· τὸν οὐρανόν: sic enim legunt. Vulg. Ἀνακυκλεῖ ἀνδρόθου. Eadem eget medicina Suid. Ἀνακυκλήσει τὸν οὐρανόν: pro ὀρθόν." Burney Not. MSS. who ought to have read in Suid. Ἄνω κυκλούμενον.

813. MS. Urb. μέθες μέ ποτε. Read therefore, μέθες με παῖ: as in v. 1295. Μέθες με—τέκνον.

816. Burney would read Καὶ δὴ μεθίημι· ἔτι τί δὴ πλέον φρονεῖς.

816. ὅπως ἔχω] On this formula Hermann refers to Bast. Epist. Crit. p. 118. Duker Thucyd. iii. 30. Loeck. Xenoph. Ephes. p. 194. and to Burmann Ovid Met. x. 7. for the corresponding Latin phrase "Ut sum."

820. γέ τοί νιν] Such tripled enclitics Porson has properly exploded at Hec. 598. Ἐχει γέ τοι τι, by reading γε μέντοι.

839. τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν] "For this is the crown (of victory), this the god told (you) to carry away." But though ὅδε and οὗτος may be referred to one and the same thing, it is plain that the Chorus mean to draw a distinction between Philoctetes and the arrows. Read therefore, Τόνδε γὰρ (οὐ στέφανος ταῦτ' ἦν) θεὸς εἶπε κομίζειν: where ταῦτ' is said contemptuously of the arrows, as compared with Philoctetes; and justly so; for Helenus had said nothing about the weapons; while all that had been said on that subject, in v. 113., by Ulysses, was either unknown to, or disregarded by, the Chorus.

848. ἰδοῦ θ'] The cause of the error is to be traced to an interpolator, not knowing that τε is thus used after a verb, when upon it singly depends a preceding and a subsequent sentence, as in Pindar Ol. vi. 71. Τῇ μὲν δ' Χρυσόκομος πρᾶμνητ' ἔ'Ελευθὸν συμπαρέστασεν τε Μούσας: and the same construction is found in the case of an adjective; as in Pyth. vi. 15. πατρὶ τεῷ, Θρασύβουλε, κοινὰν τε γένεα—νίκαν. See Allen in Doctrina Copularum Ling. Lat. p. 120.

852. οὐρός τοι, τέκνον] The inductive τοι has no meaning here. Read σοι.

οὐδ' ἔχων ἀργαῶν] "Not having assistance." But the whole burden of the song relates to Philoctetes being powerless in his limbs. Read therefore, ὅδ' ἔχ—ων ὀργυιᾶν, "having his arms stretched out thus;" where the ὅδε, as usual, indicates the action of the speaker. See v. 106. Opportunely, then, has Hesych. preserved the gl. Ὀργυιά· ἡ τῶν ἀμφοτέρων χειρῶν ἐκτάσις.

853. ὕπνος ἐσθλός] Dobree wished to read πόνος and similarly in Tro. 1178. πόνοι for ὕπνοι. But there ὕπνοι τ' ἄπνοι, as proposed by myself, may be compared with ὕπνος ἄπνος in Philoct. 845.

854. Perhaps Sophocles wrote Οὐ χερὸς, οὐ ποδὸς, οὐ τινας ἄρχων, ἀλλ', αἰδοῖ τις ὧς παρακείμενος, ὅσος ἀμβλύς παῖ, καίρια φθέγγου: where φθέγγου is due to Reiske, and ὅσος ("eyes") has been lost on account of -ος, an emendation to which Shakspeare has led the way by his "Sans teeth, sans eyes, sans teste, sans every thing:" for so we ought to read, and not *teste*, which is needless after "teeth;" while *teste* (the old French for *tête*) is here put for "head" or "brains:" as in Soph. Scyr. Fragm. v. Πάντ' ἐμπέφυκε τῷ μακρῷ γήρα κακὰ. Οὐδ' φρουδόν, ἔργ' ἀχρεῖα, φροντίδες κέναι: and in Œd. T. 379. Τυφλὸς τὰ τ' ἄτα, τόν τε νοῦν τὰ τ' ὀμματα εἰ.

878. ὥς οὐκέτ' ὄντος γὰρ] The particle γὰρ is seldom placed after the third word, as remarked at v. 1447.

We find indeed, in v. 985. *οὐκ ἔστι γὰρ* : but there Burney in Not. MSS. reads *γ' ἄν*—.

887. *τὸ τοι σύνηθες ὀρθώσει μ' ἔθες*] "The usual custom will set me up." This may be good English, but it is very bad Greek; for *τὸ σύνηθες* is the same as *ἔθες*. Read therefore, *τὸ σύνηθες ὀρθώσει μάθος*, i. e. "custom has made the lesson perfect." Compare *Ced. C. 21. OIA. μέθιξε νῦν με, καὶ φύλασσε τὸν τυφλόν. ANT. χρόνου μὲν οὐνεκ', οὐ μαθεῖν με δεῖ τόδε*. The error owes its origin to the rare word *μάθος*, which is to be found in *Agam. 170*.

893. But as *τοῦδε τοῦ πάθους* cannot be said *δουκτικῶς*, as applied to the act of doubting, nor can *κυρῶ* dispense with *ἄν*, we must read *τοῦδέ γ' ἄν*, and in *Soph. El. 801. Οὐκοῦν ἀποστρίχοιμ' ἄν, ἐπὶ δοῦς χάριν* instead of the absurd *εἰ τὰδ' εὐ κυρεῖ*.

902. *δεύτερον ληφθῶ*] Perhaps *Sophocles* wrote *δὲς γὰρ ἄν ληφθῶ κακός*;

ληφθῶ] On this conjunctive of doubt, see *Matth. Gr. Gr. § 126*. and on *καυῶ* after *σῶσαι § 353*.

919. *οὐχ οἶόν τε*] In this formula the *οι* is frequently short.

922. *εἰργάσω*] *Elmal. Med. 1819. εἰργάσαι*. Either will do.

927. *βίον με μὴ ἀφέλῃς*] So *Aristoph. 'Εκκλ. 559. μὴδ' ἀφέλῃς με τὸν βίον*.

933. *ἀνακλαίωμαι παροῦσι*] Although *παροῦσι* is manifestly wrong, and *πάρος γε* might perhaps stand, yet *Sophocles* more probably wrote *'Ανακλαίωμαι ἑταίροις τοῖς ἐκωθύσι*: where *-μαι ἐτ-* would form a crasis similar to *-μαι ἀπ-* in *Aristoph. Βαστ. 510. Περιόψομαι ἀπελθόντ'*. See *Kidd at Dawes p. 495*.

934. *παῖς—ἔδ' οὐκ Ἀχιλλέως*] In like manner *Dido* denies the parentage of *Aeneas*, "Nec tibi Diva parens generis, nec Dardanus auctor;" although she had previously said "Credo equidem, nec vana fides, genus esse Deorum." So *Achilles* says of himself in *Iph. A. 934. 'Ὀς οὐχὶ Πηλέως, ἀλλ' Ἀλκείτορος γεγάς, Εἴπερ φοιρέτοι τεύμεν δνομα παῖδα σήν*.

940. *ἀνείρων νεκρὸς*] *Brunch* quotes opportunely *Diog. L. ii. 135. Βίονος τε ἐπιμελῶς κατατρέχοντος τὰν μαρτῶν, νεκρὸς αὐτὸν ἐπισφάττω* *Ελεγε*.

946. *δ' σχῆμα πέτρας—εἰσείμι*] Compare *Alcest. 935. 'Ὁ σχῆμα δέμῃ πῶς σ' εἰσέλθω*;

950. *Suid. MS. in 'Οραβάρη* has *τοιςίδ'*.

953. *φόνος—ρέσων*] *Heusych. 'Ρέσων ἀνεχονόματα—λέτρω*: and *'Ρέσων ἔλκυστόν, λέτρω*: which is the more elegant interpretation; for the body of *Philoctetes* would be not only an "expiation," but one that would be "dragged away" by animals: and hence in the gl. *'Ρέσων ἀνταφαῖς ἔλκυσταις ὑπὸ τῶν λείπων γενομένων*, it is plain we must read *'Ρέσων ἀνταφαῖς—λέτρω*, an expression similar to the *γῶπες, ἐμψοχοι ταφαί* of *Gorgias*, quoted by *Longinus II. T. § 3*. and the *Æschylean νετεινῶν—ἐπ' οἰωνῶν—ταφέντα* in *S. Th. 1023*.

957. *ἐν σοὶ—ἐστὶ*] *Valckenauer Phoen. 1286. quotes Ced. T. 314. and Alcest. 289. 'Εν σοὶ—ἐσμέν*.

961. *καὶ μὴ παρῆς Σαντοῦ βροτοῖς θνείδος*] "And do not be present to men a disgrace on account of yourself." So explains *Wunder*. But such an ellipse of *περὶ* is inadmissible; and were it not so, the sense would be none. *MS. La. reads παρῆς*. *Sophocles* probably wrote *παρῆς Σὺ γ' ἄμβροτον τοῦνειδος*, where *ἄμβροτον τοῦνειδος* would be the climax to *θνείδος ἑκπλυτον* in v. 478. and an idea not very dissimilar to *ἀθάνατον εὐφημίας* in *Diodor. Sic. i. p. 9. ἀθάνατον ἀρετῇ* in v. 1416. *ἀθάνατον—ἀργῇ* in *Euripid. Philoct. Fr.* and *ἀνταρ κλέος* in *Simonid. Fr. μέθην αἰδέσθω* in *Plato Rep. ii. p. 363. e.* They, however, who object to the violent expression *ἄμβροτον θνείδος*, will perhaps prefer, *Σὺ γ' ἐν βροτοῖς θνείδος*, similar to *ἐν νεκροῖσιν—'Ονειδος* in *Eumen. 98*.

972. *οἶμοι*] But as *δ' θεῶν* is too unlike *οἶμοι*, perhaps *Sophocles* wrote *Οὐκ εἰ—πάλιν Οἶμον*: where *οἶμον*, "way," has been lost, as in *Eum. 237*.

974. *'Εγὼ—οὐκ ἄλλος*] Compare *Ced. C. 1123. σὺ γὰρ—οὐκ ἄλλος*, and

correct in the same play v. 1129. διὰ σέ γ', οὐκ ἄλλον βροτῶν instead of σε, κοῦκ ἄλλον—.

980. Respecting the word Μό-συχλος, it is worthy of remark, that, as it is not Greek, it is probably some hybrid compound. At least Μος (*Mos*) may be compared with the Latin *Mons*, and Τυχλος (*Hyclos*) with the Teutonic *Hecla*, the name of a volcanic hill in Iceland.

983. ὁ τῆσδε γῆς] By τῆσδε γῆς is meant not Lemnos, but, as we say in English, "this earth," for "the whole world."

985. οἷ' ἀεὶ κἀχ' εὐρίσκεις λέγειν] "One would rather expect λέγων," says Hermann, "but in the verb ἐξευρίσκειν a recondite signification of daring lies hid." But such a recondite meaning ἐξευρίσκειν never has, nor could have. With regard to the phrase κἀχ' εὐρίσκεις, compare ἐξευρόντες—κακὰ in Tro. 773.

989. ἡμᾶς μὲν] Although μὲν seems to be supported by ἐμοὶ μὲν in 959. and ἡμεῖς μὲν in Prom. 1072. yet one would prefer ἡμᾶς γάρ, to account for the οἶμοι τάλας.

993. οὐδέποτε γ'] On this union of particles see Elmsl. Aristoph. Ἀχ. 127.

996. ἄνωθεν αἰμάξω] In the words of the Schol. πρὸς τῇ πέτρᾳ ἐναιμάξω τὴν κεφαλὴν μου ἄνωθεν πεσὼν ἀπὸ πέτρας, Hermann acutely saw ἐναιμάξω. Read then, ἄνωθ' ἐναίμαξω: and respecting the quasi-cæsura, see Porson Præf. Hec. p. xxv. With regard to the sentiment compare Prom. 772. Τί δῆτ' ἐμοὶ ζῆν κέρδος; ἀλλ' οὐκ ἐν τάχει Ἐρρίψ' ἐμαντὴν τῆσδ' ἀπὸ στυφλῆς πέτρας, Ὅπως πέδῳ σκήψασα τῶν πάντων πόνων Ἀπαλλαγίην κρεῖσσον εἰς ἅπαξ θανεῖν: and from whence it is fair to infer that the verse Ἀγ', ἔσθ' ὁ θανατὸς λοῖσθος ἱατρὸς νόσων, quoted by Stobæus cxi. from the Philoctetes of Sophocles, belongs to this very place: while τῇδ'—πέτρᾳ is plainly confirmed by Soph. El. 820. τῇδε πρὸς πύλῃ Παρεῖσ' ἐμαντὴν ἀφίλος ἀνὰ βίον: and Horace's "potes huc sub orno—elidere col- lum."

997. ξυλλάβετε τοῦτον] Ald. ξυλ-

λάβετέ γ' αὐτόν, which Hermann at Viger n. 296. b. vainly attempts to defend, and compares it with Iph. A. 394. Οὐς λαβὼν στράτευέ γ', οἶμαι μωρίαν εἶσαι φρενῶν: and after explaining very cleverly, as usual, the useless γε, he has now more wisely edited στράτευ', ἐγῶμαι: and should he publish again the Philoctetes, he will doubtless read here ξυλλάβετ', ἔγ', αὐτόν.

1010. καὶ νῦν γέ μ'] Tricl. καὶ νῦν δέ μ'. But δέ is objectionable, thus united with καί. See Porson Orest. 614. Ald. νῦν ἔμ'. But γ' is frequently inserted between ν and ε, as observed by Markland Iph. A. 979.

1011. οἶός] Porson Adversar. p. 201. οἶως, unnecessarily.

1012. ἀπολιν] This is absurdly said by Philoctetes, though correctly by Hecuba in Tro. 612. ὦ τέκν', ἔρημ', ἀπολὶς μήτηρ, and in Hec. 805. ἀπολὶς ἔρημος: and by Medea Ἐγὼ δ' ἔρημος ἀπολὶς οἶσα in v. 527. He might have said ἀπορον or rather Ἀπουν, ἔρημον, ἀφίλον, as in v. 634.

1018. δισσῶν στρατηγῶν] Tricl. διπλῶν, with La. B. U. G., and so in v. 791., while δισσοὶ is found in v. 264. Sophocles wrote neither here, but Καὶ συνστρατηγῶν.

1024. οὐδέν εἰμι] So in v. 1024. and Iph. A. 957. Νῦν δ' οὐδέν εἰμι.

1035. ἀλλὰ] "At least." So in Iph. A. 1239. ἴν' ἀλλὰ τοῦτο—ἔχω. Soph. El. 411. ξυγγένεσθέ γ', ἀλλὰ νῦν. See Elmsl. Heracl. 363.

1045. There is, however, another difficulty in the expression Νικᾶν—πανταχοῦ—Πλὴν εἰς σέ: for νικᾶν would require an accusative. Read, Νικᾶν—πανταχοῦ χροῖζων—Πλὴν εἰς σέ, τὸν νοῦν σοὶ δ' ἐκῶν—.

1079. συνείσει is, however, defended by Schæfer on Theocrit. Epigr. ii.

1082. λύπας τὰς ἀπ' ἐμοῦ τάλας] The bad Greek and worse poetry may be got rid of at once by reading λυγρὰς τᾶσδε νοσηλείας, as in v. 39. νοσηλείας πλέα: or as Euripides said in Philoct. Fr. εἰσιδεῖν μέντοι, ξένη, Δύσμορφα τάνδον· αἰμονός τε λίνα πλέα.

ἄξετ' ἄνω] This reading is the union of ὀξυτόνου with ὀξυτάτου found in

MS. Urb.: while αἰθέρος γέννα may be compared with ἄνθη—γαίας τέκνα in Pers. 610. To the passages already quoted to prove that speech was attributed to voiceless objects, may be added Aristoph. 'Αχ. 198. αἱ σπονδαί —'Εν τῷ στόματι λέγουσι "Βαῖν', ὅποι θέλῃς, Καὶ μὴ 'πι τήρει σπῆ' ἡμερῶν τριῶν."

1085. οὐδ' ἐτ' ἰσχύω] Porson conjectured οὐδ' ἐτ' ἀρκῶ, as in Soph. El. 186.

1089. σὺ τοῦτο σοί] Vulg. σύ τοι, σὺ τοι. But κατηξίωσας requires an object; and σὺ its own σοί, as in CEd. T. 379. Κρέων δὲ σοὶ πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί: and in the verse quoted by Plutarch ii. p. 117. A. θεὸς δέ σοι Πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σταντῶ, Σωσία: where Σωσία lies hid in Σὺ σοί: which it is strange Porson did not see at Med. 139. § 13.

1093. τοῦ λφόνος δαίμονος εἴλου] "You have preferred to the better fate;" where, says the Schol., τοῦ λφόνος δαίμονος λείπει ἡ ἀντί.

1101. προσφέρων] Schol. ἀντὶ τοῦ προσφερόμενος ἐνίστο δὲ ἔμπαλιν φησὶ "Διακονούμενος" ἀντὶ τοῦ διακονῶν καὶ "Στιβάδα ποιούμενος" ἀντὶ τοῦ στιβάδα ποιῶν. But in the first of these passages it is probable that διακονούμενος was used as διακονεῖσθαι in Phil. 287. and in the second, that στιβάδα ποιούμενος was similar to the English, "making a bed for himself."

1103. κραταιαῖς] This is said, indeed, to be derived from κράτος: but adjectives are not thus formed from neuter nouns ending in -ος; nor, in fact, is κραταῖος found except once in each of the three Tragedians, viz. here, and in Herc. F. 961. and Prom. 437. In Euripides, however, it is manifest that the father of Hercules ought not to be described as Θιγῶν κραταιᾶς χειρὸς of his mad son, when he was in truth acting the part of a suppliant; who was wont to inclose both the hands of the party prayed to in his own, i. e. in Greek, Θιγῶν ἐκατέρας χειρὸς: while in Æschylus, for ὑπεύροχον σθένος κραταῖον, we may read ὑπὲρ ὄχθον χθονὸς κραταίεον, similar to κραταίεον πέδον in Eurip. El. 534., and κραταίεον χθόνα in Agam. 650.;

and thus Atlas would be rightly said στενάζειν ὑπὲρ ὄχθον χθονὸς, and οὐράνιον πόλον ὕπο.

1110. Vulg. οὐδὲ σέ γε δάλος. But γε is the supplement of a defective verse. The sense requires εἶδα, the origin of τῶσδε found in Tricl. after ἀνίας.

1112. ἔχε—ἀράν, ἀράν ἐπ' ἄλλοις] "Reserve your curse, curse for others." But though this repetition of ἀράν may be defended, yet one would rather expect ἀράν ἀρὰ δ' ἐπ' ἄλλοις—τὴν φιλότῃ ἀπώσσει: "for your curse against others—will drive away my friendship:" where, by "others," the Chorus mean "Ulysses," and not, as usually understood, "enemies in general:" at least, by such a reading we not only get rid of the difficulty in the use of the middle ἀπώσῃ, but can also perceive why the Chorus should, after ἄλλοις, add καὶ γὰρ ἐμοὶ τοῦτο μέλει.

1140. οὐρεσιβάτας] This agrees with οὐς, and not χῶρος. It is a word of rare occurrence, and not very analogically compounded. Perhaps the MSS. read οὐρεσιφοίτας. Respecting the confusion of β and φ, see us at Tro. Præf. p. xviii.

1141. πελάτ'] On this Attic fut. 1. see Matth. Gr. Gr. § 181. n. 2. But πηδάτε is better suited to an animal. Compare Aristoph. Lys. 1320. πάδη, ἃ τις ἔλαφος. While as regards the change of πελάτε into πηδάτε, by a similar error we now read in Alc. 233. Ἀξία καὶ σφαγᾶς τάδε, Καὶ πλέον ἢ βρόχῳ δέραν Οὐρανίῳ πελάσαι, where Euripides wrote ἐν βρόχῳ—πεδησαι.

1145. ἀνέδην] On this word see Plato Protag. § 80. Gorg. § 108., where Heind. quotes Hipp. M. p. 308. A. Suid. in Ἀνέδην, gives five instances of it. Add Julian Epist. p. 413. c. and Eustath. p. 168, 36. It is to be restored to Demosth. p. 1527, 2. κ. in the place of ἀν ἡδῃ: and, on the other hand, for ἀνέδην we must read ἀναιδέων in the passage of Clearchus quoted by Athen. xiii. p. 588. ἀνέδην τὸ πρότερον οὐσῶν τῶν συνόδων. See also us at Æsch. Suppl. 16.

1149. αἰόλας] Schol. ποικίλης διὰ τὰ τραύματα. But the sores of Phi-

loctetes would not turn his flesh black and blue, as if he had died in a pugilistic contest. Sophocles wrote *εἰς σαρκὸς αἰκλὸν ἔς*: "as if it were to a feast of flesh." Hesych. *Αἰκλὸν δεῖπνον*: a word which, used by the Lacedemonians to express their "evening meal," is particularly applicable here, because all carnivorous animals feed mostly in the dusk; while the *ἔς* is added to soften the violence of the metaphor; which may be compared with Montgomery's "Twas the Carnival of Death, 'Twas the vintage of the Grave," as descriptive of a battle. Æschylus has *Ὀρνισι δεῖπνον* in Suppl. 791. Buttmann wished to read *τὰς σαρκὸς αἰόλας*. But then, says Hermann, *χάρων* would be an Iambus, equally fatal to the measure of the preceding verse.

1160. *ἔλκειν* was the conjecture of Hermann de Metr. p. 316. ed. 1. but since rejected.

1184. Ms. Harl. *ἀλόοντες*: which plainly confirms our *ἀλόοντα τόσον*.

1212. *ἐγὼ μὲν*] Although *μὲν* after *ἐγὼ* might be defended by v. 989. yet one would prefer *Ἐγὼ γ' ἄν—Στείχω ἄν—*.

ὁμοῦ] "Near." So in CEd. T. 997. and Antig. 406. MS. Urb. *νεὸς ἐγγύς*, from a gl.

1223. *ὅ μοι*] Although Ulysses is properly put in the ridiculous light of a coward in Aj. 88. *Μένειμ' ἄν· ἤθελον δ' ἄν ἐκτὸς ἄν τυχεῖν* yet in the present instance, such an exhibition would destroy all the gravity of the scene. Besides, it is manifest that something was here said to which *βουλεύει* referred. Read then, OΔ. *τὸ ποῖον*; NE. *ἐν νῆϊ*—OΔ. *μῶν τι βουλεύει νεόν*;

1224. *τῷ—τόκῳ—δράσεις*] But *δράν* is seldom united to a dative. We find indeed *Μή μοι τι δράσω· οἱ προσήκοντες γένει* in Med. 1271., but there Euripides wrote *Μή μ' ἀντιδράσω*. Fortunately then does MS. Urb. offer here *τὸ—τοκὰς*; which, though itself an error, leads at once to the truth: *τὸν δὲ Πολυπόδ' ἔκων*, i. e. "of my own accord:" for thus Ulysses, on hearing the word *ἐκὼν*, would justly fear that Neoptolemus was going to

restore the arrows.

1233. Respecting the use of *ἀρχήν*, or *τὴν ἀρχήν*, in this sense, the learned differ. Poppo in Xenoph. K. Π. i. 6. 16. Ast in Plato Legg. i. p. 646. v. Stallbaum in Phileb. § 152. Heind. in Gorg. p. 478. c. Fischer Apolog. i. p. 29. c. all say that *τὴν* may be inserted; but it is omitted in Antig. 92. Electr. 439. Herodot. i. 9. and 193. iv. 25. Thucyd. vi. 56. Xenoph. Econ. ii. 11. viii. 2. Sympos. i. 15. Æschin. in Ctesiph. p. 70. ed. R. and so it is done often in MSS., and should be every where.

1243. *ἴστω τὸ μέλλον*] Compare *Τάχ' εἴσεται σίδηρος* in Iph. A. 975. and *Ἀρης τάχ' εἴσεται* in Phœn. 260.

1271. On this emendation, which I proposed twenty-three years ago in Cl. Jl. N. ii. p. 341. Buttmann remarks, "Non tam inepta quam longe plurima, quæ ad hoc drama protulit Anonymus in Cl. Jl., est hæc ejusdem conjectura:" on which Hermann observes, "æque et inepta est et male Græca hæc conjectura, ut pleræque illius viri." But in what this bad Greek consists, he does not, for he could not, tell. At all events if it be bad, it is quite as good as Æschylus wrote in S. Th. 434. *χρυσοῖς δὲ φωνεῖ γράμμασιν ΠΡΗΞΩ πόλιν*: and again v. 647. *τὰ γράμματα λέγει, ΚΑΤΑΞΩ τ' ἄνδρα τόνδε καὶ πόλιν Ἐξεῖ πατρίαν*.

1274. *εἰ δὲ μή τι—λέγων Κυρῶ*] The same expression is to be restored to CEd. T. 943. IO. *Πῶς εἶπας; ἥ τέθνηκεν*; AG. *αὐτὸς, εἰ γὰρ μή Κυρῶ λέγων τ' ἀληθὲς, ἀξιῶ θανεῖν*.

1293. *οὐ τι χαίρων*] So too in CEd. T. 353. *Ἄλλ' οὐ τι χαίρων δὲ γ' ἔπη μ' ἔμοῦς' ἐρεῖς*: as that passage should be read, in lieu of the unintelligible *δὲ γὰρ πημονὰς ἐρεῖς*. See Porson Phœn. 208. on the phrase *λέγειν τινα τι*.

1295. *μέθες με—χεῖρα*] Compare CEd. T. 717. *καὶ νῦν ἄρθρα—ἐνζευξας*: and correct CEd. T. 1067. *τὰ λῶστα τοῖσιν μ' ἀλγύνει πάλαι*, by reading *τὸν νοῦν μ'*, for *τοῖσιν* "therefore" would be quite as absurd there as it is in Med. 1362. where to the remark of Medea, *ὦ παῖδες, ὅς ἔλασθε πα-*

τράφα νόσφ, Jason replies, Οὐ τοίνυν ἢ 'μὴ δεξία σφ' ἀπώλεσεν: but by comparing Alc. 721. Οὗτοι πρὸς ἡμῶν γ' ἔλει' οὐκ ἐρεῖς τόδε, it is plain that Euripides wrote Οὗτοι νῦν ἢ 'μὴ δεξιά γ' ἀπώλεσεν: similar to Shakspeare's "Thou canst not say, I did it."

1313. La. Ven. ταύτοιςιν. Read τούτοις γ'.

1327. τοῖν—'Ἀσκληπίου] So in Cicero Tuscul. ii. 16. "Namque Æsculapii liberorum saucii opplent porticus."

1335. ἢ δίδωσ' ἐκὼν] But ἐκὼν would be superfluous after δίδωμι. Read ἢ δίδωσί τφ, "to any one." Compare v. 621. κάρα Τέμνειν ἐφείτο τφ θέλοντι.

1338. 'Ελλήνων ἕνα Κριθέντ' ἄριστον—ἐλθεῖν] "One judged the best of the Greeks—had come." But the sense requires, "should come." Besides ἕνα—ἄριστον is scarcely good Greek; for though we find in Aj. 1340. "Ἐν' ἄνδρ' ἰδεῖν ἄριστον 'Ελλήνων, still we must read there, as shown at Eumen. 227. "Ἐμ' ἄνδρ' ἰδεῖν ἄριστον, similar to Phil. 1426. πρῶτος ἐκκριθεὶς στρατεύματος. Read therefore, 'Ελλήνων σέ γ' ἄν—ἐλθεῖν.

1339. τοῦτο μὲν—εἶτα] See Brunck Œd. T. 603. Understand κατὰ.

1356. Porson ought rather to have read Καὶ σοῦ γ' ἐγὼ, παῖ, for καὶ can scarcely be dispensed with.

1365. This verse might be read, 'Εα κακῶν τοὺς πάντας δαλυσθαι κακῶς. In like manner Bothe properly reads in Œd. T. 588. Τὸ γὰρ τυχεῖν αὐτοῖσι πάντ' ἐνταῦθ' ἐνι, instead of αὐτοῖς ἀπαντ'.

1374. Hesych. "Ἐμπυσσιν τὸ γαλακτώδες ὑγρόν.

1375. κάποσώσσοντας] This is confirmed by the Schol. οὐ πρὸς ἐκείνους ἔπει, ἀλλὰ πρὸς τοὺς θεραπεύσσοντας.

1377. At Tro. Pref. p. x. I corrected tacitly "Α σοί θ' ὀρῶ κάμοι καλῶς τελούμενα. Elmsl. at Med. 1067. reads κάλ' ἄν ὀρῶ—τελούμενα.

1379. αἰσχύνοιτ' ἄν ὠφελούμενος] "Be ashamed for being assisted." In lieu of such absurdity, I proposed in Cl. Jl. N. ii. p. 342. to read αἰσχύνοιτο θεοὺς ἄν ὠφελῶν: for thus θεοὺς would correspond to the θεοὺς preceding. But the error, as Matthæi

saw, is equally in the expression καταισχύνει θεοὺς. Our ἴν' ὠφελεῖ θεοὺς is due to Thomas Medwin, the friend of Shelley and of Byron, and by whose spirited translations of the Prometheus and Agamemnon, and still more of the Chæphoræ, Persæ, and Seven Champions of Thebes, lately published in Fraser's Magazine, the English reader is at length able to enjoy some of the noblest dramas of the Athenian stage.

1383. δ' τᾶν] This appellation, very common in Comedy, is found only here and in Œd. T. 1145. Dobree vainly wished to restore it also to Œd. T. 624. in the place of "Οταν. Respecting the word itself, found in Æsch. Suppl. 239. and Fragm. 45., see Apollon. in Bekker Anecd. Græc. p. 569.

1389. σέ γ' ἐν λόγοις—ἄν λέγω] In Cl. Jl. N. ii. p. 342. I conjectured σέ γ' ἐγχολον—οἷς λέγω. But the error is rather in ἄν λέγω. Read then, ἄν χολᾷ, "for which you are angry." Compare Εἰ γάρ τι λέξεις, ἄν χολᾷσεται στρατὸς in Tro. 732.

1405. μήπω γε, πρὶν ἄν] On this collocation of particles see Elmsl. Aristoph. 'Αχ. 176.

1416. The passage of Thucydides, to which Suidas refers is, i. 33. where, instead of the absurd ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δ' ἐπαμυνεῖτε χάραν, ὑμῶν δὲ αὐτοῖς ἰσχὺν, we must read ἐς μὲν τοὺς πολεμίους ἰσχὺν—ὑμῶν δὲ αὐτοῖς ἀρετὴν. Compare ii. 43. ἐς τοὺς πολεμίους ἀνδραγαθίαν. Sallust B. C. 1. "Virtus æterna habetur."

1417. τοῦτ' ὀφείλεται παθεῖν] The same hemistich is in Alcest. 785. and Soph. El. 1173.

1422. τῶνδ' αἴτιος κακῶν] So in Iph. A. 884. Med. 333. Aristoph. 'Ορν. 349.

1425. Although the emendation of Valckenaer is supported by a similar correction of Porson at Hec. 41. γέρας λαχεῖν, yet Philoctetes would rather claim the ἀριστεία as a right, than trust to a chance-throw for them.

1427. σκῦλ' ἀπ' Ἰδαίου στρατοῦ] Where σκῦλα is thus used, ἀπὸ cannot be omitted. Compare Thucyd. iii. 57. σκῦλα ἀπὸ ἡμῶν—ἀνατεθῆναι.

Plato Rep. v. p. 469. π. μᾶλλον δὲ καὶ φοβηθησόμεθα, μή τι μίasma ᾗ, πρὸς ἱερὸν τὰ τοιαῦτα (i. e. δπλα) ἀπὸ τῶν οἰκείων φέρειν. Æschin. in Ctesiph. p. 70, 3. ἀσπίδας ἀνέθημεν—καὶ ἐπεγράψαμεν τὸ ἐπίγραμμα, “ Ἀθηναῖοι ἀπὸ Μήδων καὶ Θηβαίων.” So too Virgil, “ Æneas hæc de Danaïs victoribus arma;” quoted by Valckenaer Phœn. 585. and who in Not. Mss. refers to Pausan. p. 439. ἀπὸ Φωκίων—τὸ ἀνδ-θημα: while as regards the phrase Ἰδαίου στρατοῦ, there is a peculiar beauty in thus alluding to the “Idean army,” of which Paris was probably the chief; and against whom, as the destroyer of Achilles, his son Neoptolemus would naturally direct his exertions, while against the arrows of Paris the arrows of Hercules would be as naturally opposed.

1432. λέοντε συνόμω] This passage has been ill quoted to support Porson’s incorrect emendation in Phœn. 1589. λέοντε συναύλω: because lions of the same lair would not fight with each other so fiercely as those of different lairs. Pierson in Not. Mss., however, conjectured also

συναύλους; but afterwards proposed ἀν αὐλους, comparing Hom. Ὀδ. X. 18.

1435. τὸ δεύτερον] Respecting the former capture of Troy and the cause of it, see Tro. 815.

1439. Kidd at Dawes p. 440. quotes opportunely Androm. 772. Ἄ δ’ ἀρετὰ κἄν θανοῦσι λάμπει: and from Lovelace’s Lucusta, “And her eternal fame be read, When all but very Virtue’s dead.”

1448. On this improper position of γὰρ, see Dobree Adversar. ii. p. 262. and who might have corrected Aristoph. Ὀρν. 1544. by reading ὦ δέσποτ’ ἀνθρώποις γὰρ εὖνους εἰμ’ ἐγώ: which is probably a verse from the Prometheus Freed of Æschylus. In comedy, however, the language is less strict.

1451. This verse would better follow Λυκὸν τε ποτὶν in v. 1458. on account of κρήναι.

1454. πληγῇσι κότου] So Lucretius “Verbera ventorum.”

1460. δόξης οὐποτε] Elmsl. at Med. 1060. says, that a dactyl is thus found only six times in Sophocles.

QUESTIONS.

IN whose archonship was the *Philoctetes* of Sophocles acted; and what inference does Hermann draw from the knowledge of that fact?

Of what kind was the other play of Sophocles in the story of *Philoctetes*?

Are there any fragments of the *Philoctetes* of Æschylus; and how much of the *Philoctetes* of Euripides?

Give the names of some Comic writers of Greece, who took the *Philoctetes* as the subject of their dramas.

Whom did Attius probably follow?

Who or what was *Χρύση*?

State the difference between *βωμὸς* and *σηκός*.

Why was *Philoctetes* said to have discovered the altar by his foot?

By whom was the altar said to have been built?

Although the fact of discovering the altar is not alluded to in the *Philoctetes* of Sophocles, is there any place where such an incident might have been related?

At what place was *Philoctetes* said to have been bitten by the serpent?

Who was reported to have sent the serpent, and why?

How does Sophocles differ from Euripides in the use of *ἡμιν* and *ὕμιν*?

How does Wunder explain *θῦμα*? What does it really mean?

What does *πέτρα* mean generally? What in the passage of Sophocles? and why?

"*Ἄ μοι προσελθὼν σῖγα σήμαιν' εἴτ' ἔχει.* How is this verse incorrect? What is Porson's emendation, and why inadmissible?

Some MSS. read ὡς κλύης—φράζω; others κλύοις: which is preferable, and why?

What does νόστος mean generally? What in the passage of Sophocles?

Translate πέπλευκας οὐτ' ἔνορκος οὐδένι Οὐτ' ἐξ αἰάγκης, and explain the allusion.

With what tenses and verbs are οὐ μὴ joined?

Τὸ παρὸν θεραπεύειν. How did Pittacus and Cratinus express a similar idea.

Translate οὐδέ τιν' αὐτῷ παιῶνα κακῶν ἐπινωμῶν, if possible; if not, correct it.

How is πρὶν used when united to verbs?

What is there peculiar in the phrase τηλωπὸν ἰωάν? and give some parallel passages in Greek and Latin.

In the words 'Εξ Ἰλίου τοι δῆτα νῦν γε ναυστολῶ are there any, and what, errors?

Is there any objection to the verse 'Ο τοῦ Ποίαντος παῖς Φιλοκτήτης' ὃν οἱ?

What is the supposed, what the real meaning of πάγον χυθέντος?

How does Virgil express the Sophoclean ἔφην' ἄφαντον φῶς?

Is there any objection to the words "Ετος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ —?

How is συντυχῶν κακῶν ἀνδρῶν incorrect Greek?

What is the difference between τροφὸς and τροφεύς?

What is the real, what the supposed meaning of χρόνον ἐπισχεῖν?

What does πλέω take for its future? How does such a circumstance prevent Brunck's adoption of Dawes' canon?

Translate ἔχοντες—σύμβολον λύπης, and explain the allusion.

Show that Sophocles could not have written Οὐδ' οὐμπολητὸς Σισύφου Λαερτίου.

Translate ἐπεὶ θανῶν Ἀντίλοχος αὐτῷ φροῦδος, ὅσπερ ἦν γόνος. Give the reading of the Schol.; show how it is not suited to the context, and state what Sophocles probably wrote.

What is the peculiar meaning of περιστέλλειν? what of παλιντριβής?

Translate Χαῖρ', ὡς μέγιστα χαῖρε. Show where the difficulty lies: correct it; and confirm the correction.

Translate Νεῦσον πρὸς αὐτοῦ Ζηνὸς ἱκεσίον; and correct the error, if any.

Τραχινίαν τε δειράδα καὶ τὸν εὐροον. How is this verse faulty? How did Pierson correct it?

How did Porson correct the error in the verse Ἴωμεν, ὃ ταῖ, προσκύσαντες τὴν ἔσω—?

Who performed the part of Ἑμπορος? who of Ἐυνέμπορος? and what was meant by the word Ἀνασκευή, as applied to an actor?

What was the chief object of the appearance of the Ἑμπορος?

Whom did Sophocles and Euripides understand by Θεσέως κύριοι or Θεσεῖδαι? Who, according to Homer, was the leader of the Athenians at the siege of Troy?

When is a vessel said ἀνάγεσθαι, and why?

Of the expressions μὴ διάβαλλε, μὴ διαβάλλῃς, and μὴ διαβάλῃς, which is the incorrect one?

Translate Πεισθήσομαι γὰρ ὧδε καὶ ᾧδου θανὼν

πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατὴρ :

explain the allusion; and show to what fact the knowledge of the story leads?

What kinds of drama were there on the subject of the Sisyphus? and by whom written?

Translate σφῶν δ' ὅπως ἄριστα συμφέροι θεὸς, and state the peculiarities of construction, and in the use of the verb συμφέρειν.

Translate Καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν: explain the allusions, and correct the errors of the text.

Translate ἴν' αὐτὸς ἦν πρόσσυρος, and show how πρόσσυρος is ill suited to the situation of Philoctetes.

Why is στόνον βαρυβρῶτα incorrect Greek?

What was the original of Horace's "Quicunque terræ munere vescimur"?

What are the two meanings of ἀνέρες ἀλφεισταί?

Translate Λεύσσω δ' ὅπου γνοίῃ στατῶν εἰς ὕδωρ ἀεὶ προσενώμα. Show the errors of the reading, and correct them.

Why is χάλκασπις incorrect as applied to Hercules?

What is the difference in dialect between βρύκειν and βρύχειν?

Translate ἦν δὲ τῷδε τῷ χρόνῳ μόλωσ' ἐκεῖνοι: point out the errors in language, and show how they are to be corrected from MSS. and conjecture.

Translate

ὃ διπλοῖ στρατηλάται,

Ἀγάμεμνον, ὃ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ

τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον :

and show what are the errors of language and versification.

Of the forms δύνῃ, δύνῃς, and δύναι, which did Elmsley and Porson respectively prefer?

Translate ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβῶν
τῷ Λημνίῳ τῷδ' ἀνακαλούμένῳ πυρὶ
ἔμπρησον, ὦ γενναῖε· καὶ γὰρ τοί ποτε
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων
ἃ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν :

and state all the difficulties of the passage.

What is the usual meaning of αἵγλη? What in the passage of Sophocles? How is Welcker's interpretation confirmed by Ovid and Moschus?

Translate Οὐ χερὸς, οὐ ποδὸς, οὐ τινος ἄρχων·
ἀλλ' ὥς τις αἰτῶν παρακείμενος
ὁρᾷ· βλέπει· καίρια φθέγγει·

correct the errors of the text; and compare it with a parallel passage in Shakspeare?

How is τί δῆτα δρῶμ' ἐγὼ incorrect Greek?

Translate Ἀπεστέρηκας τὸν βίον, τὰ τόξ' ἐλών : explain the play on the words, and compare it with a passage in Shakspeare.

Translate Οἱ ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως : point out the error in the syntax; correct it; and compare the correction with a passage in Virgil.

For αὐθανοῦμαι — μόνος the Schol. reads αὐανοῦμαι — μόνον : state how the reading is partly right and partly wrong.

What is there peculiar in the word οὐρεσιβώτας?

What is the Attic termination of adjectives ending in -ιῆς and -υῆς in the accusative masculine?

Why can ἀλύσκειν, but not φεύγειν, be joined to a genitive?

Translate Ἐγὼ θ', ὅς οἶμαι σοῦ κάκιον οὐδὲν ἂν
τούτων κρατύνειν μηδ' ἐπιθύνειν χερσὶ :

show the incorrectness of the language; and how Sophocles is at variance with Homer.

Why is κραταιὸς an adjective of doubtful form?

Translate Ἡπὸν ἐλεινὸν ὁρᾷς, φρένας εἴ τινας
ἴσχεις, τὸν Ἡράκλειον
ἄθλιον, ὧδε σοὶ
οὐκέτι χρησόμενον :

point out the errors of the text; correct them; and support the corrections by some parallel passages.

Translate Μὴ πρὸς ἀραῖον Διὸς ἔλθῃς, ἱκετεύω· Μετρίαζε. Show where the error is, and how to be corrected.

What are the meanings of ὁμοῦ? and how is νεὺς ὁμοῦ of doubtful syntax.

How is ἀρχὴν used, when it means "at all"?

What is the Attic form of μαχέσομαι?

Did the ancients often adopt the modern practice of speak-
Soph. Philoct. L

ing aside on the stage? Quote some instances from Sophocles and Euripides.

What is the difference in meaning between *παῦε* and *παῦσαι*? Why were the words ever confounded?

Translate *Οὕτως δέδοκται; Καὶ πέρα γ' ἴσθ' ἢ λέγω*: point out the error; correct it; and support the correction by parallel passages.

With what cases is *ἀποσπηρεῖσθαι* most correctly joined?

What is the error in the verse

Πῶς εἶπαι; οὐκ ἄρα δεύτερον δολούμεθα;

and which is the preferable correction, Wakefield's, Porson's, or Hermann's?

What is the difference between *Ἀώμοσα* and *Ἐώμοσα*?

What is the construction of *ἀφαιρεῖσθαι*, when united to an infinitive?

What particle ought to follow *ἀλλ' οὖν*, and how?

What is an Oropism?

What is the error in the words *Σὺ δ' ἡγρίωσαι κοῦτε σύμβουλον δέχει*?

Compare the phrase *γράφου φρενῶν ἔσω* with some parallel passages. What is the expression in the Septuagint?

What are the errors in the verse *Καὶ τοῖν παρ' ἡμῖν ἐντυχὼν Ἀσκληπιδῶν*, and how to be corrected?

With what case is *προσῆγορος* most correctly united?

What infinitive ought to follow *δυνήσομαι*?

What is the error in the metre and language of the verse

Εἰ δοκεῖ, στείχωμεν. Ὡ γένναϊον εἰρηκῶς ἔπος?

Are there any instances of a similar error not corrected by Porson?

Translate *Ἄ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ*: and point out the errors of the text.

How is *εὐσεβεῖν* united to its case? how *εὖ σέβειν*?

What is there objectionable in the words *Καιρὸς καὶ πλοῦς ὃδ' ἐπείγει γὰρ κατὰ πρύμναν*?

Translate *Νῦν δ' ὦ κρῆναι γλύκιόν τε ποτὸν Λείπομεν ὑμᾶς λείπομεν ἤδη*: show the errors in metre and language, and correct both.

What is there peculiar in the verse *Δόξης οὐποτε τῆσδ' ἐπιβάντες*?

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TRACHINIÆ,

CHIEFLY ACCORDING TO THE TEXT OF BRUNCK;

WITH

CRITICAL, PHILOLOGICAL, AND EXPLANATORY NOTES

ILLUSTRATIONS OF PECULIAR IDIOMS, AND

EXAMINATION QUESTIONS.

BY

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ΕΚ ΤΗΣ ΑΠΟΛΛΟΔΩΡΟΥ ΒΙΒΛΙΟΘΗΚΗΣ ΥΠΟΘΕΣΙΣ.

ἩΡΑΚΛΗΣ παραγεύμενος εἰς Καλυδῶνα, τὴν Οἰνέως θυγατέρα Δηϊάνειραν ἐμνηστεύσατο, καὶ διαπαλαίσας ὑπὲρ τῶν γάμων αὐτῆς πρὸς τὸν Ἀχιλῆον ἀπεικασθέντα ταύρῳ, περιέκλασε τὸ ἕτερον τῶν κεράτων καὶ τὴν μὲν Δηϊάνειραν γαμέει, τὸ δὲ κέρας Ἀχιλῆος λαμβάνει, δοὺς ἀντὶ τούτου τὸ τῆς Ἀμαλθείας. Ἀμάλθεια δὲ ἦν Αἰμονίου θυγάτηρ, ἣ κέρας εἶχε ταύρου· τοῦτο δὲ, ὥς Φερεκύδης φησὶ, δύναμιν εἶχε τριαέτην, ὥστε ποτὶν ἢ βρωτὸν ὅπερ ἂν εὔξαιτό τις, παρέχειν ἔφθονον. στρατεύει δὲ Ἡρακλῆς μετὰ Καλυδωνίων ἐπὶ Θεσπράτους, καὶ πόλιν ἐλὼν Ἐφύραν, ἥς ἐβασίλευε Φύλας, Ἀστυόχῃ τῇ τούτου θυγατρὶ συναλθὼν, πατὴρ Τλεπολέμου γίνεται. γαμομένων δὲ τούτων εὐνοχούμενος παρὰ Οἰνεϊ, κορυδαύλῃ παίσας ἀπέκτεινεν Εὐνομον τὸν Ἀρχιτέλους παῖδα κατὰ χειρῶν δίδόντα· συγγενὴς δὲ οὗτος Οἰνέως. καὶ ὁ μὲν πατὴρ τοῦ παιδός, ἀκουσίου γενομένου τοῦ συμβεβηκότος, συνεγνωμόνει· Ἡρακλῆς δὲ κατὰ τὸν νόμον φυγὴν ὑπομένειν ἤθελε, καὶ δὴ ἔγνω πρὸς Κήϋκα εἰς Τραχῖνα ἀπίεσαι. ἄγων δὲ Δηϊάνειραν, εἰς ποταμὸν Εὐήρην ἦλθεν, ἐν ᾧ καθεζόμενοι Νέσσοι ὁ Κένταυρος τοὺς παριόντας διεπόρθμευε μισθοῦ, λέγων παρὰ θεῶν ταύτην τὴν πορείαν εἰληφέναι διὰ τὸ δίκαιος εἶναι. αὐτὸς μὲν οὖν Ἡρακλῆς τὸν ποταμὸν διέβη· Δηϊάνειραν δὲ, μισθὸν αἰτηθεὶς, ἐπέτρεψε Νέσσοι διακομίζειν. ὁ δὲ πορθμύων αὐτήν, ἐπεχείρει βιάζεσθαι. τῆς δὲ ἀνακραγούσης αἰσθόμενος, ἐξελθόντα Νέσσον ἐτόξευσεν εἰς τὴν καρδίαν. ὁ δὲ μέλλων τελευτᾶν, προσκαλεσάμενος Δηϊάνειραν, εἶπε τηρεῖν λαβοῦσαν ἐν κόχλῳ, εἰ θέλοι πρὸς Ἡρακλέα φίλτρον ἔχειν, τὸν τε ἰὼν ἀφήκε κατὰ τῆς κόχλου, καὶ τὸ βυθὸν ἐκ τοῦ τραύματος τῆς ἀκίδος αἷμα συμμίξας ἔδωκεν, ἣ δὲ λαβοῦσα ἐφύλαττε παρ' ἑαυτῇ. διεξιὼν δὲ Ἡρακλῆς τὴν Δρυόπην

χάραν, καὶ τροφῆς ἀπορῶν, ὑπαυτῆσαντες αὐτῷ Θεοδόμαντες βοηλοῦντες, τὸν
 ἕτερον τῶν ταύρων λίσσας καὶ σφάξας εὐωχῆσαντο. ὥς δὲ ἦκεν εἰς Τραχῶνα πρὸς
 Κῆρυκα, ἀποδεχθεὶς ὑπ' αὐτοῦ, Δρύονας κατεπαλέμασεν. αὐθις ἑκάθεν Αἰγυμῶ
 βασιλεῖ συνεμάχησε Δαρίαν. Λαπίθαι γὰρ παρὶ γῆς ὄρων πρὸς αὐτὸν ἐπαλέμασεν,
 Κόρωνου στρατηγεύοντες. ὁ δὲ, πολιορκούμενος, ἐπεκαλέσατο Ἡρακλῆα βοηθὸν
 ἐπὶ μέρει τῆς γῆς. βοηθήσας δὲ Ἡρακλῆς, ἀπέκτεινε Κόρωνον μετ' ἄλλων, καὶ τὴν
 γῆν ἑκαστων ἐλευθέραν ἐποίησεν. ἀπέκτεινε δὲ καὶ Λαγόραν μετὰ τῶν παίδων,
 βασιλέα Δρυόπων, ἐν Ἀπόλλωνος τεμένει, Λαπιθῶν σύμμαχον. παρίοντα δὲ Ἴταυν,
 εἰς μασσαχίαν προέκαλεῖτο αὐτὸν Κύκνος Ἀρεος καὶ Πελοπίας· συστάς δέ, καὶ
 τοῦτον ἀπέκτειναν. ὥς δὲ εἰς Ὀρχόμενον ἦκεν, Ἀμύντωρ αὐτὸν ὁ βασιλεὺς οὐκ
 εἶασε μεθ' ὅπλων παρίεναι. κυλυόμενος δὲ παρελθεῖν, καὶ τοῦτον ἀπέκτεινεν.
 ἀφικόμενος δὲ εἰς Τραχῶνα, στρατιὰν ἐκ' Οἰχαλίαν συνήθροισεν, ἔδρυτον τιμωρή-
 σασθαι θέλων. συμμαχοῦντων δ' Ἀρκάδων αὐτῷ καὶ Μηλίων τῶν ἐκ Τραχῶνος,
 καὶ Λοκρῶν τῶν Ἐπικνημιδίων, κτείνας μετὰ τῶν παίδων ἔδρυτον, αἰρεῖ τὴν πόλιν,
 καὶ θάψας τῶν σὸν αὐτῷ στρατευσαμένων τοὺς ἀποθανόντας, Ἴπτασον τὸν Κῆρυκος,
 καὶ Ἀργεῖον καὶ Μέλανα, τοὺς Λυκυμνίου παῖδας, καὶ λαφυραγωγῆσας τὴν πόλιν,
 ἦγεν Ἴόλην αἰχμάλωτον. καὶ προσορμισθεὶς Κηναίῳ τῆς Εὐβοίας ἀκρωτηρίῳ, Διὸς
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 οἴσοντα. παρὰ τούτου δὲ τὰ περὶ τὴν Ἴόλην Δηϊάνειρα πυθομένη, καὶ δαίσασα μὴ
 ἐκείνην μᾶλλον ἀγαπήσῃ, νομίσασα τῇ ἀληθείᾳ φίλτρον εἶναι τὸ βυθὸν αἵμα τοῦ
 Νέεσσου, τούτῳ τὸν χιτῶνα ἔχρισεν. ὥς δὲ θερμανθέντος τοῦ χιτῶνος ὁ ἴδς τῆς
 ὕδρας ἡσθίετο, τὸν μὲν Λίχαν κατέβαλεν, εἰς Τραχῶνα δὲ ἐπὶ νεὸς κομίζεται.
 Δηϊάνειρα δὲ ἀχθεσθεῖσα ἑαυτὴν ἀνήρτησεν. Ἡρακλῆς δὲ ἐντειλόμενος Ἐλλῶ,
 ὃς αὐτῷ ἐκ Δηϊανείρας ἦν παῖς πρεσβύτερος, τὴν Ἴόλην ἀνδράθευτα γῆμαι, παρα-
 γενόμενος εἰς Οἶτην, ὃ ἔστιν ὄρος Τραχῶνος, πυρὰν ποιήσας, ἐκέλευσεν ἐπιβὰς
 ὑφάπτειν· τοῦ δὲ μὴ θέλοντος, Πιοῖας παριέν ἐπὶ ζήτησιν ποιμνίας, ὑφάψας,
 ἔλαβε τὰ τόξα παρ' αὐτοῦ θυρεάν. καιομένης δὲ τῆς πυρᾶς λέγεται νέφος ὑποστὰν
 μετὰ βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι· ἐνθα τυχὸν ἀθανασίας, γήματος Ἥβην
 τὴν Ἡρας θυγατέρα, ποιεῖ παῖδας Ἀλεξιάδην καὶ Ἀνίκητον.

ΑΘΛΟΙ ΗΡΑΚΛΕΟΥΣ.

ΠΡΩΤΑ μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα.
 Δεύτερον, ἐν Λέρῃ πολυαύχενον ὤλεσεν ὕδρα.
 Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἑρμάνθιον ἔκτανε κάπρον
 Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσε, τέταρτον
 Πέμπτον δ', ὄρνιθας Στυμφηλίδας ἐξεδίωξεν.
 Ἑκτον, Ἀμαζονίδος κόμισε ζωστῆρα φαιών.
 Ἑβδομον, Αἰγείου πολλὴν κόπρον ἐξεκάθῃρεν.
 Ὀγδόν, ἐκ Κρήτης δὲ πυρίπνουν ἤλασε ταῦρον
 Ἑκ Θρήκης, ἕνατον, Διομήδεος ἤγαγεν ἵππους.
 Γηρύνου, δέκατον, βόας ἤλασεν ἐξ Ἑρυθείης.
 Ἐνδέκατον δ', ἀνάγει κύνα Κέρβερον ἐξ Ἀΐδαο.
 Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρύσεια μῆλα.
 Θεστίῳ θυγατρῶν τρισκαιδέκατος πέλεν ἄθλος.

**ΤΑ ΤΟΥ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ ΤΡΑΧΙΝΙΩΝ.

ΑΙΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.

ΤΡΑΧΙΝΙΑΙ.

ΔΗ. Λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανείς,
 ὥς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
 θάναι τις, οὔτ' εἰ χρηστός, οὔτ' εἰ τῷ κακός·
 ἐγὰρ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς "Αἰδοῦ μολεῖν,
 ἔξοιδ' ἔχουσα δυστυχῇ τε καὶ βαρύν. 5
 ἥτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως,
 ναίουσ' ἔτ' ἐν Πλευρῶνι, νυμφείων ὄτλον

1. Λόγος μὲν ἐστ' ἀρχαῖος] This ancient saying frequently occurs in the classic writers, especially the poets. See several instances quoted, *OE. R.* v. 1518. Some refer the origin of this remark to Solon. See *Hered.* i. 32. and therefore think that Sophocles has made an anachronism in putting it into the mouth of the wife of Hercules. But the saying itself might have been, and probably was, in common use long before the time of Solon.

2. ἀμύθους] "The second person is elegantly put for the third in general remarks: a thing which is common to the writers in both languages. So below, v. 597. ὥς σκότῃ κἂν αἰσχρὰ πρᾶσθης, οὔ ποτ' αἰσχύνῃ πεσεῖ, for κἂν αἰσχρὰ πρᾶσθῃ τις, οὔ ποτ' αἰσχύνῃ πεσεῖται. *Eurip.* *Orest.* 316. κἂν μὴ ποτὶ γὰρ, ἀλλὰ δοξάζῃς πεσεῖν, κἄμα-
 τος βροτοῖσιν ἀπαρτία τε γίγνεται. So in the same play, v. 699. ὅταν δ' ἀνὴρ πνοῆς, τέχῃς ἂν αὐτοῦ ῥαδίως, ὅσον θέλῃς: for τέχῃ τις, ὅσον θέλῃ. See *Soph. Trach.*

Taubman. *Plaut.* *Amphitr.* 1. i. 15." *Brunck.* The same usage of the second person in general remark is very common in our language also. See *Matthiae Gr. Gr.* § 294.

7. ναίουσ' ἔτ' ἐν Πλευρῶνι] The common reading is ναίουσ' ἐν Πλευρῶνι, which is objectionable, because a short vowel at the end of one word is rarely made long by the tragic writers, before πλ at the beginning of a subsequent word, and because the Homeric form ἐν for ἐν does not occur in the tragic senary. "In B. ναίουσα δ' ἐν Πλευρῶνι." *Brunck.* The position of δὲ prevents the reception of this reading, even if there were a necessity for δὲ to complete the sense, which there is not. We have adopted *Erfurdt's* emendation, as suggested by *Winshem*, in his Latin version of this play published at Frankfort, 1649. His translation is, "cum adhuc habitarem in Pleurone."

ὄτλον] "I adopt the reading which is preserved by the Scholiast—ὄτλον for

ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή-
 μνηστὴρ γὰρ ἦν μοι ποταμός, Ἀχελῷον λέγω,
 ὃς μὲν ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός, 10
 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος
 δράκων ἐλικτός, ἄλλοτ' ἀνδρεία πύτει
 βούπρωτος· ἐκ δὲ δασκίου γενειάδος
 κρουνοὶ διεῖρράινοντο κρηναίου ποτοῦ.
 τοιόνδ' ἐγὼ μνηστῆρα προσδεγμένη 15
 δύστηνος, αἰεὶ κατθανεῖν ἐπευχόμην,
 πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
 χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένη δέ μοι,

ἔκνον: as well because the term is better adapted to the meaning of the poet, as because a more usual word would eject one more rare. *ἔκνον* τὴν *ταλαιπωρίαν*: Schol. *ἔκλος*· *μόχθος*: Hesych." Wakefield. Hermann is of opinion that *ἔκνον* [the reading of all the Mss.] was in the first edition, and that the poet not seeing it suitable to the sense of the passage, which refers to *annoyance* rather than *fear*, put *ἔκλος* in the second edition.

8. εἴ τις Αἰτωλὶς γυνή] On this formula see the remarks on v. 1657. in the C. C. and Matthiae Gr. Gr. § 617.

10. ἐν τρισὶν μορφαῖσιν] Ovid Metam. lib. ix. relates, not that Achelous demanded Deianira under three shapes or forms, but that during his contest with Hercules, he assumed those forms, but not in the order here given by Sophocles.

11. ἐναργῆς ταῦρος] The Scholiast gives three reasons why a river was likened to a bull, of which the first is the true one: οἱ ποταμοὶ ταυρόκρανοι διετυπούντο, ἢ ὅτι μυκηθμῷ εἰσι παραπλήσιοι περὶ τὰς ἐκβολὰς ἢ, ὅτι σχίζουσι τὴν γῆν, ὥς βόες ἢ διὰ τὰς κατανομὰς παρὰ ποταμοὺς εἶναι. In Horace the Aufidus is called *tauriformis*, on which passage the old Scholiast remarks: "Omnium fluminum famosorum vultus cum cornibus finguntur propter impetus et mugitus aquarum." The si-

nuosity of a river's course is well typified by a serpent. To both these figures Seneca, Herc. Cœt. 299. alludes: propter me vagas Achelous undas sanguine infecit suo, Cum lenta serpens fieret: in taurum trucem Nunc deceteret, serpente depositâ, minas.

12. ἀνδρείῳ κύτει βούπρωτος] "Thus Casaubon has most excellently restored this passage from Strabo, lib. i. p. 458. 'with the body of a man, and the face of an ox.' Hesychius, *κύτας*, *σῶμα*. The common reading was ἀνδρείῳ τύτῳ βούπρωτος, where the last word, I think, would have offended no one, had not Strabo supplied another more elegant." Musgrave.

13. δασκίου] "δάσκιος, *umbrosus*, shady. If you listen to grammarians, *δα* has the same force as the particle *ζα*; and perhaps the ancients may have said δάσκιος, δάφουρος &c. for διάσκιος, διάφουρος: yet it seems more probable that δάσκιος was contracted from δασύσκιος, as Trypho states in Passio. Verb. 23. from the Schol. Hom. Il. O: 273. and so Etym. M. p. 248, 51." Dr. Blomf. Gl. Pers. 321.

14. διεῖρράινοντο] "flowed:" Musgrave rightly says that here is an enallage, *ραίνεσθαι* properly signifying *to be sprinkled*: similarly at v. 794. *ἐκράνω* signifies "to flow out or from."

18. ἀσμένη δέ μοι] "Aristoph. Pax 582. ἀσμένεισιν ἦλθες ἡμῶν. Æsch. P.

ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
 ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης, 20
 ἐκλύεταιί με. καὶ τρόπον μὲν ἂν πόνων
 οὐκ ἂν διείποιμ'· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν
 θακῶν ἀταρβῆς τῆς θέας, ὃδ' ἂν λέγοι.
 ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ,
 μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. 25
 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
 εἰ δὴ καλῶς. λέχος γὰρ Ἡρακλεῖ κριτὸν
 ξυστᾶσ', αἰεὶ τιν' ἐκ φόβου φόβον τρέφω,
 κείνου προκηραίνουσα. νύξ γὰρ εἰσάγει,
 καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον. 30
 κάφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,

V. 23. ἀσμένῳ δέ σοι ἡ ποικιλείμων νύξ ἀποκρύψει φάος." Porson. Phoen. 1061. See also Dr. Blomf. P. V. 23. and Matthiae Gr. Gr. § 391. d.

20. ὃς εἰς ἀγῶνα] "who having engaged with him in the contest of the fight." "The word μάχης is not redundant, for it might have been any other contest. So Hom. Il. K. 298. αἶτε μοι εὐχόμενα θεῶν δύσονται ἀγῶνα. Hor. Ep. i. 5. 9. Mitte leves spes et certamina divitiarum. So Virg. Aen. xii. 598. Infelix, pugna juvenem in certamine credit Extinctum." Wakefield.

23. ἀταρβῆς τῆς θέας] "unalarmed at the sight."

27. λέχος—κριτὸν] This is the accusative after ξυστᾶσα, not the nominative in apposition with ἐγὼ, as Wakefield contends. "The phrases συνιστάναι πόλεμον, λόγον πολιορκίαν, are very common. Similarly Phoen. 49. συνάπτειν γάμους." Hermann. In Homer we have ἐμὸν λέχος ἀντιώσαν.

28. τιν' ἐκ φόβου φόβον] "one fear after another." On this usage of ἐκ, see Major's Hecuba, v. 903.

29. νύξ γὰρ εἰσάγει] "for night introduces trouble, and night [again] in succession removes it;" i. e. night brings on me one species of anxiety, and the following night removes it to

make way for another species. The sentiment is similar to the complaint of Hecuba, v. 583. ὦ θύγατερ, οὐκ οἶδ' εἰς ὃ τι βλέπω κακῶν, πολλῶν παρόντων. ἦν γὰρ ἀψωμαί τιος, τόδ' οὐκ ἐγὼ με παρακαλεῖ δ' ἐκείθεν ἀδ' λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς. Wakefield quotes as similar instances the following passages. Aesch. P. V. 24. Ἡ ποικιλείμων νύξ ἀποκρύψει φάος· Πάχνην θ' ἐφ' ἡλίου σκαδῇ πάλιν· Ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ Τρώσει σ'· ὁ λωφῆσαν γὰρ οὐ πέφυκέ πο. and Hor. Epod. xvii. 24. Nullum a labore me reclinat otium; Urget diem nox, et dies noctem; neque est Levare tenta spiritu praeordia.

31. κάφύσαμεν δὴ παῖδας] Brunck retains κάφυσά μιν δὴ, which is the reading of some Mss. Wakefield objects to this, on the ground that φέω is not said of a woman: this is probably true, though in the plural οἱ φύσαντες mean parents. Phoen. 34. ἔστειχε τοὺς φύσαντας ἐκμαθεῖν θέλων, where see Porson's note. It is therefore more safe to retain ἐφύσαμεν, which may refer to both parents. Erfurdt ingeniously defends Brunck's reading. He says: "Though I concede that in no other passage perhaps φέω is applied to a mother, yet it will, I think, be sufficient

ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά, 55
 μάλιστα δ' ὄνπερ εἰκὸς Ἰλλον, εἰ πατρὸς
 νέμει τιν' ἄραν, τοῦ καλῶς πράσσειν δοκεῖν ;
 ἐγγὺς δ' ὃδ' αὐτὸς ἀρτίπους θρώσκει δόμους,
 ὥστ' εἴ τί σοι πρὸς καιρὸν ἐνέπειν δοκῶ,
 πάρεστι χρῆσθαι τὰνδρὶ, τοῖς τ' ἐμοῖς λόγοις. 60

55. εἰ πατρὸς] This passage has occasioned much discussion among critics. Brunck gives, εἰ πατρὸς νέμοι τιν' ἄραν τοῦ καλῶς πράσσειν, δοκεῖν, and arranges the whole passage thus: μάλιστα δὲ Ἰλλον, ὅνπερ εἰκὸς ἐστὶ δοκεῖν, εἰ νέμοι τιν' ἄραν τοῦ καλῶς πράσσειν τοῦ πατρὸς, i. e. τῆς τοῦ πατρὸς εὐπραξίας. In this case δοκεῖν must signify, 'to show' or 'exhibit,' a meaning which it never bears. Wakefield emends the passage thus: εἰ πατρὸς νέμοι τιν' ἄραν, τοῦ καλῶς πρόσω δοκεῖν, "if he has any regard for his father beyond the mere show of goodwill." Here πράσσειν must be understood with καλῶς, and the ordo would be πρόσω δοκεῖν τοῦ καλῶς πράσσειν τοῦ πατρὸς—καλῶς πράσσειν being used as a substantive, and taking a genitive case after it. On this conjecture he says, and we join in the remark, "Edicat lector eruditus de hac emendatione." Heath proposed εἰ πατρὸς νέμειν τιν' ἄραν τοῦ καλῶς πράσσειν δοκεῖ, "if he seems to have any regard of his father's success." This suggestion derives support from Hermann, who says that πατρὸς τοῦ δοκεῖν καλῶς πράσσειν are to be taken together. So Demosth. Ol. ii. τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, which would be correctly rendered in Latin, "horum non video opportunitatem dicendi." Reiske proposes, εἰ πατρὸς νέμοι τιν' ἄραν οὐ καλῶς πράσσειν, or παγκάλως πράσσειν. Erfurdt adopts the suggestion of Hermann: οὐ καλῶς πράσσειν δοκῶν—though Hermann himself has, εἰ πατρὸς νέμοι τιν' ἄραν, τοῦ καλῶς πράσσειν δοκεῖν. All these suggestions contain something objectionable, and the passage itself is difficult, which is indeed sufficiently evident from the number of readings

proposed. We have adopted the reading of Matthiae, (Greek Gram. § 321.) as containing on the whole less difficulty than any other, "if he cares about his father," viz. "that he is thought to be in prosperity," [περὶ τοῦ δοκεῖν καλῶς πράσσειν.

58. ἀρτίπους] "with nimble foot." The poetic form is ἄρτιπες, which occurs in Hom. Il. I. 501. Od. Θ. Similarly τρίπους and τέτραπος in the enigma of the Sphinx, poetical for τρίπους and τετράπους: τρίπους also is found in Hesiod. Scut. Herc. v. 312. προὔκειτο μέγας τρίπους.

θρώσκει δόμους] "bounds towards the palace." Wakefield has altered δόμους into δόμοις; but the latter word would scarcely be intelligible so applied. Eur. Bacch. v. 829. θρώσκη πεδίον παραποτάμιον. Here πεδίον is subjoined to θρώσκη, as δόμους in the passage before us to θρώσκει.

59. πρὸς καιρὸν] "seasonably," advantageously; πρὸς καιρὸν is the same as καιρίως. Similarly πρὸς βίαν for βιαίως, πρὸς ὀργὴν for ὀργίλως, πρὸς φιλίαν for φιλίως, &c.

60. τοῖς τ' ἐμοῖς λόγοις] The copula τ' is omitted in one Ms. Hermann changes τ' into γ', and explains the passage thus: "you may employ the man [sc. Hyllus] according to my suggestions;" and further remarks that in the common reading there is an inelegant tautology, "if I seem to you to speak the truth, you may employ the man and my words;" he therefore omits the comma after τὰνδρὶ. But there seems no sufficient reason for making any alteration: χρῆσθαι has a usage similar to that of uter in Ovid. Metamorph. lib. ii. 145. si mutabile pectus Est tibi, consiliis, non curribus utere nostris.

ΔΗ. ὦ τέκνον, ὦ παῖ, καὶ ἄγε γέννηται ἄρα
μῦθοι καλῶς πίπτουσιν. ἦδε γὰρ γυνὴ
δούλη μὲν, εἴρηκεν δ' ἐλεύθερον λόγον.

ΤΛ. ποῖον; δίδαξον, μῆτερ, εἰ διδακτά μοι.

ΔΗ. σὲ πατὴρ οὕτω δαρὸν ἐξενωμένου 65
τὸ μὴ πυθέσθαι ποῦ ἔστω, αἰσχύνῃ φέρει.

ΤΛ. ἀλλ' οἶδα, μύθοις γ' εἴ τι πιστεύειν χρεῶν.

ΔΗ. καὶ ποῦ κλύεις νῦν, τέκνον, ἰδρῦσθαι χθονός;

ΤΛ. τὸν μὲν παρελθόντ' ἄροτον, ἐν μήκει χρόνου 70
Λυδῇ γυναικὶ φασὶ νῦν λάτρην ποιεῖν.

ΔΗ. πᾶν τοῖνον, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

61. καὶ ἄγε γέννηται] "even from the ignobly born," sc. from the slaves or attendants of Deianira. Hesych. ἀγεννήτων, δυσγενῶν. "So Hor. Sat. i. 6. 10. *Viros nullis majoribus ortos*; and Art. Poet. 248. *Quibus est equus et pater et res*." Wakefield. In the same sense, the terms ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, are to be understood in the Epistle to the Hebrews, chap. 7. v. 3. when applied to Melchisedec. On which passage, Mr. E. Valpy remarks: "'Απάτωρ, ἀμήτωρ were common expressions among the Greeks to distinguish persons of unknown families or whose pedigree was obscure. And Seneca speaking of the two Roman kings, Servius Tullius and Ancus Martius, says, *Alter patrem non habet: alter matrem*." See Mr. Valpy's valuable edition of the New Testament, with English Notes, Vol. iii. p. 186.

64. διδακτά] The nom. neuter plural for the neuter singular. See C. R. 419.

65. σὲ πατὴρ] "Valckenaer, Phœn. 4. had conjectured σοὶ for σὲ, and φέρειν for φέρει; Brunck approved of, and admitted these emendations into the text. Φέρειν indeed might have been endured, and was retained by Erfurdt, who, not liking τὸ μὴ, substituted μηδέν. But there was no adequate reason why φέρει

should be altered; and τὸ μὴ πυθέσθαι is perfectly correct, as Erfurdt understood, Antig. v. 710. where we have, ἀλλ' ἄνδρα, κῆν τις ἢ σοφὸς, τὸ μαθήνεω πόλλ', αἰσχρὸν οὐδέν." Hermann. The ordo is τὸ σὲ μὴ πυθέσθαι πατὴρ οὕτω δαρὸν ἐξενωμένον ποῦ ἔστω, φέρει αἰσχύνῃ. The common meaning of ἐξενῶσθαι is, to be entertained in a foreign country; here it denotes, to be detained in a foreign country, to be abroad. So Ion 819. τὸν παῖδ' ἐφύσεν, ἐξενωμένον δέ τῃ Δελφῶν δίδωσιν ἐκτρέφειν, "when sent abroad." The more usual form in this sense is ἀποξενῶσθαι.

68. καὶ ποῦ κλύεις νῦν] The ordo is, καὶ ποῦ χθονὸς κλύεις νῦν ἰδρῦσθαι, τέκνον; "and wherein or [in what part of] the world do you hear that he is settled?" See C. C. 167.

69. τὸν μὲν παρελθόντ' ἄροτον] "during the past ploughing season." It has been the custom in all countries to number years by some particular and important season. Spring, summer, autumn, and winter, have each been selected for this purpose. Instances are quoted by Wakefield, Silv. Crit. § 83. to which we refer the diligent scholar. The scholiast on this passage explains ἄροτον by ἐνιαυτὸν—ἀπαξ γὰρ τοῦ ἔτους ἀροτριῶται ἡ γῆ.

70. Λυδῇ γυναικὶ] Sc. Omphale.

71. πᾶν τοῖνον] "One might hear

- ΤΛ. ἀλλ' ἐξαφείται τοῦδε γ', ὡς ἐγὼ κλύω.
 ΔΗ. ποῦ δῆτα νῦν ζῶν, ἢ θανών γ', ἀγγέλλεται ;
 ΤΛ. Εὐβοῖδα χώραν φασὶν, Εὐρύτου πόλιν,
 ἐπιστρατεύειν αὐτὸν, ἢ μέλλειν ἔτι. 75
 ΔΗ. ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὡς ἔλειπέ μοι
 μαντεῖα πιστὰ τῇσδε τῆς χώρας πέρι ;
 ΤΛ. τὰ ποῖα, μήτερ ; τὸν λόγον γὰρ ἀγνοῶ.
 ΔΗ. ὡς ἢ τελευτὴν τοῦ βίου μέλλει τελεῖν,
 ἢ τοῦτον ἄρας ἄθλον, εἰς τὸν ὕστερον 80
 τὸ λοιπὸν ἤδη βίοτον εὐαίαν' ἔχειν.
 ἐν οὖν ῥοπῇ τοιαῦδε κειμένῳ, τέκνον,
 οὐκ εἴ ξυνέρξων ἥνικ' ἢ σεσώσμεθα,

of any thing then, if he submitted to this," i. e. There is nothing so extraordinary which we may not expect to hear: πᾶν ὄνειδος ἀκούσομεν, εἰ καὶ ὑπέστη τὸ δουλεύειν τῇ Ὀμφάλῃ ὁ Ἡρακλῆς. Schol.

73. ἢ θανών γ'] Γε is omitted in most editions. Brunck restored it from one Ms. and properly, "for Deianira certainly wishes to learn something of Hercules." Erfurdt.

76. ἔλειπέ μοι] "The imperfect of the verb λείπειν, I observe, is frequently changed by critics into the aorist; I suppose, because the notion of continuation would seem foreign to that of leaving. But when λείπειν means to cause to remain, it easily admits of this idea, a reference being had to the thing remaining or left." Seidler.

78. τὰ ποῖα, μήτερ ;] A line almost the same as this occurs, Phoen. v. 719. τὰ ποῖα ταῦτα ; τὸν λόγον γὰρ ἀγνοῶ.

80. τοῦτον ἄρας ἄθλον] "tollens, auferens, mercedem certaminis." Such is the version given by Wakefield and Erfurdt. But ἄθλον is evidently masculine, and signifies, not the prize of a contest, but the contest itself, ἀρεὴν πόνον, ἄθλον, κίνδυνον, &c. is to undertake or enter upon trouble, contest, danger, &c. κίνδυνον ἀρεσθαι μέγαν, Heracl. 314. δυσμέγεια ἡράμην, ibid.

991. κόνους αἰρόμενος πόρους, Ion 197. The young scholar will bear in mind the distinction between ἄθλος, δ, labor, and ἄεθλον, or ἄθλον, τὸ, præmium laboris vel certaminis.

82. ἐν οὖν ῥοπῇ τοιαῦδε] "in such a risque then." Ῥοπή is properly the inclination of the balance. See Cæ. R. v. 951.

83. οὐκ εἴ ξυνέρξων] "will you not go for the purpose of assisting me?" This is invariably the sense of the future participle after a verb of motion.

"All the editions give the three lines 83, 84, 85, as they are given here. Brunck, following the conjecture of Canter, edited them thus: Οὐ εἴ ξυνέρξων, ἥνικ' ἢ σεσώσμεθα, Κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἄμα καὶ πίπτομεν, σοῦ πατρὸς ἐξολωλότος. R. Bentley recommended the 84th line to be struck out. Dobree did the same (v. Kidd's Porsoniana, p. 218.) supposing it to be derived from the interpretation of οἰχόμεσθα, which is not very probable. It is abundantly clear that the words of two different revisions are here joined, one of which had v. 84. and the other, v. 85. If I see any thing, ἢ πίπτομεν, σοῦ πατρὸς ἐξολωλότος belonged to the first edition. and Sophocles, observing that too weak

[ἢ πίπτομεν, σοῦ πατρὸς ἐξολωλότης ;]

κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἅμα ;

85

ΥΛ. ἀλλ' εἶμι, μήτερ' εἰ δὲ θεσφάτων ἐγὼ
βάξιν κατήδη τῶνδε, καὶ πάλαι παρῆν.
νῦν δ', ὡς ξυνήμ', οὐδὲν ἐλλείψω τὸ μὴ
πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

[ἀλλ' ὁ ξυνήθης πότμος οὐκ ἔα πατρὸς

90

ἡμᾶς προταρβεῖν, οὐδὲ δειμαίνειν ἄγαν.]

ΔΗ. χάρει νυν, ᾧ καὶ. καὶ γὰρ ὑστέρῳ τό γ' εὔ
πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

ΧΟ. "Ὀν αἰόλα νύξ ἱναριζομένα στροφὴ α'.

a word, πίπτομεν, was said of Deianira, and one too strong, ἐξολωλότης, of Hercules, substituted another verse, which was exempt from both objections." Hermann. Whether the idea of this illustrious scholar be correct or not, it is certain that one or other of these lines is redundant, and that Brunck's reading gives a strong instance of the *ballo*, οἰχόμεσθ' ἅμα καὶ πίπτομεν.

85. ἢ οἰχόμεσθ'] "H here forms a crasis with οἰ, and the two words in scansion only make a cretic. See C. R. 13.

88 νῦν δ' ὡς ξυνήμ'] Brunck's arrangement of these lines is here retained, rather than that which places νῦν ὡς ξυνήμ' after δειμαίνειν ἄγαν.

τὸ μὴ] Brunck adds οὐ after μὴ without any sufficient reason, according to Dr. Blomf. P. V. v. 954. : but see Seager's Viger, p. 163.

90. If Mas. permitted the alteration εἰα, the conjecture of Billerbeck seems preferable to ἐᾷ, though it is certain that the present is not unfrequently used for the past tense.

92. καὶ γὰρ ὑστέρῳ] "for to be successful even though late, (yet when a man hears of his success,) purchases or brings him advantage." Ὑστέρῳ agrees with χρόνῳ understood. Hesych. ἐμπολᾷ· πραγματεύεται.

94. ὃν αἰόλα νύξ] "whom star-bespangled night by her destruction

produces, and [again] consigns to rest."

Αἰόλα has the same meaning as ποικιλείμεν, P. V. v. 24. which is explained in Dr. Blomfield's Glossary, "*Vestem habens variatam; stellis scilicet:*" αἰόλη νύξ, ἦτοι μέλαινα, ἢ ποικίλη διὰ τὰ ἄστρα. Ἑναρίζω properly signifies to strip the spoils of a slain foe, and thence to kill. Wakefield quotes Hesych. ἱναριζομένα· τοξενθεῖσα, but the word itself contains no allusion to the particular mode of killing; it merely conveys the idea that the sun was produced or appeared when the night was destroyed or gone.

"The Day is called the daughter of Night. Agam. 256. ἕως γένοιτο μητρὸς εὐφρόνης πάρα. ibid. 270. τῆς νῦν τεκομένης φῶς τὸδ' εὐφρόνης λέγω. Ancient nations considered darkness as preceding light, [as indeed we find from the book of Genesis that it was,] and therefore calculated time by nights. See A. Gell. iii. 2. Caesar B. G. vi. 16. Tacit. Germ. 11." Stanley. The sun is here invoked by the chorus, because he inspects every thing. "Hom. Hym. Cer. 69. Ἀλλὰ, σὺ γὰρ δὴ πᾶσαν ἐπὶ χθόνα, καὶ κατὰ πάντων, Ἀιθέρος ἐκ δῆης καταδέρκεαι ἀκτίνεσσι, Νημερτέως μοι ἔνισπε, φίλον τέκος εἴ που ὕπνῃσιν. Orpheus, Hymn. vii. 1. to the Sun. Κλύθι, μέγαρ, πάνδερες ἔχων αἰώνιον ὄμμα." Wakefield.

τίπτει, κατευνάζει τε, φλογιζόμενον ἰ 95
 "Αλιον, "Αλιον αἰτῶ
 τοῦτο καρῦξαι, τὸν Ἀλκμή-
 νας, πόθι μοι πόθι παῖς
 ναίει πότ', ὦ λαμπρᾷ στεροπᾷ φλεγέθων,
 ἥ ποντίους αὐλῶνας, ἥ 100
 δισσαῖσιν ἀπείροις κλιθεῖς,
 εἴπ', ὦ κρατιστεύων κατ' ὄμμα.
 ποθουμένα γὰρ φρενὶ πυνθάνομαι ἀντ. α'.
 τὰν ἀμφινεικῇ Δηϊάνειραν αἰεὶ,
 οἷά τιν' ἄθλιον ὄρνιν, 105
 οὐ ποτ' εὐνάζειν ἀδακρύ-
 των βλεφάρων πόθον, ἀλλ'
 εὐμναστον ἀνδρὸς δεῖμα φέρουσιν ὁδοῦ
 ἐνθυμίοις εὐναῖς ἀναν-
 δρώτοισι τρύχεσθαι, κακὰν 110
 δύστανον ἐλπίζουσιν αἶσαν.
 πολλὰ γὰρ ὥστ' ἀκάμαντος στροφὴ β.
 ἥ Νότου ἥ Βορέα τις
 κύματ' ἐν εὐρείῳ πόντῳ
 βάντ' ἐπλέοντα τ' ἴδῃ, 115

97. τὸν Ἀλκμήνας] sc. παῖδα, which is expressed in the succeeding relative sentence. See C. R. 413. and Major's Hecuba, v. 759.

100. ποντίους αὐλῶνας] "the islands." Δισσαὶ ἀπείροι are the two continents of Europe and Asia. "This is not accurately said: for he could not have been on two continents at the same time." Musgrave.

103. ποθουμένα] This word from the context must have an active signification, though of a passive form, which is so unusual, that Musgrave and Wakefield alter it into πονουμένα from conjecture. In the absence of Ms. authority for such an emendation, ποθουμένα is here retained, "being de-

fended by Eustath. p. 806, 37. (727, 11.) where he produces several similar examples. Nor does H. Steph. de dial. Attic. p. 65. reject it." Hermann.

106. ἀδακρύτων βλεφάρων] See Antig. 872.

108. φέρουσιν] "Casaubon, Athenæ. p. 549. elegantly reads τρέφουσιν, which word is most usual with Sophocles. Brunck admitted this into the text; and I should have followed his example, had not Casaubon seemed to have written this from conjecture merely. Now I think the common reading should be retained. For though Sophocles loves the word τρέφω, as ancient critics have observed, yet sometimes, where he might have used it, he

οὕτω δὲ τὸν Καδμογενῆ
τρέφει, τὸ δ' αὖξει βιότου
πολύπανον, ὥσπερ πέλαγος
Κρήσιον. ἀλλὰ τις θεῶν
αἶεν ἀναπλάκῃτον Ἀι-
δα σφε δόμων ἐρύκει.
ὣν ἐπιμεμφομένα σ', ἄ-
δεῖα μὲν, ἀντία δ' οἶσω.

120

ἀντιστρ. β.

preferred φέρω; as in C. R. 93. τῶνδε γὰρ πλέον φέρω τὸ πένθος, ἢ καὶ τῆς ἐμῆς ψυχῆς περί. Although this passage may be taken in a different sense. A more decisive example occurs in the same play, v. 853. εἰ μοι ξυνείη φέροντι μοῖρα τὰν εὐσεπτον ἀγνείαν λόγῳ ἐργῶν τε πάντων. Seidler thinks that φέρονσαν signifies, ferentem, jactantem, commemorantem." Hermann.

δοῦ] Musgrave connects ἐνθυμίῳις with δοῦ, and inserts τ' after εὐναῖς, "but feeling a mindful alarm about her husband, she wastes away with reflections on his journey and on her husbandless bed." Hermann takes ἐνθυμίῳις with εὐναῖς ἀνανδρότοις, and explains the passage by τρύχεσθαι ἐνθυμουμένην εὐνὰς ἀνανδρότους.

116. οὕτω δὲ] The ordo is, οὕτω δὲ, ὥσπερ πέλαγος Κρήσιον, τρέφει τὸν Καδμογενῆ, αὖξει δὲ τὸ πολύπανον βιότου. "So as it were a Cretan sea keeps Hercules, and increases the labor of his life." τρέφει ἀντὶ τοῦ ἔχει. Schol. See C. C. 186. The Cretan Sea is here probably put for any sea, as in Horace, Od. i. 26. Musis amicus, tristitiam et metus Tradam protervis in mare Creticum Portare ventis.

τὸν Καδμογενῆ] the Theban [Hercules.] Though almost every country was fabled to have its Hercules, yet the son of Jupiter and Alcmena, born at Thebes, was the most celebrated. Hesiod. Theog. 530. calls him Θεβαγενῆς. "Ὀφρ' Ἡρακλῆος Θεβαγενέος κλέος εἴη.

120. ἀναπλάκῃτον] Brunck reads ἀπλάκῃτον here, and ἀπλάκῃτοι C.

R. v. 462. In the latter passage I adopted his reading, which the following reasons now induce me to alter. In both passages the context requires, *unerring, not falling*. Now "ἀπλάκῃμα, error, culpa, seems to have been formed from πλάζω, *errare facio*, with a prefixed πλεοναστικῶς, or κατ' ἐπίτασιν, as στάχυς ἄσταχυς, βληχρὸς ἄβληχρος, μέλγω ἀμέλγω, and the like. Lex. Ms. Hermann. de Emend. Gr. Gr. p. 18. Ἀπλάκῃμα ἀμάρτημα ἐκ τοῦ πλέκω, πλάκω, πλάκῃμα." Dr. Blomf. Gl. P. V. 112. Ἀπλάκῃτος therefore would signify *erring, ἀναπλάκῃτος, unerring*. Here as well as in the C. R. the metre and sense require ἀναπλάκῃτος, the second syllable being long in the former, and short in the latter, passage. Translate: "But some one of the gods keeps him from the mansions of Pluto, though he always escapes [or never falls.]" If ἀπλάκῃτον were metrically admissible, the sense would be nearly the same, by connecting Ἀἶδα with it. "But some one of the gods keeps him from his home, though he constantly misses or escapes from Hades or death." Musgrave from ἡμπλάκον derives ἀμπλάκῃα and ἀμπλάκῃμα.

122. ἀδεῖα μὲν] Brunck says that ἀδεῖα is the accusative plural neuter for ἡδέα, iota being inserted on account of the metre, which licence was permitted to the poets in every word after the letter ε. But ἀδεῖα is surely the nominative singular feminine. "On which subjects I censure you, and though I am agreeable to you, yet I will offer opposite advice." Many

Φαμί γὰρ οὐκ ἀποτρύειν
 ἐλπίδα τὰν ἀγαθὰν
 χρῆναί σ'. ἀνάλγητα γὰρ οὐδ'
 ὅ πάντα κραίνων βασιλεὺς
 ἐπέβαλε θνατοῖς Κρονίδας.
 ἀλλ' ἐπὶ πῆμα καὶ χαρὰ
 πᾶσι κυκλοῦσιν, οἷον ἄρ-
 κτου στροφάδες πέλευθαι.

125

130

Ἐπωδός.

μίνει γὰρ οὐτ' αἰόλα
 νύξ βροτοῖσιν, οὔτε Κῆρες,
 οὔτε πλοῦτος· ἀλλ' ἄφαρ βέ-
 βακε, τῷ δ' ἐπέρχεται
 χαίρειν τε καὶ στέρεσθαι.
 ἃ καὶ σὲ τὰν ἀνασσαι ἐλπίσιν λέγω

135

eminent critics, not perceiving the meaning of the passage, have, as they generally do in such cases, proposed various emendations. For *ἔν ἐπιμεμφον-
 ὦνα σ'*, *ἀδεῖα μὲν*, Reiske suggests *ἔν
 ἐπιμεμφόμενα, σοὶ δεινὰ μὲν*—Mas-
 grave for *ἡδεῖα, αἰδεῖα, or ἡδεῖμα*—Wake-
 field for *οἶσιν, ἄσιν*—Heath for *ἀδεῖα,
 ἡδεῖα*, as being the accusative plural
 neuter *ἀδεῖα* from *ἀδεῖν*; whereas *ἀδε-
 ῖα* is never contracted into *ἀδεῖα*, but
 into *ἀδεῖν*; and even if it were, it would
 be written *ἀδεῖα*, not *ἀδεῖα*.

125. *ἐλπίδα τὰν ἀγαθὰν*] Pindar,
 Isthm. viii. 33. *χρὴ δ' ἀγαθὰν ἐλπίδ'
 ἀνδρὶ μέλειν*.

126. *ἀνάλγητα*] "for not even the
 son of Saturn, the king who effects
 every thing, has given to mortals things
 without sorrow." "But take care not
 to misunderstand this: the meaning
 of the passage is this: You must go on
 in your sorrow, give room for good hope.
 For even he who regulates the affairs
 of men, Jupiter, has not given to men
 an exemption from sorrow, but meant
 that adversity should temper joy." Hermann.

129. *ἀλλ' ἐπὶ πῆμα*] The *ordo* is,
*ἀλλὰ πῆμα καὶ χαρὰ κυκλοῦσιν ἐπὶ πᾶ-
 σιν*. The simile of the constellation of
 the Bear only refers to the revolution,
 which is constantly taking place, of
 sorrow and joy, not to any alternation
 in the movements of the constellation.
 The epithet *στροφάδες* was probably
 suggested by the passage in Homer
 Il. II. 487. quoted by Wakefield and
 others: "Ἀρκτον δ', ἣ καὶ ἑμαζαν ἐν-
 κλησιν καλέουσιν, ἥτ' αὐτοῦ στρέφεται,
 καὶ τ' Ὀρίων δακρύει." See also Eu-
 rip. Ion 1178. Theocr. Idyll. xxiv. 11.
 Anacr. Od. iii. Juvenal. Sat. v. 23. It
 is most likely that the revolutions of
 the Bear, rather than those of other
 constellations, is mentioned by the
 poets because they were visible at all
 seasons of the year.

132. *αἰόλα νύξ*] See above, v. 94. A
 somewhat similar allusion to the suc-
 cession of day and night, though ad-
 duced to illustrate a different subject,
 is given by Eurip. Phœn. 558. *παντὲς
 τ' ἀφ' ἑγγὲς βλέφαρον, ἥλιον τε φῶς
 ἴσον βαλίζει τὸν ἐνιασίαν κύκλον*.

137. *ἄ] i. e. δὲ ἄ*. Hec. 13. *καὶ τῶν*

τάδ' αἶεν ἴσχειν· ἐπεὶ τίς ᾧδε
τέκνοισι Ζῆν' ἄβουλον εἶδεν;

- ΔΗ. Πενυσμένη μὲν, ὥς ἀπεικάσαι, πάρεϊ, 140
πάθημα τοῦμόν· ὥς δ' ἐγὼ θυμοφθορῶ,
μήτ' ἐκμάθοις παθοῦσαι· νῦν δ' ἄπειρος εἶ.
τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται
χώροισιν αὐτοῦ· καί νιν οὐ θάλλπος θεοῦ,
οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ, 145
ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον,
ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνὴ
κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος,
ἢ τοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη.
τότ' ἂν νιν εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν 150

δ' ἦν Πριαμίδων δ καὶ με γῆς ὑπεξέπεμψεν. Here δ, as Porson acknowledges, may mean δι' δ, though he properly considers it as the nominative case before ὑπεξέπεμψεν, its antecedent being τὸ εἶναι νεώτατον.

141. ὥς δ' ἐγὼ θυμοφθορῶ] "but how I am distressed in mind, may you never know by suffering yourself." Θυμοφθορῶ is similar in meaning to the Homeric ἐν θυμὸν κατέδων. Il. Z. 202. Stat. Theb. ii. 319. Excedere animi dolor iraque mentem.

142. μήτ' ἐκμάθοις παθοῦσαι] The kind wish here expressed is similar to that of Prometheus, P. V. 353. ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦθ' οὐνεκα θέλω· ἂν δὲ πλείστοισι πημονὰς τυχεῖν.

144. χώροισιν αὐτοῦ] This passage has exercised the ingenuity of scholars, in consequence of the terms τοιοῖσδε χώροισιν αὐτοῦ appearing harsh. Musgrave proposed χώροις, ἢ αὐτοῦ χλοῦν· οὐ θάλλπος θεοῦ: youth, however, is here metaphorically described, not as a plant, but as a youngling of the herd or flock. Erfurdt gives χώροις ἰαῦτον, as the emendation of Hermann, although that distinguished scholar has χώροις, ἢ αὐτοῦ, "where it is its own master." Wakefield has left the passage untouched, not after his usual manner. The common reading, though Soph. Trach.

somewhat harsh, is intelligible: "For youth is fed in such places as are peculiar to itself."

θεοῦ] Here θεός by itself denotes the Sun. For other instances see Alcest. 738. Eurip. Suppl. 479. Rhes. 414.

145. οὐδ' ὄμβρος] "Quod non imber edax, non Aquilo impotens Possit diruere. Hor. Od. iii. fin." Wakefield.

148. ἐν νυκτὶ φροντίδων] Hermann suggests that ἐν νυκτὶ is to be taken not with λάβῃ, but with φροντίδων, ἐν νυκτὶ φροντίδων being the same as νυκτερίων φροντίδων. As however the nuptial ceremony among the Greeks commenced at night, Deianira may mean to say that the cares and annoyances of women commence from the night, i. e. the first moment of their marriage. Complaints against a female's condition in the nuptial state occur occasionally in the tragic poets. Soph. Te-reus, fr. vii. "Ὅταν δ' ἐς ἡβην ἐξικόμεθ' εὐφρονες, Ὀθούμεθ' ἔξω, καὶ διεμπολούμεθα Θεῶν πατράων τῶν τε φυσάντων ἔπο· Αἱ μὲν ξένους πρὸς ἄνδρας, αἱ δὲ βαρβάρους, Αἱ δ' εἰς ἀθήνη δάμαθ', αἱ δ' ἐπὶ βροθὰ. Καὶ ταῦτ', ἐπειδὴν εὐφρόνη ζεύξη μία, Χρεὼν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν. See also Eurip. Medea, vv. 232—253.

150. τὴν αὐτοῦ σκοπῶν] "The mas-B

πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
 πάθῃ μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·
 ἐν δ', οἷον οὕτω πρόσθεν, αὐτίκ' ἐξεῖν.
 ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἄναξ
 ὤρματ' ἀπ' οἴκων Ἡρακλῆς, τότε ἐν δόμοις 155
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην
 ξυνθήμαθ', ἃ μοι πρόσθεν οὐκ ἔτλη ποτὲ,
 πολλοὺς ἀγῶνας ἐξιών, οὕτω φράσαι.
 ἀλλ' ὥς τι δράσων εἶρπε, κοῦ θανούμενος.
 νῦν δ' ὥς ἔτ' οὐκ ἂν, εἶπε μὲν λέχους ὃ τι 160
 χρεῖη μ' ἐλίσθαι πτῆσιν· εἶπε δ' ἦν τέκνοις
 μοῖραν πατρώας γῆς διαίρετον νέμειν·
 χρόνον προτάξας ὥς τρίμηνον ἥνικ' ἂν

culine αὐτοῦ is used, because the sentiment is expressed universally." Hermann.

151. κακοῖσιν] This word takes its case by attraction to οἷς, εἰσίδοιτο regularly requiring κακὰ after it.

156. λείπει] for ἔλιπε. On the application of this word see above, v. 76.

ἐγγεγραμμένην ξυνθήμαθ'] "inscribed with symbols." So Virg. Ecl. iii. 106. Dic quibus in terris inscripti nomina regum Nascantur flores. An instance of a similar government is quoted from Herodotus at v. 70.

159. ἀλλ' ὥς τι δράσων] Πρόσθε in v. 157. must here be understood, "but he used to go before intending or expecting to perform some achievement, and not to die."

160. λέχους ὃ τι] The common reading is ὅτι, which would imply that Hercules ordered Deianira to choose another husband, and the scholiasts seem so to have understood the passage. But as in the subsequent directions he made provision for his children, it is more natural to conceive that here he directs Deianira to take the property to which she, being a widow, was entitled in consequence of her marriage with him, and describes

that property—"he told me what I was to take as the property belonging to me by marriage." One scholiast seems to take nearly this view of the passage: ἔλεγε προσέκειν ἐμὲ λαβεῖν τὴν προῖκα καὶ τὰ δῶρα, ἃ ὑπὲρ τοῦ λέχους ἐκτησάμην. Musgrave ably remarks that λέχους πτῆσις was the settlement made upon the wife in case of her husband's death, as a consideration for her dower. This was anciently called ἀποτίμημα, (see Harpocration, v. ἀποτιμήται,) afterwards, ἐπὶ βέλων, and ἀντιφέρων. Billerbeck, supposing that another husband was that which Deianira was to take, reads ὅταν, 'what husband she ought to choose.' But this too is objectionable, as the men, and not the women, had the choice in such cases: ὃ τι is the suggestion of Musgrave, and adopted by Hermann.

163. ὥς τρίμηνον] "Mss. and Editions give τρίμηνον, and in the next line κἀνιαύσιος. Brunck has κἀνιαύσιον. Erfurdt, from Wakefield's suggestion, which is approved by Schæfer, preserved κἀνιαύσιος and wrote τρίμηνος. Nothing must be changed. A somewhat difficult but very good Greek mode of speaking deceived these learned men. The ordo is this: προ-

χώρας ἀπείη κἀνιαύσιος βεβῶς,
 τότε ἢ θανεῖν χρεῖη σφε τῷδε τῷ χρόνῳ, 165
 ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος,
 τὸ λοιπὸν ἤδη ζῆν ἀλυπῆτα βίῳ.
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα
 τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,
 ὥς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε 170
 Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.

τάξας, ὥς, ἦρικ' ἂν χρόνον τρίμηνον κἀ-
 νιαύσιος βεβῶς, χώρας ἀπείη, τότε
 χρεῖη, &c." Hermann. Were there au-
 thority for the alteration ingeniously
 suggested by Wakefield, the construc-
 tion would be much more simple, and
 agreeable to the genius of the Greek
 language. "Having previously fixed a
 time, that when he should be still ab-
 sent from his country—after having
 been gone three months and a year,
 then &c." "We find in the best
 writers this usage of adjectives [in-
 stead of adverbs] expressive of time.
 Hence Theocr. vii. 21. Σιμιχίδα, πᾶ
 δὴ τὸ μεσαμέριος πόδας ἔλκει; Apol-
 lon. Rhod. iv. 841. ὥς κεν ὑπηφοί μνη-
 σαίατο νοστὸν ἐλίσθαι. Virg. Æn. viii.
 465. Nec minus Æneas se matutinus
 agebat." Wakefield. See Dawes, Mis.
 Crit. (ed. Kidd.) p. 573.

166. ὑπεκδραμόντα] "having out-run
 or escaped." In this sense ὑπεκτρέ-
 χειν is used by Euripides, Med. 524.
 Phœn. 587. and 887. Androm. 338.

τοῦ χρόνου τέλος] Here τοῦτο τέλος
 τοῦ χρόνου is pleonastic for τὸν χρόνον.
 In illustration of this poetic pleonasm
 Wakefield has, with his usual extent of
 reading, produced a host of quota-
 tions, a few of which are subjoined.
 Hom. Il. Γ. 309. Ὀπποτέρῳ θανάτοιο
 τέλος πεπρωμένον ἐστί. Apoll. Rhod.
 i. 250. Εὐχόμενοι νόστοιο τέλος θυμη-
 δὲς ὑπείσσαι. Il. H. 402. Ὡς ἤδη Τρω-
 έσσιν ὀλέθρου πείραθ' ἵκηται.

167. ἀλυπῆτα] This is not a very
 usual form, ἀλυπος is more common:
 Πλάτων δὲ καὶ τὸ ἀλύπητος ἔφη, ὅσ-
 τερ καὶ Σοφοκλῆς, ἀλύπητον. [perhaps
 ἀλυπῆτα, in reference to this passage.]

J. Pollux iii. 98.

168. τοιαῦτ' ἔφραζε] The ordo is
 ἔφραζε τοιαῦτ' εἰμαρμένα πρὸς θεῶν
 ἐκτελευτᾶσθαι [περὶ] τῶν Ἡρακλείων
 πόνων. "Such, he said, was the termina-
 tion of the labors of Hercules destined
 by the gods." Seidler makes τῶν Ἡρα-
 κλείων πόνων to depend upon τοιαῦτα,
 and ἐκτελευτᾶσθαι upon εἰμαρμένα.
 Musgrave thus arranges the passage:
 τοιαῦτα ἐκτελευτᾶσθαι ἔφραζε, talia [vel
 tali modo] terminari dixit, πρὸς θεῶν
 εἰμαρμένα, quæ a diis decreta erant,
 τῶν Ἡρακλείων πόνων, de laboribus
 Herculeis. The construction is very
 complicated, though the meaning is
 sufficiently clear.

170. τὴν παλαιὰν φηγὸν] It is ge-
 nerally related that the oracles at Do-
 dona were delivered from an oak, not
 from a beech-tree, as here: Hom. Od.
 Η. 327. Τὸν δ' ἐς Δωδώνην φάτο βή-
 μεναι, ὅφρα θεοῖο Ἐκ δρυὸς ὑψικόμοιο
 Διὸς βουλήν ἐπακούσῃ; where no men-
 tion is made of a dove. See also Stat.
 Theb. iii. 475. Ovid. Art. Am. ii. 541;
 and Lucan. vi. 426. The origin of this
 oracle is given by Herodotus ii. 55.
 Δύο πελειάδας μελαίνας ἐκ Θηβέων τῶν
 Αἰγυπτίῶν ἀναπταμένας, τὴν μὲν αὐ-
 τέων ἐς Λιβύην, τὴν δὲ παρὰ σφέας [sc.
 τοὺς Δωδωναίους] ἀπικέσθαι, ἰξομένην
 δέ μιν ἐπὶ φηγὸν, ἀβδάξασθαι φωνῇ ἀν-
 θρωπῆν, ὥς χρεὼν εἴη μαντήιον αὐτόθι
 Διὸς γενέσθαι.

171. δισσῶν ἐκ πελειάδων] The
 two πελειάδες here are not to be
 confounded with the πελειᾶς men-
 tioned in the passage of Herodotus just
 quoted: they were the priestesses who
 delivered the answers of the oracle.

καὶ τῶνδε νημέρτια συμβαίνει χρόνου
τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεῖαν.
ὥσθ' ἡδέως εὐδουσιν ἐκπηδᾶν ἐμὲ
φόβῳ, φίλῳ, ταρβοῦσαν, εἴ με χρὴ μένειν 175
πάντων ἀρίστου φωτὸς ἰστρημένην.

ΧΟ. εὐφημίαν νῦν ἴσχυ' ἐπεὶ καταστεφῇ
στείχονθ' ὀρῶ τίν' ἄνδρα πρὸς χαρὰν λόγῳ.

ΑΓ. δίσποινα Δηάνειρα, πρῶτος ἀγγέλλων

Strabo vii. 320. informs us that at first men were engaged in this office, but that afterwards *ἐθρας* (not *ἑθρας*, as here) old women, called *παλειδῆες* from the foundress of the oracle, were appointed for that purpose. Πέλειαι· αἱ ἐν Δωδώνῃ θεοπίζουσαι μάντιες. Hesych. In this line Δωδὼν is not the city Dodona in Thesprotia, but the river Dodon upon which that city was built. See Damm. Lex. Part. Real. v. Δωδώνη.

172. νημέρτια] "Hesych. νημέρτια ἀλήθεια. The tragic writers seem to have preferred this form; so that Porson in the *Persæ* of Æschylus edited νημερτῇ for νημερτῇ. I have not met with this word elsewhere among the tragic writers." Hermann. But Dr. Blomfield justly observes, *Pers.* 251. that "the Attics wrote νημερτῆς, as they did νήκευος, νήκεμος, and similar words," such as νηλίπους, νήγρετος, νηκερδής, νήκεστος, νηπαθής, νηπερθής.

χρόνου τοῦ νῦν παρόντος] Here διὰ or ἐπὶ is understood.

174. ἡδέως εὐδουσιν] "when sweetly sleeping, I am wont to spring up through fear." Virg. *Æn.* iii. 172. quoted by Wakefield: Talibus attonitus visis ac voce deorum Corripio e stratis corpus.

177. εὐφημίαν νῦν ἴσχυ'] "speak words of good omen." This is said by way of rebuke to Deianira, whose speech had been concluded with words of ill omen." Musgrave. Rather, "be silent." The chorus, seeing the messenger approach, requests Deianira to be silent, and await the result of the tidings. Εὐφημίαν ἴσχυ' is the same as εὐφήμει, fave linguâ, be silent. It was the phrase addressed to the people at

the commencement of a sacrifice. In *Hec.* v. 531. σῖγα πᾶς ἔστω λαός: and in *Aristoph.* *Thesm.* 39. Εὐφημῶς τῷ ἔστω λαός, Στόμα συγκαλείσας ἐπιδρά γὰρ θῆσας Μουσῶν. Suidas in Εὐφῆμν στόμα φροντίζεις explains εὐφῆμν by σιωπηλὸν, and εὐφῆμν by εὐφήμ. "Εὐφημος, Bene ominatus; but in this place, as it frequently is elsewhere, σίκα. Choëph. 572. Τῷ δ' ἐκταυτὶ γλῶσσαν εὐφῆμον φέρων, Στῆθ' ὅπου δαί, καὶ λέγειν τὰ κατὰ. Callim. H. Apoll. 17. εὐφῆμειτ' ἄλκον ἐπ' Ἀπόλλωνος ἀσπῆρ: where Spaheim has collected more instances. On the solemn formula εὐφῆμν, used by those who abominate any thing inauspicious, see Hemsterhuis. *Lucian.* T. i. p. 506." Dr. Blomf. *Gl. Agam.* 1218.

178. πρὸς χαρὰν λόγῳ] Brunck altered χαρὰν into χάριν from conjecture; and certainly πρὸς χάριν for ἔνθα is a frequent periphrasis in the tragedians. Antig. 30. πρὸς χάριν βεβῆς. Ion 1183. and Med. 538. μὴ πρὸς ἰσχυίαν χάριν. But, with Hermann and Wakefield, I have not altered the reading of all the Mss. and most editions. If πρὸς χαρὰν λόγῳ be connected with καταστεφῇ, the sense will be: "I see some man coming decorated with garlands," as referring to the joyful tidings which he brings; and in this way the passage is explained by the Scholiast: ἀπαγγελοῦντα λόγῳ ἡδόνων δίδοντα. ἐκ τοῦ δὲ στεφάνου στοχάζεσθαι, ὅτι μέλλει χρηστὰ ἀπαγγέλλειν. Similarly *C. R.* 82. quoted by Hermann, ἅλλ' εὐκταί μεν, ἡδὲν οὐ γὰρ ἂν κἀνα πολυστεφῆς δὲ εἶπε παγκάρπῳ δάφνι: where see the note.

ὅκνου σε λύσω. τὸν γὰρ Ἀλκμήνης τόπον 180
καὶ ζῶντ' ἐπίστω, καὶ κρατοῦντα, καὶ μάχης
ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχαρείοις.

ΔΗ. τίς εἶπας, ὦ γεραίε, τόνδε μοι λόγον;

ΑΓ. τάχ' ἐς δόμους σου τὸν πολύζηλον πόσιν 185
ἦξειν, φανέντα σὺν κράτει νικηφόρῳ.

ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;

ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ 190
Λίχας ὁ κήρυξ ταῦτα. τοῦ δ' ἐγὼ κλύων
ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε,
πρὸς σοῦ τι κερδάναιμι, καὶ πτόμην χάριν.

ΔΗ. αὐτὸς δὲ πῶς ἄπεστιν, εἶπερ εὐτυχεῖ;

ΑΓ. οὐκ εὐμαρεία χρώμενος πολλῇ, γύναι. 195
κύκλω γὰρ αὐτὸν Μηλιεὺς ἅπας λεῶς
κρίνει παραστὰς, οὐδ' ἔχει βῆναι πρόσω.
τὸ γὰρ ποθοῦν, ἕκαστος ἐκμαθεῖν θέλων,

183. τίς εἶπας...] "what [is] this account [which] you have told me?" On this Grecism see *OE. R.* v. 2.

184. πολύζηλον] "on many accounts desirable," or "whom many women wish for," "on account of whom many congratulate you." The word occurs also *OE. R.* 382. (371.) whether elsewhere I will not affirm. Eurip. *Hipp.* 169. καὶ μοι πολυζήλωτος Αἰεὶ σὺν θεοῖσι φοιτᾷ, *valde desirabilis et colenda.* Wakefield.

187. ἐν βουθερεῖ λειμῶνι] "in a meadow where oxen feed." Hesych. *βουθερεῖ ἐν ᾧ βόες θέρους ὄρα νέμονται.*

189. ὅπως τοι] Brunck altered τοι, the reading of all the Mss., into σοι, without any necessity, since πρὸς σοῦ in the following line shows to whom the tidings were communicated. "Ὅπως τοι signifies, *that certainly*:" Seidler aptly quotes a similar instance in Xenophon *Anab.* iii. 18. ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον." Hermann.

190. πρὸς σοῦ τι κερδάναιμι] Mes-

sengers expected to receive a handsome remuneration, when they were the bearers of good tidings. *OE. R.* 995. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως, Σοῦ πρὸς δόμους ἐλθόντος, εἰ πράξαιμι τι.

191. αὐτὸς δὲ πῶς ἄπεστιν] "and how [or why] is he himself [sc. Lichas] absent, if he is successful [in his inquiries after Hercules]?" The Scholiast absurdly makes Ἡρακλῆς the nominative case to εὐτυχεῖ.

194. κρίνει] "i. e. ἀνακρίνει—the simple verb for the compound." Brunck.

195. τὸ γὰρ ποθοῦν] The Scholiast supposes that ποθοῦν is here used for ποθοῦμενον, and in this opinion he is supported by Erfurdt. The passage would then be rendered: "For each one, wishing to ascertain the object of his desire, would not let him go, till he had heard to his satisfaction." Herman contends that τὸ ποθοῦν has here its regular active meaning, and denotes "the people, full of desire or eagerness;" and he makes ἕκαστος

οὐκ αἶν μεθεῖτο, πρὶν καθ' ἡδονὴν πλύειν.
οὕτως ἐπεινός οὐχ ἐπὶ, ἐποῦσι δὲ
ζύνεστιν· ὅψει δ' αὐτὸν αὐτίκ' ἐμφανῆ.

ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὅς λειμῶν' ἔχεις,
ἔδωκας ἡμῖν, ἀλλὰ σὺν χρόνῳ, χαράν. 200

Φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στείγης,
αἱ τ' ἐκτὸς αὐλῆς, ὥς ἄελαπτον ὄμμι' ἐμοὶ
φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα.

ΧΟ. Ἄνολολύξατε δόμοις

ἐκμαθεῖν θέλων an explanation of τὸ ποθεῖν. In either case there is much objection, and the choice between them seems to be that between Scylla and Charybdis.

199. ἄτομον] τὸν ἀφιερῶμενον θεοῖς, καὶ ἀγεώργητον· ὃν οὐδὲ βοτὰ καταβόσκειται· τὰ δὲ τοιαῦτα ὀργάδας ἐκάλουν. Schol. Ovid. Metam. iii. 28. Sylva vetus stabat, nullā violata securi.

200 ἀλλὰ σὺν χρόνῳ] "at least with [or after a long] time:" on the usage of ἀλλὰ in this sense, with or without γε, see C. C. 238.

202. ὄμμι' ἐμοὶ... καρπούμεθα] Here is a change from the singular to the plural in the same sentence, see C. C. 172. unless καρπούμεθα refers not only to Deianira, but to those whom she addresses, sc. the Chorus. Perhaps the latter is the true acceptance: "Since we enjoy a sight unexpected by me arising from these tidings."

204. Ἄνολολύξατε] This choral ode, being of the wild dithyrambic kind, seems not capable of being arranged antistrophically. Erfurdt says that he labored hard and ineffectually to discover a strophe and antistrophe, and quotes the Roman schol. at v. 216. as a confirmation that none such existed; τὸ γὰρ μελύδριον οὐκ ἔστι στασίμον· ἀλλ' ὑπὸ τῆς ἡδονῆς ὀρχοῦνται—and a little after, ἐν δὲ τῷ ταῦτα λέγειν, ὀρχοῦνται ὑπὸ χαρᾶς. The same principle may account for some irregularities in the construction. The nominative case to ἀνολολύξατε must be, "you, males and females," implied

in ἃ μελλόνυμφος and κοῦδὲ ἀρσένων πλαγγὰ, and Ἀπόλλωνα is the accusative after it. Erfurdt adopts δ μελλόνυμφος, Brunck and Hermann give ὁ μελλόνυμφος; the former considering δμνος understood, as in the case of ὁ καλλίνικος [Med. v. 44.], and the latter taking ὁ μελλόνυμφος in the sense of *quisquis nubilus*. The words κοῦδὲ ἀρσένων would point out ἃ μελλόνυμφος as contrasted with it, and that form occurs Antig. 633. It is therefore here retained, on the authority of Erfurdt and Musgrave. The latter gives an instance from Virg. Æn. xi. 464. of a nominative joined with the 2d person plural of the imperative mood:—*equitem, Messapus, in armis, Et cum fratre Coras, latis diffundite campis*. On the occasional use of the nominative for the vocative, see Matthiæ Gr. Gr. § 312. Ἄνολολύξαι, though frequently used neutrally, "to raise a loud cry," (see Iph. T. 1338. Med. 1170.) has a transitive meaning also, the accusative following it being the person addressed, Electr. 750. ἀνολόλυξε τὸν νεανίαν.

δόμοις] Brunck alters δόμοις to δόμοι, and places a full stop after ἀλαλαγαῖς. Translate, "Address with loud and joyful shouts in the house, around the hearth, Apollo, our protector, adorned with a beautiful quiver, [address him, ye who are ready to become brides, and males also,] as well her who is ready to become a bride, as also let the sound of males in common accompany the cry."

ἔφεστίοις ἀλαλαλαῖς 205
 ἃ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων
 ἵτω κλαγγὰ, τὸν εὐφαιέτραν
 Ἀπόλλωνα προστάταν·
 ὁμοῦ δὲ παιᾶνα, παιᾶν
 ἀνάγεται, ᾧ παρθένοι, 210
 βοᾶτε τὰν ὁμόσπορον
 Ἀρτεμιν Ὀρτυγίαν,
 ἐλαφαβόλον, ἀμφίπυρον,
 γείτονάς τε Νύμφας.
 Αἰείρομ', οὐδ' ἀπώσομαι 215

205. ἀλαλαγαῖς] "Aldus has ἀλαλαῖς, which is wrong. The word peculiar to marriage is ἀλαλάζειν. Eurip. Herc. F. 9. Κρέων δὲ Μεγάρων τῆσδε γίνεται πατήρ, "Ἦν πάντες ὑμεναίοισι Καδμεῖοι ποτὲ Λῶτφ ξυνηλάλαξαν, ἥνικ' εἰς ἐμοὺς Δόμους ὁ κλεινὸς Ἡρακλῆς νῦν ἦγετο." Bruck.

206. ἃ μελλόνυμφος] Hor. Od. iii. 14. Vos, ὁ pueri et puellæ, Jam virum expertes, male inominatis Parcite verbia.

208. Ἀπόλλωνα] "Either Porson did not recollect this passage at Eurip. Orest. 584. where he contends that the Athenians said Ἀπόλλων, not Ἀπόλλωνα, or he thought that the choral verse was not confined to the rules of the Attic dialect. I should not even in Iambic verse disturb Ἀπόλλωνα in the tragic writers." Hermann.

προστάταν] On the meaning of this word, see C. R. 401.

209. παιᾶν' ἀνάγεται] "raise the sacred hymn." The meaning of παιᾶν' is illustrated C. R. 5. "Eurip. Phoen. 1388. ἀνάγεται, ἀνάγετε κώκυτον. Eurip. Electr. 126. ἀναγε πολύδακρυ ἀηδόνα, according to the emendation of Sopingius." Musgrave.

212. Ὀρτυγίαν] If this reading be correct, Diana is here called Ὀρτυγία, which was anciently the name of Delos, her fabled place of birth. Musgrave hints that the correct reading

might be Ὀρτυγίας, "Diana of Ortygia," as Antig. 159. ὁ Θήβας Βακχεῖος, "the Bacchus of Thebes." Ὀρτυγία is always the name of a place in every other passage of the Greek writers. See Spanheim Call. Apoll. 59, 60.

213. ἐλαφαβόλον] Some Mss. and editions give ἐλαφοβόλος, which is contrary to the usual form. The Greeks said ἐλαφηβόλος, not ἐλαφοβόλος, to avoid the concurrence of many short syllables. There was not the same reason operating in δισκοβόλος, κεραινοβόλος, &c. Homer, or some other poet, in the H. Dian. v. 2. addresses Diana by this epithet, παρθένον αἰδοίην, ἐλαφηβόλον, ἰοχέαιραν. The term occurs also Hom. Il. Σ. 319. where see Heyne and Damm, in voc.

ἀμφίπυρον] "holding a torch in both hands," i. e. bringing light and safety. The Chorus in C. R. v. 197. implores Diana to come with deliverance against the plague, and in similar language, τὰς τε πυρφόρους Ἀρτέμιδες αἴγλας.

215. Αἰείρομ'] "I am excited or alarmed." Αἰείρομαι, ἔγω αἶρομαι. Σοφοκλῆς Τραχινίαις. Hesych. Αἶρομαι has the same meaning, Hec. 60. τί ποτ' αἶρομαι ἐννυχὸς οὕτω Δείμασι, φάσμασιν;

τὸν αὐλὸν, ὦ τύραννε τᾶς ἐμᾶς φρενός.

ἰδοῦ μ', ἀναταράσσει

εὐοῖ μ' ὁ κισσὸς ἄρτι Βακχίαν

ὑποστρέφων ἄμιλλαν.

ἰὼ ἰὼ Παιάν

220

ἴδε, ἴδ', ὦ φίλα γύναι,

τάδ' ἀντίπρωρα δὴ σοι

βλέπειν πάρεστ' ἐναργῆ.

ΔΗ. Ὁρῶ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος

φρουρὰ παρῆλθε, τόνδε μὴ λεύσσειν στόλον

225

χαίρειν δὲ τὸν κήρυκα προὔνέπω, χρόνῳ

216. ὦ τύραννε] After the chorus had said τὸν αὐλόν, it addresses it in the 2d person: τύραννε therefore agrees with αὐλὸς understood, and this is the opinion of one of the scholiasts, and approved by Hermann. ὦ αὐλὸς τῆς ἐμῆς φρενὸς τύραννε. Erfurdt supposes that σε is understood with τὸν αὐλόν, which is harsh and unusual; the usage of σε with the accusative in Antig. 431. and Med. 273. belonging to a different class of idioms. The former is σὲ δὴ, σὲ τὴν νεύουσιν ἐς πέδον κέρα; the latter, σὲ, τὴν σκυθρωπὸν καὶ πόσει θυμονέμενην Μήδειαν.

217. ἀναταράσσει] "Hor. Od. ii. 19. 4. Enos! recenti mens trepidat metu, Plenoque Bacchi pectore turbidum Lætatur." Wakef.

218. εὐοῖ] Heath and Brunck consider εὐοῖ as a verb, but it is only the Bacchanalian interjection latinized into evoe by Horace in the passage just quoted. Εὐᾶν is another form of the interjection: Troad. 326. ἄναγε χορὸν, εὐᾶν, εὐοῖ. Hence Bacchus was called εβιος.

219. ὑποστρέφων] "reducens, reponens." Musgr. Wakefield calls the words ὑποστρέφων ἄμιλλαν a *durior locutio*, and as usual proposes an emendation, sc. ὑποτρέφων. Ὑποστρέφω denotes, "to cause to return." So Herc. F. 735. πάλιν ὑποστρέφει βίοντος εἰς ἄνδρα. Translate, "bringing round the Bacchanalian contest or

sport," [or, according to Hermann, a rivalry with the Bacchanalians.] In this sense the Scholiast seems to have taken the passage: ὑποστρέφω ἀπὸ τοῦ, ἀπὸ λύπης εἰς ἡδονὴν μετέγων, ἢ υποβάλλων.

222. ἀντίπρωρα] "before my face." ἀντίπρωρα ἀντιπρόσωπα, πρόφα γὰρ τὸ πρόσωπον [τῆς νηός]. Hesych. The word occurs in the same metaphorical sense as here, Eurip. Electr. 846. and Rhes. 136.

225. φρουρὰ παρῆλθε, τόνδε] "I prefer φρουρὰν παρῆλθ', εἰς, 'it did not deceive or escape the vigilance of my eyes.'" Musgrave. Though παρῆλθε might here bear the meaning of ὑπῆλθε, yet it is not usual in Iambic verse to elide a diphthong, as must here be the case, because μ' will thus be put for μοι. The reading of the text is perfectly intelligible, without any conjectural emendation.

226. προὔνέπω] Hermann has προὔνέπω on the authority of Suidas and others, and observes that the ν is doubled since ἐνέπω seems only to suit anapaests and lyric verse. But the truth is, where ἐννέπω is used at all, it is only on account of the metre. Both ἐνέπω and ἐννέπω occur in Homer and the tragic writers. No metrical reason requires the ν to be doubled in the case of προὔνέπω: Brunck's reading is therefore retained here.

πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙ. ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφυνούμεθα,
γύναι, κατ' ἔργου κτῆσιν· ἄνδρα γὰρ καλῶς
πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη. 230

ΔΗ. ὦ φίλτατ' ἀνδρῶν, πρῶθ', ἃ πρῶτα βούλομαι,
δίδαξον, εἰ ζῶνθ'. Ἡρακλῆα προσδέξομαι.

ΛΙ. ἔγωγέ τοί σφ' ἔλειπον ἰσχύοντά τε
καὶ ζῶντα καὶ θάλλοντα, κοῦ νόσω βαρύν.

ΔΗ. ποῦ γῆς; πατρίδας, εἴτε βαρβάρου; λέγε. 235

ΛΙ. ἀκτὴ τις ἔστ' Εὐβοίης, ἐνθ' ὀρίζεται
βαμοῦς τέλη τ' ἔγκαρπα Κηναίῳ Διῖ.

227. χαρτὸν] Some editors place the comma after, not before χαρτὸν, and consider it as agreeing with κήρυκα. The words must be thus understood, says Hermann: χαίρειν πρὸς τὸν κήρυκα, χαρτὸν πολλῷ χρόνῳ φανέντα, εἴ τι καὶ φέρει χαρτὸν. There does not, however, appear to be any necessity for this arrangement of the sentence: χαίρειν and χαρτὸν are frequently found in consecutive sentences, seldom in the same. Phœn. 627. Π. Μῆτερ ἀλλὰ μοι σὺ χαίρει. E. Χαρτὰ γοῦν πάσχω τέκνον; Soph. Electr. 1484. χαίροις, εἴ σοι χαρτὰ τυγχάνει τάδε. "Deianira here speaks doubtfully, as if fearing lest the former messenger should prove to have been false." Musgrave.

229. κατ' ἔργου κτῆσιν] "These words are ambiguous. For they signify either κατὰ τὸ ἔργον, ὃ κέκτησαι, with reference to the news which you have received, or κατὰ τὸ ἔργον, ὃ κέκτημεθα, with reference to the exploit which we have performed, viz. the storming of Œchalia. The latter is more suitable to the character of the messenger, elated with success. Though it were sufficient to have said κατὰ τὴν κτῆσιν, yet he added ἔργου in order that he might mark out the truth, as if he had said: κατὰ τὴν τοῦ ὄντος κτῆσιν. Similarly Thucyd. i. 22. τὰ ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ." Hermann.

231. πρῶθ', ἃ πρῶτα] Med. 475. ἐκ τῶν δὲ πρώτων πρῶτον ἔρχομαι λέγειν. Eurip. Suppl. 527. Καὶ πρῶτα μὲν σε πρὸς τὰ πρῶτ' ἀμείψομαι.

233. ἰσχύοντά τε καὶ ζῶντα...] This accumulation of terms nearly all expressing the same idea, is intended to convince Deianira more certainly that Hercules was alive and well. From inattention to this, critics have variously altered v. 234. For the "odious" word ζῶντα, Wakefield proposed ἡβῶντα: ζῶντα according to Erfurdt is "intolerable," because ἰσχύοντα precedes; he therefore suggests χλωρόν τε, though he prefers and adopts Schæfer's correction καὶ σῶν τε, because σῶς occurs Œ. C. 1210. σῶν, Philoct. 21.

236. ὀρίζεται] "raises for himself, i. e. for his own purposes, and on account of his own exploits, not those of others. At v. 751. we have the active form." Wakefield.

237. τέλη τ' ἔγκαρπα] "and offerings principally composed of the productions of the earth." Here τέλη grammatically depends upon ὀρίζεται, though ὀρίζεται τέλη is scarcely intelligible. This is one of many instances where the same word, referring to two others which are connected by the copula, is properly applied to the nearest, and improper of the one more remote. So P. V. 21. ἴν' οὔτε φωνὴν, οὔτε τοῦ μορφῆν βροτῶν ὄψει. "Οὔτε

- ΔΗ. εὐκταῖα φαίνων, ἢ 'πὸ μαντείας τινός ;
 ΛΙ. εὐκταῖ, ὅθ' ἤρει τῶνδ' ἀνάστατον δορὶ
 χαρὰν γυναικῶν ὧν ὄρᾳς ἐν ὄμμασιν. 240
 ΔΗ. αὐταὶ δὲ, πρὸς θεῶν, τοῦ πότ' εἰσὶ καὶ τίνες ;
 οἰκτραὶ γὰρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.
 ΛΙ. ταύτας ἐκείνος, Εὐρύτου πέρσας πόλιν,
 ἐξείλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν.
 ΔΗ. ἢ καὶ πὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον 245
 χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον ;
 ΛΙ. οὐκ· ἀλλὰ τὸν μὲν πλεῖστον ἐν Λυδοῖς χρόνον
 κατείχεθ', ὥς φησ' αὐτός, οὐκ ἐλεύθερος,
 ἀλλ' ἐμποληθεῖς. τοῦ λόγου δ' οὐ χρὴ φθόρον,
 γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῇ. 250
 κείνος δὲ πραθεῖς Ὀμφάλῃ τῇ βαρβάρῃ
 ἐνιαυτὸν ἐξέπλησεν, ὥς αὐτὸς λέγει.

φανῇ is nonsense. See below, v. 558. Τέλη is changed by Wakefield and Brunck into τελεῖ, by Valckenaer into ὅ' ἔλη. Παρασκευάζεται or some similar word must be understood before τέλη.

238. εὐκταῖα φαίνων] "Φαίνων is the same as *rata faciens*, C. C. 720. νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔφη." Hermann. Or it may be, "showing vows," i. e. that he had made vows: αὐτὸς ἐξάμενος καὶ ὑποσχόμενος ἐπὶ τῇ νίκῃ τοῦτο ποιεῖν. Schol.

240. ὧν ὄρᾳς] The young scholar will remember that ὧν takes its case by attraction to the antecedent γυναικῶν.

241. τοῦ πότ' εἰσὶ] Ἀπὸ τοῦ, τίνος δεσπότου. Schol.

242. οἰκτραὶ γὰρ...] "for they are deserving of pity, unless their circumstances deceive me." Ξυμφορὰ is a word *mediae significationis*, "an event" or circumstance good or bad. Here Wakefield suggests κυδραὶ, and Buthe ἀκραὶ for οἰκτραί. The former also would alter ξυμφοραὶ into νῦν κόραι.

244. αὐτῷ κτῆμα] "Ἰνα τὰς μὲν αὐτὸς ἔχη, τὰς δ' ἀνιερώσῃ θεοῖς. Schol.

245. τὸν ἄσκοπον] "Sophocles likes the word ἄσκοπος, which is used [never by Euripides] twice by Æschylus Agam. 447. in an active, and Choeph. 802. in a passive sense. In Sophocles it denotes that which is not seen. C. C. 1676. that which is not understood. Aj. Fl. 41. Philoct. 1111. that which cannot be taken in by the sight, immense. Electr. 864. incredible, ibid. 1315. Therefore it answers to our 'unseen, inconceivable, invisible.' Here it seems to mean, incredible." Hermann. ἄσκοπος ἀνόητος, ἀπρόεργος. Hesych.

249. ἐμποληθεῖς] See Lempriere's Classical Dictionary, edited in this country by E. H. Barker, Esq. under the head, Hercules.

250. Ζεὺς] "by means of Apollo: as Tzetzes, Chil. ii. 426. Χρησάμεν λαμβάνει Δελφικὸν, ἀπαλλαγὴν τῆς νόσου, Εἴπερ πραθεῖς δουλεύσειεν Ὀμφάλῃ τῇ Λυδίᾳ. Cf. Æsch. Eumen. 621." Wakefield.

252. ἐνιαυτὸν ἐξέπλησεν] It is fa-

χοῦτας ἰδήχθη τοῦτο τοῦνειδος λαβὼν,
 ὥσθ' ὄρκον αὐτῷ προσβαλὼν διώμοσεν,
 ἢ μὴν τὸν ἀγχιστῆρα τοῦδε τοῦ πάθους 255
 ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.
 κοῦχ ἡλίωνε τοῦπος. ἀλλ' ὅθ' ἀγνὸς ἦν,
 στρατὸν λαβὼν ἱπακτὸν, ἔρχεται πόλιν
 τὴν Εὐρυτείαν· τόνδε γὰρ μεταίτιον
 μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους· 260
 ὃς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,

bled, that Hercules was in the servitude of Omphale three years. See Apollodor. ii. 6. 2.

255. ἢ μὴν] After words of swearing ἢ μὴν, and in Homer ἢ μὲν, precedes that future infinitive which expresses the purpose of the oath.

τὸν ἀγχιστῆρα] “the author; from ἀγχοῦ. ἀγχιστος: see Etym. Mag. To this point a passage of Phædrus, i. 10. is particularly applicable. *Lupus arguebat Vulpem furti crimine: Negabat illa se esse hinc culpæ proximam.*” Wakefield. Seidler takes ἀγχιστῆρα actively, *qui admonet hoc malum.*

256. ξὺν παιδὶ καὶ γυναικὶ] “with child and wife.” Turnebus altered παιδὶ into παισὶ, which was admitted into the text by subsequent editors. The singular παιδὶ, however, is perfectly intelligible. It does not limit the number of Eurytus’s children, though it only implies one. Hermann for καὶ reads σὺν, because in the Florentine Ms. καὶ is wanting, and the Harleian has γυναικί τε. The former is manifestly an omission, the latter points out the true reading καὶ γυναικὶ, the transcriber having changed one copula for another.

ἔτι] “ἔτι is not redundant, as the Scholiast asserts. It signifies, ‘at some time,’ ‘hereafter.’ See D’Orville Charit. p. 98.” Brunck.

257. κοῦχ ἡλίωνε τοῦπος] “and he spoke not the words idly.” The word

ἀλίων occurs three times in Homer.

259. τόνδε γὰρ] Τόνδε here refers to Εὐρυτος, contained in the preceding word Εὐρυτείαν. This passage is quoted by Porson, Hec. 22. πατὴρ θ’ ἐστὶ κατεσκάφη, αὐτὸς δὲ βωμῷ πρὸς θεοδμήτω πιπνεῖ, where αὐτὸς refers to πατήρ contained in πατὴρ. Matthiæ has well illustrated this figure, Gr. Gr. § 435.

261. ἐφέστιον] “i. e. ἐπὶ τὴν οἰκίαν γενόμενον, as the Scholiast explains the word, Electr. 419. Abresch. Æsch. p. 79. would read ἐς δόμους ἐφεστῖον, unnecessarily: for ἐλθὼν ἐς δόμους ἐφέστιος, ἐλθὼν ἐς δόμους ἐφεστῖον, and ἐλθὼν δωμάτων ἐφέστιος, all mean the same thing. There is no reason why the authority of books should be trampled under foot. Eurip. Ion 666. καὶ Νῦν μὲν, ὡς δὴ ξένον ἄγων σ’ ἐφέστιον, Δείπνοισι τέρψαι. Med. 714. Δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον. Rhesus 201. Στείχοιμ’ ἄν’ ἐλθὼν δ’ εἰς δόμους ἐφέστιος, Σκευῇ πρεπόντως σῶμ’ ἐμὸν καθάψομαι.” Brunck. Wakefield ably illustrates the words ἐς δόμους ἐφέστιον, placing a comma after δόμους: “not only to his house, but even to his hearth, in presence of the household gods, and amidst the sanctity of the hospitable table.” This circumstance augmented the atrocity of Agamemnon’s murder. Hom. Od. Γ. 234. (cf. Virg. Æn. xi. 267.) Ἥ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων Ὀλέθ’, ὑπ’ Αἰγίσθαιο δόλφ καὶ ἥς

ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις
 ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενὶ,
 λέγων, χερσὶν μὲν ὡς ἄφυκτ' ἔχων βέλη,
 τῶν ὧν τέκνων λείποιο πρὸς τόξου κρίσιν· 265
 φωνεῖ δὲ, δοῦλος ἀνδρὸς ὡς ἐλευθέρου
 ραίοιο· δείπνοις δ' ἡνίκ' ἦν οἰνωμένος,
 ἔρριψεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,
 ὡς ἴκετ' αὖθις Ἴφιτος Τιρυνθίαν
 πρὸς κλιτὺν, ἵππους νομάδας ἐξιχνοσκοπῶν, 270
 τότε ἄλλοσ' αὐτὸν ὄμμα, θήτέρα δὲ νοῦν
 ἔχοντ', ἀπ' ἀκρας ἦκε πυργώδους πλακός.
 ἔργου δ' ἕκατι τοῦδε μηνίσας ἀναξ,
 ὃ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος,
 πρᾶτόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο, 275
 ὀθύνεικ' αὐτὸν μούνον ἀνθρώπων δόλῳ
 ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἠμύνατο,
 Ζεὺς τᾶν ξυνέγνω ξὺν δίκῃ χειρουμένῳ.

ἀλόχοιο : i. e. while the banquet was preparing.

262. ξένον] This word is not redundant, though immediately following ἐφέστιος : ξένος is a foreign friend, or a friend belonging to another country, whether ἐφέστιος or not.

263. ἐπερρόθησε] "uttered much clamour or invective." "Ἐπερρόθησαν ἐπεβόησαν. Hesych. This word is more frequently used to express applauding shouts." Wakefield.

264. ἄφυκτ' ἔχων βέλη] These same βέλη are called ἰοὶ ἄφυκτοι, Philoct. 106.

265. τῶν ὧν τέκνων] The Scholiast informs us, on the authority of Hesiod, that Eurytus had four sons : τῶν ὧν, *suorum*. See below, v. 520.

267. ἦν οἰνωμένος] "he [sc. Hercules] was intoxicated." Brunck considers it better to take Eurytus as the nominative case to ἦν; but, as Hermann well observes, no one would have ven-

tured to cast out Hercules when sober; but in order that he might be able to do this, he must first have overpowered him with wine.

270. ἵππους] "The source of this fable is in *Odyss.* φ. 22. &c." Hermann.

271. τότε ἄλλοσ' αὐτόν] "having his eye and thoughts in different directions," i. e. secure and fearing nothing for himself. Similarly Eurip. *Phoen.* 1427. τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκείσε δέ. Erfurdt.

273. ἔργου δ' ἕκατι] Verbs denoting anger are frequently followed by a genitive of the cause *without* ἔνεκα or ἕκατι. Hor. *Od.* A. 68. Ἀλλὰ Ποσειδάων γαστήρος ἀσκελὲς αἰὲν Κύκλωπος κεχόλωται.

278. τᾶν] Brunck reads τ' ἄν, making τ' the elided form of τε. "For τ' ἄν Wakefield replaced γ' ἄν, 'for Jupiter doubtless would have pardoned him,' which he says is the true force of that

ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες.
 κείνοι δ' ὑπερχλιδῶντες, ἐκ γλώσσης κακῆς 280
 αὐτοὶ μὲν Αἴδου πάντες εἰς οἰκήτορες,
 πόλις δὲ δούλη· τάσδε δ', ὥσπερ εἰσορᾷς,
 ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον,
 χωροῦσι πρὸς σέ. ταῦτα γὰρ πόσις τε σὸς
 ἐφείτ'· ἐγὼ δὲ, πίστος ὢν κείνῳ, τελεῶ. 285
 αὐτὸν δ' ἐκείνον, εὔτ' ἂν ἀγνὰ θύματα
 ῥέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως,
 φρόνει νιν ὡς ἥξοντα. τοῦτο γὰρ λόγου
 πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν.
 ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανὴς κυρεῖ, 290
 τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.

particle. But what that doubtless means, I do not see. I should prefer with Reiske to omit τ' for this reason, because it seems that it cannot be explained." Erfurdt. τῶν is τοι ἂν.

χειρουμένη] φονεύοντι τὸν ἐχθρόν. Schol.

282. τάσδε δ'] Τάσδε here takes its case by a species of attraction to the relative ἥν. See Porson. Orest. 1645. where this idiom is illustrated, and the passage before us quoted; and also see C. C. 1147. This peculiarity generally takes place in the accusative. There appears however to be an instance of the genitive similarly governed, Demosth. Olynth. A. ὡς ἔστι τῶν αἰσchrῶν μᾶλλον δὲ, τῶν αἰσchrῶν, μὴ μόνον τῶν πολέων καὶ τόπων, ὧν ἡμὲν ποτε κύριοι, φαίνεσθαι προεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων τε καὶ καίρων. Here τῶν πολέων and τόπων take their case from the relative ὧν, προεμαῖ requiring an accusative, not a genitive after it. Stephens however, in his Thesaurus, p. 4443. [Valpy's Ed.] quoting this passage affirms that προεμαῖ may govern a genitive. But as this is the only instance, it is more simple and easy to connect πολέων Soph. Trach.

and τόπων with ὧν by attraction.

283. ἄζηλον] "unenveniable." κακοδαίμονα, ὃν οὐκ ἂν τις ζηλώσειεν. Ὀμηρος. (Od. P. 219.) ἀμέγαρε σύβατα. Schol. In Iph. T. 620. ἄζηλος is opposed to ἐνδαίμων. Ἀζηλά γ', ὧν νεᾶνι, κοῦκ ἐνδαίμονα. See Gloss. P. V. 146.

286. ἀγνὰ θύματα] not sacrifices of purification on account of the slaughter which Hercules had committed at Echalia, but "holy sacrifices, to which nothing was wanting as to their purity, either in victims, fire, or rites." Musgrave.

288. φρόνει νιν] Though αὐτὸν ἐκείνον precedes, "νιν is added as if the preceding passage were an interruption. This frequently takes place both in Greek and Latin." Hermann. See Porson. Suppl. pæf. Hec. p. xi.

τοῦτο] Ἦγουν ἥξειν ἐκείνον. Schol.

291. τὰ δὲ πεπυσμένη] The editions give τῶνδε πεπυσμένη, which militates against the metre. Scafiger proposed τὰ δὲ, which is also suggested by Toup, Emend. Suid. T. i. p. 114. and is here retained on the authority of Erfurdt and Hermann. The latter suspects that Sophocles wrote, καὶ πεπυσμένη· τὰ παρόντα referring to the captives who were a proof of Hercules' success. As

ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροίμ' ἄν, ἀνδρὸς εὐτυχῇ
 κλύουσα πρᾶξιν τήνδε, πανδίκῃ φρενί ;
 πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν.
 ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπούμενοις 295
 ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτέ.
 ἔμοι γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
 ταύτας ὁρώσῃ δυσπότημους ἐπὶ ξένης
 χώρας ἀοίκους ἀπάτοράς τ' ἀλαμένας,
 αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως 300
 ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.

the passage now stands, though the construction is complicated, a good meaning may be deduced: "O queen, your delight is now manifest, from the presence of these captives, and from having learnt the other particulars by the report of the messenger." Wakefield's proposed emendation τῶν δ' ἐπυσμένη λόγῳ is, to use the language of Erfurdt, *horribile et inauditum*. Kidd (Dawes. Misc. Crit. p. 9.) maintains that the whole line is spurious, and placed in the margin to explain the cause of Deianira's joy.

294. πολλή 'στ' ἀνάγκη] Some Mss. have πολλή τ' ἀνάγκη, which Brunck erroneously says is put for πολλή τοι, since the diphthong in τοι never suffers elision, and in forming a crasis it makes a long syllable. See Porson. Med. 863. Major's edition. "The edition of Turnebus and those which follow it give πολλή δ' ἀνάγκη. Erfurdt adopts Valckenacr's suggestion, Phœn. 1668. πολλή γ' ἀνάγκη. The great fluctuation in writing this formula is shown by Elmsley, Med. 981. Yet I would not say with Porson, Med. 1008. that πολλή μ' ἀνάγκη, πολλή γ' ἀνάγκη, and πολλή 'στ' ἀνάγκη are used promiscuously. That πολλή γ' ἀνάγκη is said of one who confesses and concedes, there is no doubt. Affirmation is expressed by omitting the restrictive particle, and adding either the pronoun or the verb ἐστί." Hermann.

τῇδε τοῦτο συντρέχειν] "that this

my joy should run on with or accompany this achievement [of Hercules]," τῇδε referring to πρᾶξιν in the preceding line.

296. ταρβεῖν τὸν εὖ πράσσοντα] "For ταρβεῖν μὴ ὁ εὖ πράσων σφαλῇ ποτε, see our note on Aristoph. Conicia. 1125. So Plautus, Rud. Eam veretur, ne perierit." Brunck. On this idiom see C. R. 214. Or the passage may be translated, "to fear for him who is successful." In this sense ταρβεῖν is used in Eurip. Suppl. 1328. which is referred to by Musgrave. Ὡς εἴτε ταρβῶ σὸν δίκη σ' ὀρμώμενον. In either sense the sentiment is the same as that in "Hor. Od. ii. 10. Sperat infestis, metuit secundis Alteram sortem bene præparatum Pectus; and Seneca, Troad. 259. quoque fortuna altius Evexit et levavit humanas opes, Hoc se magis suppressere felicem decet, Variosque casus tremere, metuentem deos Nimium faventes." Wakefield.

297. οἶκτος] Wakefield conjectured δκνος, which is admitted by Erfurdt, and seems to derive some confirmation from v. 305. Δεινὸς is also more properly applied to δκνος than to οἶκτος. But in the absence of Ms. authority for alteration, οἶκτος is here retained.

299. χώρας ἀοίκους] Reiske and Wakefield without necessity suggest χήρας for χώρας, the latter thinking that such a reading is best adapted to a wife who was meditating upon her absent husband.

ὦ Ζεῦ Τροπαῖε, μή ποτ' εἰσίδοιμί σε
πρὸς τοῦμόν οὔτω σπέρμα χωρήσαντά ποι,
μηδ', εἴ τι δράσεις, τῆσδ' γε ζώσης ἔτι.
οὔτως ἐγὼ δέδοικα, τάσδ' ὀρυμένη.

305

ὦ δυστάλαινα, τίς ποτ' εἴ νεανίδων ;
ἄνανδρος, ἢ τεκνοῦσσα ; πρὸς μὲν γὰρ φύσιν,
πάντων ἄπειρος τῶνδε, γενναία δέ τις.
Λίχα, τίνος πότ' ἐστὶν ἡ ξένη βροτῶν ;

302. Τροπαῖε] ἀποτρεπτικὴ, ἀλεξί-
κακε. Schol. This is an epithet ex-
clusively applied to Jove, who turns
away or averts evils, routs armies, and
in other ways gives deliverance. Ζεὺς
Τροπαῖος, διὰ τὸ φυγαδεύειν καὶ τροπὴν
ποιεῖν τῶν πολεμίων [καὶ τῶν παντοίων
κακῶν]. Schol. Heraclid. v. 867.

303. χωρήσαντά ποι] "Erfurdt from
conjecture had given χωρήσαντ' ἐγώ.
The common reading is correct, the
sense of which is this, πρὸς τοῦμοῦ
σπέρματος τινα. Aptly Schæfer, 'ποι,
quoquam. Optat Deianira, ut Jupiter
nulli non suorum parcat.'" Hermann.
"What is the meaning of ποι I cannot
say ; I do not think that I have given
a very improbable emendation. Yet the
reading might be χωρήσαντά μοι, the
latter word being frequently used re-
dundantly. And this is approved by
my dearest Hermann: idque placuit
carissimo Hermannō meo." Erfurdt.

304. μηδ', εἴ τι δράσεις] The plena
oratio here is: μηδ', εἴ τι δράσεις, δρά-
σης τῆσδ' γε [sc. ἐμοῦ] ἔτι ζώσης. See
Porson Orest. 1035. τῆσδε is here
used δεικτικῶς for ἐμοῦ. In the mas-
culine gender, δε and δε ἀνὴρ have a
similar application. See (E. R. 524.

305. ὀρυμένη] Here the middle
voice is used for the active, as above,
v. 295. σκοπούμενοις for σκοποῦσι.
Androm. 113. Ὀἱμοὶ ἐγὼ μελέα, τί μ'
ἐχρῆν ἔτι φέγγος ὀρᾶσθαι.

306. ὦ δυστάλαινα] "Not only the
beauty, but, if I am not mistaken,
more handsome garments had drawn
the attention of Deianira. This no-
tion is supported by Ovid, Epist.

Deian. Herc. 123. Nec venit incultis,
captarum more, capillis, Fortunæ vul-
tus veste tegente suos: [the common
and intelligible reading of this line is,
Fortunam vultus fassa tegendo suos.]
Ingreditur late lato spectabilis auro:
i. e. pullâ doloris veste. Cf. Eurip.
Herc. F. 1162. 1201. Val. Flacc. viii.
204." Wakefield.

307. τεκνοῦσσα] "Less correctly
Aldus τεκνοῦσα [which is also adopted
by Wakefield, who considers it the
participle from τεκνῶω.] Mas. in the
text have τεκοῦσα, and in the margin
γρ. τεκνοῦσα, ἥτοι τέκνα ἔχουσα. In
the Scholia I have amended the form
to τεκνοῦσσα, παιδοῦσσα. For these
are not participles, but nouns adjective
contracted from τεκνέουσα and παιδό-
εσσα: such are πτεροῦσσα in Eurip.
Hippol. 738. αἰθαλοῦσσα in Æsch. P.
V. 1028. [where see Dr. Blomfield's
note.] οἰνοῦττα, μελιτοῦττα in Ari-
stophanes. Theophrastus quoted by
Athenæus, p. 31. uses the same word
as Sophocles here: Θεόφραστος ἐν τῇ
περὶ φυτῶν ἱστορίᾳ φησὶν, ἐν Ἡραίᾳ
τῆς Ἀρκαδίας γίνεσθαι οἶνον, ὃς τοὺς
μὲν ἄνδρας πινόμενος ἐξίστησι τὰς δὲ
γυναῖκας τεκνοῦσας ποιεῖ." Brunck.

πρὸς μὲν γὰρ φύσιν] "Ὅσον μὲν γὰρ
ἐκ τῆς ἡλικίας καὶ φύσεως τῶν σωμάτων
στοχάζεσθαι, ἄπειρος εἴ τῶν ἐκ τοῦ γά-
μου προσγγνομένων. Schol.

308. γενναία δέ τις] "Statius Theb.
iv. 743. neglecta comam, nec dives
amictu; Regales tamen ore notæ, nec
mersus acerbis Exstat honos." Wake-
field.

- τίς ἢ τεκοῦσα ; τίς δ' ὁ φιτύσας πατήρ ; 310
 ἔξωπ'· ἐπεὶ νιν τῶνδε πλείστον ἤπεισα
 βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη.
- ΛΙ. τί δ' οἶδ' ἐγώ ; τί δ' ἄν με καὶ κρίνοις ; ἴσως
 γέννημα τῶν ἐπεῖθεν οὐκ ἐν ὑστάτοις.
- ΔΗ. μὴ τῶν τυράννων ; Εὐρύτου σκορὰ τις ἦν ; 315
- ΛΙ. οὐκ οἶδα. καὶ γὰρ οὐδ' ἀνιστόρουν μακρὰν.
- ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις ;
- ΛΙ. ἥκιστα· σιγῇ τοῦμὸν ἔργον ἤνυτον.
- ΔΗ. εἴπ', ὦ τάλαιν', ἀλλ' ἡμιν ἐκ σαυτῆς· ἐπεὶ
 καὶ ξυμφορὰ τοι μὴ εἰδέναι σέ γ', ἥτις εἶ. 320
- ΛΙ. οὐτ' ἄρα τῇ γε πρόσθεν οὐδὲν ἐξ ἴσου
 χρόνῳ διοίσει γλῶσσαν, ἥτις οὐδαμὰ
 προὔφηνεν οὔτε μείζον', οὔτ' ἐλάσσονα.
 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος
 δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραν 325
 διήνεμον λέλοιπεν. ἦδε τοι τύχη
 κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
- ΔΗ. ἦδ' οὖν ἰάσθω, καὶ πορευέσθω στέγας
 οὕτως ὅπως ἡδίστα, μηδὲ πρὸς κακοῖς

315. μὴ τῶν τυράννων ;] This line has greatly exercised the ingenuity of commentators. It anciently stood μὴ τῶν τυράννων Εὐρύτου σκορὰ τις ἦν ; Brunck altered the line into μὴ τοῦ τυραννεύοντος Εὐρύτου σκορὰ ; Erfurdt into μήκου τύραννος Εὐρύτου σκορὰ τις ἦν ; Wakefield into μὴ τῶν τυράννου γ' Εὐρύτου σκορὰ τις ἦν ; The earliest emendation and perhaps the true reading is that of Schaefer, which is adopted in the text.

317. ἔχεις ;] "do you know?" See C. C. 381.

319. ἐκ σαυτῆς] "of yourself," spontaneously. ἀπὸ σαυτῆς, καὶ μὴ ὡς ἀφ' ἡμῶν ἠναγκασμένη. Schol.

322. διοίσει γλῶσσαν] "This is

said, as ψῆφον διοίσει, Eurip. Orest. 49. 1652. Edet vocem, Hesych. γλῶσσαι, φωναί. Wherefore we have no need of Wakefield's operose conjecture, δέήσει γλῶσσαν, transmittis linguam, i. e. ultra septimum dentium per ora mittet." Erfurdt.

326. διήνεμον] "exposed to the wind," lofty. διήνεμον ἔρημον, ὑψηλήν. Schol.

ἦδε τοι τύχη] "This circumstance [sc. her continued weeping and silence] is bad for or injurious to her." In this way the passage is explained by the Scholiast: Αὐτῇ δὲ ἡ τύχη, καθ' ἣν σιωπᾷ, ἐπιβλαθῆς μὲν αὐτῇ ἐστὶ, καθ' ὃ οὐ τυγχάνει τῆς παρὰ σοῦ δεξιότητος, δμῶς δὲ συγγνώμην ἔχει.

τοῖς οὔσι λύπην πρὸς γ' ἐμοῦ λύπη λάβοι 330

ἄλλης γὰρ ἢ παροῦσα. πρὸς δὲ δάματα
χαρῶμεν ἤδη πάντες, ὡς σύ θ' οἷ θέλεις
σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ.

ΑΓ. αὐτοῦ γε πρῶτον βαίον ἐμμείνας, ὅπως
μάθης, ἄνευ τῶνδ', οὓς τινάς τ' ἄγεις ἔσαι, 335

ᾧν τ' οὐδὲν εἰσήκουσας, ἐκμάθης γ' ἃ δεῖ.
τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

ΔΗ. τί δ' ἐστὶ, τοῦ με τήνδ' ἐφίστασαι βάσιν;

ΑΓ. σταθεῖς ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ. 340

ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν
καλῶμεν, ἢ μοι ταῖσδ' ἐξαιρεῖν θέλεις;

ΑΓ. σοὶ ταῖσδ' οὐδὲν εἴργεται· τούτους δ' ἔα.

ΔΗ. καὶ δὴ βεβᾶσι, χῶ λόγος σημαίνεται.

ΑΓ. ἄνῆρ ὃδ' οὐδὲν ᾧν ἔλεξεν ἀρτίως, 345
φωνεῖ δίκης ἐς ὄρθον, ἀλλ' ἢ νῦν κακός,

330. λύπη λάβοι] Λύπης is the common reading, which, as Hermann remarks, is very different from the Oriental expressions πιστὰ πιστῶν, δέσποτα δεσπότην. He therefore suggests λύπη, referring to Porson, Hec. 586. whose words are: "Similar are the passages, Aj. 866. πόνος πόνῳ πόνον φέρει. Æsch. Pers. 1042. δόσιν κακὰν κακῶν κακοῖς." It would be attended with no advantage to the young scholar, if the various conjectural emendations of this line were here given. They are therefore omitted.

331. ἄλλης γὰρ ἢ παροῦσα] On the usage of ἄλλης without the auxiliary verb, see C. C. 1015.

337. πάντ' ἐπιστήμην] Πάντα is here governed of κατὰ understood. Wakefield disliking the construction κατὰ πάντα in this passage, though he does not inform us why, is certain that the true reading is κάρτ' ἐπιστήμην: and in this he is followed by Erfurdt. But see note, Antig. 717. Schæfer says

that this line is the same as τούτων γὰρ εἰμι πάντ' ἐπιστήμων ἐγώ: "For I possess a knowledge of these things in every particular."

338. τοῦ με τήνδ'] Τοῦ is here the genitive of the cause. See C. R. 689.

ἐφίστασαι βάσιν;] "Ἐφίστασαι is here used in an active sense, as ἐξίσταμαι, Antig. 1117. On the double accusative με and βάσιν, see above, v. 50. Βάσις is the step of Deianira herself, which this inhabitant of Trachin stopped." Musgrave.

341. αὖθις πάλιν] On this pleonasm, see C. C. 361.

342. ταῖσδε] "to these" Trachinian damsels, of which the Chorus was composed.

343. σοὶ ταῖσδ' ἐ] These words are governed by ἐξαιρεῖν understood after εἴργεται. Τούτους refers to Lichas and his band of captives.

346. δίκης ἐς ὄρθον] "Ὀρθὸν δίκης, as κακῶ χειμῶνος, Aj. Fl. 1163." Mus-

ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

ΔΗ. τί φῆς ; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς.
ἃ μὲν γὰρ ἐξείρηκας, ἀγνοία μ' ἔχει.

ΑΓ. τούτου λέγοντος τᾶνδρὸς εἰσήκουσ' ἐγὼ, 350
πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
ταύτης ἑκατι κείνος Εὐρύτον θ' ἔλοι,
τὴν θ' ὑψίπυργον Οἰχαλίαν· Ἔρως δέ νιν
μόνος θεῶν θέλξειεν αἰχμάσαι τάδε·
οὐ τὰπὶ Λυδοῖς, οὐδ' ἐπ' Ὀμφάλη πόνων 355
λατρεύματ', οὐδ' ὁ ρίπτὸς Ἰφίτου μόρος·
ὃν νῦν παρώσας οὗτος, ἔμπαλιν λέγει.
ἀλλ' ἥνικ' οὐκ ἔπειθε τὸν φυτοσπόρον
τὴν παῖδα δοῦναι, πρύφιον ὡς ἔχοι λέχος,
ἔγκλημα μικρὸν αἰτίαν θ' ἐτοιμάσας, 360
ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ
τὸν Εὐρύτον τόνδ' εἶπε δεσπόζειν θρόνων·

γραφε. And ἔσημα βοῆς, Antig. 1103. where see the note.

349. ἀγνοία μ' ἔχει] "Triclinius erroneously reads ἀγνοία in the dative. The last syllable of substantives in οία and εία is doubtful. It is generally made short; but there are not a few examples, where it is long. Eurip. Androm. 520. Καὶ γὰρ ἄνοια [read ἀνοία] μεγάλη λείπειν. Æsch. S. Theb. 404. (398.) τάχ' ἂν γένοιτο μάντις ἡ 'νοία τινί." Brunck. In the latter passage Dr. Blomfield alters ἡ 'νοία, to ἐννοία τινί, at the same time remarking that ὑπονοία would perhaps be better. Compounds of this kind, he adds, very seldom make the last syllable long, in Æschylus never."

354. αἰχμάσαι τάδε] "Hesych. αἰχμάζει· πολεμεῖ· αἰχμάσας, πολεμήσας. Αἰχμάσαι τάδε therefore will mean to carry on this war." Musgrave.

355. πόνων λατρεύματ'] "laborum servitutem, i. e. serviles labores." ibid.

357. ἐν νῦν παρώσας οὗτος] "which

[love] this man [Lichas] having passed by, or omitted the mention of, tells a contrary story."

362. τὸν Εὐρύτον τόνδ'] There are many different readings of this line. Aldus and others have τῶν Εὐρύτων τῶνδ': Triclinius, τὸν Εὐρύτον τῶνδ': Musgrave, Brunck, and Wakefield. τὸν Εὐρύτον τόνδ': and the latter observes that this line is briefly said for ἐν ᾗ, ἃν εἶπεν [sc. Lichas] ἐδέστωζε θρόνων. Of this reading Hermann says, "nihil potest inveniri ineptius," and proposes, τῶν Εὐρύτων τόνδ', thus explaining the passage: "He attacks in war her country, in which Lichas said that he, Hercules, wished to be master of the throne—" but Lichas had never said any such thing. Erfurdt, on the suggestion of Hermann, alters v. 357. τοῦ δ' νῦν παρώσας οὗτος, ἔμπαλιν λέγων, and immediately subjoins τῶν Εὐρύτων τόνδ' εἶπε δεσπόζειν θρόνων. This is liable to the same objection as the preceding. The passage is probably cor-

πτείνει τ' ἄνακτα πατέρα τῆσδε, καὶ πόλιν
ἔπερσε. καὶ νῦν, ὡς ὄρᾳς, ἤκει δόμους
ὡς τούσδε πέμπων οὐκ ἀφροντίστως, γύναι, 365
οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε·
οὐδ' εἰκός, εἴπερ ἐντεθέρμανται πόθῳ.
ἔδοξεν οὖν μοι πρὸς σέ δηλῶσαι τὸ πᾶν,
δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα.
καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίων 370
ἀγορᾷ ξυνεξήκουον ὡσαύτως ἐμοί,
ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
οὐχ ἥδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμας.

ΔΗ. οἳ μοι τάλαινα, ποῦ πότ' εἰμὶ πράγματος ;
τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον, 375
λαθραῖον, ᾧ δύστηνος ; ἄρ' ἀνάνυμος
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο,
ἢ πάντα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν ;

ΑΓ. πατρός μὲν οὔσα γένεσιν Εὐρύτου ποτὶ
'Ιόλῃ καλεῖτο, τῆς ἐπεινος οὐδαμὰ 380

rupt ; but Brunck's reading gives an intelligible sense, and is therefore here retained.

365. ὡς τούσδε] " Brunck setting the example, others have given ἐς [eis Wakef.] τούσδε. Mss. ὡς. Valckenacr, Phœn. 1409. as he is accustomed to exhibit his diligence even in the slightest matters, says that Sophocles only once used ὡς for eis, v. 530. This passage had escaped his notice. The well-known precept, that ὡς in this sense is not joined by the Attics with inanimate things, he likewise defends, at Herod. ii. 135. p. 169. and in his notes to Thomas Magister. In the case of the particle ὡς here, it is to be considered whether it be not rightly collocated, where the place is mentioned for those who are in the place—which is very probable. Therefore since δόμους ὡς τούσδε may be taken for ὡς ὅμας τοῦς

ἐν τοῖσδε τοῖς δόμοις, I have preferred to retain the reading of the books, rather than alter according to a rule not sufficiently examined. Ed. Turneb. ὡς τάσδε." Hermann.

370. πρὸς μέσῃ—ἀγορᾷ] " i. e. ἐν μέσῃ ἀγορᾷ, as v. 423. So v. 524. τηλαυγεῖ παρ' ὄχθῃ. Liv. xli. 9. prætor, qui esset apud forum, for 'in foro.' Cf. Ruhnck. Ter. Andr. i. 5. 19." Erfurdt. adnot. Ms.

374. ποῦ πότ' εἰμὶ πράγματος ;] So Antig. 42. ποῦ γνώμης πότ' εἶ—where see the note.

376. λαθραῖον, ᾧ δύστηνος ;] Wakefield's punctuation is here retained, as giving greater force to the passage : δύστηνος thus refers to Deianira, not to Iole.

377. διώμνυτο] See above, v. 318.

378. φύσιν] natural form—figure. So Œ. R. 730. To Œdipus's question,

βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.

ΧΟ. ὅλοινο μή τι πάντες οἱ κακοί, τὰ δὲ
λαθραῖ' ὅς ἀσπεῖ μὴ πρέποντ' αὐτῷ κακά.

ΔΗ. τί χρὴ ποιεῖν, γυναῖκες; ὥς ἐγὼ λόγοις
τοῖς νῦν παροῦσιν ἐκτεπληγμένη κυρῶ. 385

ΧΟ. πεύθου μολοῦσα τὰνδρὸς, ὥς τάχ' ἂν σαφῇ
λέξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.

ΔΗ. ἀλλ' εἶμι. καὶ γὰρ οὐκ ἀπὸ γνώμης λέγεις.

ΑΓ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν;

ΔΗ. μίμν', ὥς ὃδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
ἀλλ' αὐτόπλητος, ἐκ δόμων πορεύεται. 390

ΛΙ. τί χρὴ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
δίδαξον, ὥς ἔρποντος εἰσορᾶς ἐμοῦ.

ΔΗ. ὥς ἐκ ταχείας, σὺν χρόνῳ βραδεῖ μολῶν,

φύσω τί' εἶχε, Jocasta replies, Μέ-
γας, χροάζων ἄρτι λευκανθὲς κάρα, μορ-
φῆς δὲ τῆς σῆς οὐκ ἀπεσπάται πολὺ.

381. δῆθεν οὐδὲν ἱστορῶν] "making
no inquiries *forsooth*." This is said
sneeringly, and referring to v. 316. καὶ
γὰρ οὐδ' ἀνιστόρουσιν μακράν. "The
particle δῆθεν for the most part, joined
with a participle and ὥς, adds some-
what of irony to a sentence. P. V.
1022. Ἐκερτόμησας δῆθεν ὥς πᾶνδ' ὄντα
με. Herod. vi. 39. Οἱ μιν καὶ ἐν Ἀθή-
νησι ἐπόλεον εἶ, ὥς οὐ συνειδότες δῆθεν
τοῦ πατρὸς Κιμῶνος αὐτοῦ τὸν θάνατον.
Cf. i. 59. V. i. Eurip. Orest. 1312.
ibid. 1117. Hesychius explains this
particle by ἐντεῦθεν." P. V. Gloss.
210.

382. μή τι] Thus Aldus and the old
Mss. Triclin. has μή τοι, which is pre-
ferred by Wakefield. Hermann com-
pares Med. 82. ὅλοινο μὲν μὴ, δεσπότης
γάρ ἐστ' ἐμός· ἄταρ κακός γ' ὢν εἰς φί-
λους ἀλίσκεται. Philoct. 961. ὅλοινο
μήπω, πρὶν μάθοιμ', εἰ καὶ πάλιν γνώμην
μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.

387. κρίνειν] Here and at v. 313.
κρίνειν signifies, "to examine."

388. ἀπὸ γνώμης] "without good
sense. So ἀπὸ τρόπου, 'malignantly,'

Thucyd. i. 76. ἀπὸ τοῦ ἀνθρωπείου τρό-
που." Musgrave.

390. οὐκ ἐμῶν ὑπ' ἀγγέλων] Com-
pare Aj. Fl. 289. τί τήνδ' ἄκλητος
οὐδ' ὑπ' ἀγγέλων κληθεῖς, ἐφορᾶς
πεῖραν. Aesch. Choëph. 825. ἦτοι μὲν
οὐκ ἄκλητος, ἀλλ' ὑπ' ἀγγελοῦ.

393. ὥς ἔρποντος εἰσορᾶς ἐμοῦ] To
avoid the somewhat unusual govern-
ment of εἰσορᾶς with a genitive, Brunck
and Schaefer take ὥς ἔρποντος ἐμοῦ as
the genitive absolute, and εἰσορᾶς they
place between two commas. Wake-
field has ὥς ἔρποντος, εἰσορᾶς; ἐμοῦ.
But Seidler and Hermann show that
verbs of sight sometimes are joined to
a genitive. Plato, Rep. viii. p. 212. ἢ
οὕτω εἶδες ἐν τοιαύτῃ πολιτείᾳ, ἀνθρώ-
πων καταψηφισθέντων θανάτου ἢ φυγῆς.
οὐδὲν ἦντον μενόντων τε καὶ ἀναστρε-
φόμενων ἐν μέσῳ; Xenoph. Mem.
Socr. i. 1. 11. οὐδεὶς δὲ πώποτε Σω-
κράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον
οὔτε πράττοντος εἶδεν, οὔτε λέγοντος
ἤκουσεν. Aristoph. Ran. 815. ἦνέκ' ἂν
ὕψιμα λόγον περ ἰδὼν θήγοντος ὀδόντα ἀντι-
τέχνου. "The plena oratio would be,
ὥς, ἔρποντος ἐμοῦ, εἰσορᾶς τοῦτο, ἔρ-
ποντά με." Hermann.

394. ἐκ ταχείας] "Ἐκ in this pas-

ἄσσεις, πρὶν ἡμᾶς ἀνανεώσασθαι λόγους. 395

ΛΙ. ἀλλ' εἴ τι χρήζεις ἱστορεῖν, πάρειμι' ἐγώ.

ΔΗ. ἥ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις ;

ΛΙ. ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδὼς κυρῶ.

ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστίν, ἣν ἥκεις ἄγων ;

ΛΙ. Εὐβοίης· ὦν δ' ἔβλασται, οὐκ ἔχω λέγειν. 400

ΑΓ. οὗτος, βλέφ' ὦδε. πρὸς τίν' ἐννέπειν δοκεῖς ;

ΛΙ. σὺ δ' εἰς τί δή με τοῦτ' ἐρωτήσας ἔχεις ;

ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.

ΛΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως
κόρην, δάμαρτά θ' Ἑρακλέους, εἰ μὴ κυρῶ 405
λεύσσω μάταια, δεσπότιν τε τὴν ἐμήν.

ΑΓ. τοῦτ' αὐτ' ἐχρηζον, τοῦτό σου μαθεῖν. λέγεις
δέσποιναν εἶναι τήνδε σήν ;

ΛΙ. δίκαια γάρ.

ΑΓ. τί δῆτα ; ποίαν ἀξιοῖς δοῦναι δίκην,
ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὦν ; 410

ΛΙ. πῶς μὴ δίκαιος ; τί ποτε ποιήλας ἔχεις ;

sage joined to a genitive feminine [ὄδοῦ being understood] is a circumlocution for an adverb, ἐκ ταχείας for ἐκ ταχέος, i. e. ταχέως : similarly ἐξ ἐκουσίας infra, ἐξ ἴσου, i. e. ἴσως, C. R. 61. 553. ἐπ' ἴσῃς Electr. 1064. δι' ὀρθῆς, for ὀρθῶς, Antig. 994." Erfurdt.

398. ἴστω μέγας Ζεὺς] This passage is elliptical. The ellipse may be thus supplied : μέγας Ζεὺς ἴστω με νέμειν τὸ πιστὸν τῆς ἀληθείας [περὶ] τούτων, ὦν [by attraction for δ] γ' ἂν ἐξειδὼς κυρῶ.

401. οὗτος] Οὗτος is here used for ὁ οὗτος, *heus tu*, and is a form very common at the commencement of a period. C. R. 1111. οὗτος σὺ, πρέσβυ, δεῦρό μοι φάνει βλέπων. See Casaubon on Athens. lib. 9. c. 15. and the note on the passage quoted from C. R.

403. τόλμησον εἰπεῖν] Sc. πρὸς τίν' ἐννέπειν δοκεῖς ; Reiske thinks, and with much reason, that these verses

are misplaced. It seems almost certain that οὗτος, βλέφ' ὦδε κ. τ. λ. should immediately precede πρὸς τὴν κρατοῦσαν . . . His arrangement is consecutively, vv. 399. 403. 400. 402. 401. 406.

405. δάμαρτά θ' . . . δεσπότιν τε.] See note on C. C. 1272.

408. τήνδε σήν ;] "Seidler would remove the mark of interrogation. The sense comes to the same thing, but the interrogation not only suits better an indignant man, but is also usual in such cases. Eurip. Orest. 1183. 'Ἐλένης κάτοισθα θυγατέρ' ; εἰδὼτ' ἡρόμην." Hermann.

δίκαια γάρ] Δίκαια is the nom. plural neuter, which would not have been here noticed, had not Reiske altered the accent and written δικαία, the nom. singular feminine, to the ruin of the metre.

- ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν πυρεῖς.
 ΛΙ. ἄπειμι. μῶρος δ' ἦν πάλαι κλύων σέθεν.
 ΑΓ. οὐ· πρίν γ' ἂν εἴπης ιστορούμενος βραχύ.
 ΛΙ. λέγ', εἴ τι χρῆζεις. καὶ γὰρ οὐ σιγηλὸς εἶ. 417
 ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
 κάτοισθα δήπου ;
 ΛΙ. φημί· πρὸς τί δ' ιστορεῖς ;
 ΑΓ. οὐκ οὖν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρᾳς,
 Ἰόλην ἔφασκες Εὐρύτου σπορὰν ἄγειν ;
 ΛΙ. ποίοις ἐν ἀνθρώποισι ; τίς πόθεν μολὼν 420
 σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρὰν ;
 ΑΓ. πολλοῖσιν ἀστῶν· ἐν μέσῃ Τραχινίων
 ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.
 ΛΙ. ναί.
 κλύειν γ' ἔφασκον. ταῦτό δ' οὐχὶ γίγνεται, 425
 δόκησιν εἰπεῖν, κάξακριβῶσαι λόγον.
 ΑΓ. ποίαν δόκησιν ; οὐκ, ἐπάμοτος λέγων,
 δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν ;
 ΛΙ. ἐγὼ δάμαρτα ; πρὸς θεῶν, φράσον, φίλη
 δέσποινα, τόνδε, τίς ποτ' ἐστὶν ὁ ξένος. 430

417. κάτοισθα δήπου ;] This is the common reading, which Brunck defends by arguments strong and convincing. He however subsequently altered his opinion, and, after the Parisian editor, adopted κάτοισθα δῆτ' ; οὐ φημι, which is contrary to the meaning of the passage. For Lichas did not deny that he had brought Iole to the house, he only declared that he did not know who she was.

πρὸς τί δ' ιστορεῖς ;] Wakefield takes these words as if they were τί δ' ιστορεῖς πρὸς ; "and what further questions do you ask?" τί is not governed of ιστορεῖς, but of πρὸς. Translate, "for what object or purpose do you ask?"

418. ἣν ὑπ' ἀγνοίας] Οὐ σὺ, φησί, ἣν προσπεπῆ ἀγνοεῖν, ἔλεγε

εἶναι Ἰόλην. Schol. "Reiske conjectured ἣν ὑπ' ἀγνοίᾳ στέγεις. Erfurdt for ὄρᾳς wrote περᾳς. I would not venture to make any alteration. The sense seems to be: *whom you see with ignorance, i. e. as unknown.* He seems to have said ὄρᾳς designedly, rather than βλέπεις or προσβλέπεις, to signify, *whom you have before your eyes, as unknown.*" Hermann.

425. ταῦτό δ' οὐχὶ γίγνεται] "Æsch. Agam. 1378. [1340. Ed. Blomf.] τὸ γὰρ τοπάζειν τοῦ σάφ' εἶναι δίχα." Brunck.

429. φράσον . . τόνδε, τίς ποτ' ἐστὶν ὁ ξένος.] This is the Greek idiom, where we should expect φράσον, τίς ἐστὶν ὅδε ὁ ξένος, "tell me who this stranger is." See C. E. R. v. 214.

ΑΓ. ὅς σου παρὰν ἤκουσεν, ὡς ταύτης πόθῳ
πόλις δαμείῃ πᾶσα, κούχῃ ἡ Λυδία
πέρσειεν αὐτήν, ἀλλ' ὁ τῇσδ' ἔρως φανείς.

ΔΙ. ἄνθρωπος, ὦ δέσποιν', ἀποστήτω. τὸ γὰρ
νοσοῦντι ληρεῖν, ἀνδρὸς οὐχὶ σῶφρονος. 435

ΔΗ. μὴ, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος
Διὸς καταστράπτοντος, ἐκκλέψῃς λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,
οὐδ' ἦτις οὐ κάτοιιδε τὰνθρώπων, ὅτι
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς αἰεί. 440

Ἔρωτι μὲν γοῦν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κάμου γέ· πῶς δ' οὐ χᾶτέρας, οἷας γ' ἐμοῦ;
ᾧστ' εἴ τι τῷ μῶ τ' ἀνδρὶ τῇδε τῇ νόσῳ. 445
ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,

435. νοσοῦντι ληρεῖν] Νοσοῦντι, ἀντὶ τοῦ, νοσοῦσα ὑπὸ ζήλοτυπίας. Schol. This would make νοσοῦντι refer to Deianira, and then Lichas would apply these words as expressive of the danger likely to result to her if she extorted the secret from him. Others refer νοσοῦντι to the messenger, τὸ γὰρ νοσοῦντι, καὶ οἶον μαινομένην συμφλυαρεῖν: but it may be doubted whether the simple verb can be used for the same verb compounded with σύν. The former acception is therefore probably the true one.

436. πρὸς σε] Here *ikereúō* or some similar word is understood. See this ellipse illustrated in the case of adjurations and solemn appeals, C. C. 247.

437. καταστράπτοντος] "A rare word and still rarer government. The more usual laws of grammar require *καταστράπτων νάπους* or *κατὰ νάπους*, i. e. hurling his thunderbolt against the top of a mountain: as Horace—*feriuntque summos Fulmina montes*." Wakefield.

442. πύκτης ὅπως] "Plutarch has used this simile of Sophocles at the beginning of his life of Solon: "Οτι δὲ πρὸς τοὺς καλοὺς οὐκ ἦν ἐχυρὸς ὁ Σόλων, οὐδ' ἔρωτι θαρβᾶλέος ἀνταναστήναι, πύκτης ὅπως ἐς χεῖρας, ἐκ τε τῶν ποιημάτων αὐτοῦ λαβεῖν ἐστὶ." Brunck.

443. καὶ θεῶν ὅπως θέλει] "Wakefield, as usual, [at v. 443. he says: *Vulgatam scripturam non amavi*] objected to the common reading, and suspected that Sophocles wrote *καὶ θεῶν, ὅτων θέλει* i. e. 'he rules over even the greatest, if he chooses.' Ovid. Ep. iv. 12. *Quicquid amor jussit, non est contemnere tutum: Regnat, et in dominos jus habet ille Deos*. Stobæus, LXI. defends the common reading." Erfurdt. On the influence of love, see *Antigone*, v. 770. and the notes on that chorus.

445. ᾧστ' εἴ τι] "Thais in Ter. Eunuch. v. 2. *Non adeo inhumano ego sum ingenio, Chærea, Neque ita imperita, ut quid amor valeat, nesciam*." Brunck.

446. μεμπτός εἰμι] "I should find

ἢ τῇδε τῇ γυναικί, τῇ μεταιτίᾳ
 τοῦ μηδὲν αἰσχροῦ, μηδ' ἐμοὶ κακοῦ τινός.
 οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ πείνου μαθὼν
 ψεύδῃ, μάθησιν οὐ καλὴν ἐκμανθάνεις· 450
 εἰ δ' αὐτὸς αὐτὸν ᾧδε παιδεύεις, ὅταν
 θέλῃς γενέσθαι χρηστὸς, ὀφθήσῃ κακός.
 ἀλλ' εἰπὲ πᾶν τ' ἀληθές· ὡς ἐλευθέρῳ,
 ψευδεῖ καλεῖσθαι, κῆρ πρόσσεστιν οὐ καλὴ,
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται. 455
 πολλοὶ γὰρ, οἷς εἴρηκας, οἱ φράσουσ' ἐμοί.
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβείς, ἐπεὶ
 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἂν·
 τὸ δ' εἰδέναι, τί δεινόν; οὐχὶ χάτίρας
 πλείστας ἀνὴρ εἷς Ἡρακλῆς ἔγημε δῆ; 460
 κοῦπω τις αὐτῶν ἐκ γ' ἐμοῦ λόγον κακὸν
 ἠνέγκατ', οὐδ' ὄνειδος· ἦδε τ', οὐδ' ἂν εἰ
 πάρετ' ἐντακείῃ τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ᾗπειρα δὴ μάλιστα προσβλέψασ', ὅτι
 τὸ κάλλος αὐτῆς τὸν βίον διώλυσεν, 465

fault with." Here the verbal adjective μεμπτός is taken actively. See (E. C. 1030. Μεμπτός is in Euripides always used passively.

452. θέλῃς γενέσθαι...] "Phædrus, Fab. i. 10. Quicunque turpi fraude semel innotuit, Eiusmodi verum dicit, amittit fidem." Brunck.

454. κῆρ πρόσσεστιν] Κῆρ, μερίς, κλῆρος, μοῖρα, τύχη. Schol. Wakefield objects to this meaning of κῆρ, and would alter the passage to κηλὶς ἐστὶν οὐ καλὴ, by which the metre is destroyed; the last syllable of κηλὶς being long, as may be proved from Hipp. 822. κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός. This instance ought to have been given as an authority in the Greek Gradus, under the word κηλὶς. "Κῆρ, a disease, as in Philoct. v. 42." Musgrave.

455. ὅπως δὲ λήσεις] "and not even

this results," viz. that you should escape detection. On the government of ὅπως, see (E. R. 315.

459. οὐχὶ χάτίρας] "Senec. Herc. Clet. 362. Hoc unitatum est Herculi, captas amat, Ubique incoluit." Erfurdt.

462. ἦδε τ'] Sc. οὐκ οἶσι λόγον κακὸν, οὐδ' ὄνειδος.

463. ἐντακείῃ] The Scholiast makes Hercules the nominative case to ἐντακείῃ, but Hermann rightly considers Iole to be meant. "The metaphor seems to be taken from metals in a state of fusion, which very easily mingle and combine, and to which, when in this state, other things, especially stones, are in the habit of being fastened. Electr. 1311. μῖσος τὸ γὰρ παλαιὸν ἀντέτακ' ἐμοί." Wakefield.

465. τὸ κάλλος αὐτῆς] "Senec.

καὶ γῆν πατρίαν οὐχ ἰκοῦσα δύσμορος
ἔπερσε καδούλωσεν· ἀλλὰ ταῦτα μὲν
ῥείτω κατ' οὐρον· σοὶ δ' ἐγὼ φράζω κακὸν
πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευδεῖν αἰεί.

ΧΟ. πείθου λεγούσῃ χρηστὰ, κοῦ μέμψει χρόνῳ 470
γυναικὶ τῇδε, καὶ ἐμοῦ κτήσῃ χάριν.

ΛΙ. ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μανθάνω
θνητὴν φρονοῦσαν θνητὰ κοῦκ ἀγνώμονα,
πᾶν σοι φράσω τ' ἀληθές, οὐδὲ κρύψομαι.
ἔστιν γὰρ οὕτως, ὥσπερ οὗτος ἐνέπει. 475

ταύτης ὁ δεινὸς ἡμέρος ποθ' Ἡρακλῆ
διήλθε, καὶ τῇσδ' οὐνεχ' ἡ πολύφθορος
καθηρέθη πατρῶος Οἰχαλία δορί.
καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
οὔτ' εἶπε κρύπτειν, οὔτ' ἀπῆρνήθη ποτέ. 480
ἀλλ' αὐτὸς, ὦ δέσποινα, δειμαίνων τὸ σὸν

Herc. Cct. 220. Iole says: —pro, save dolor, Forma que mortem paritura mihi." Erfurdt.

467. ἀλλὰ ταῦτα μὲν] "but let all this go before the wind," i. e. be removed from my thoughts as quickly as possible. This is a common form of expression with the poets, when they wish the absence of things not agreeable or not regarded. Anacr. fr. 11. 9, 10. ἐμῶν φρενῶν μὲν αἶραις φέρειν ἔδεκα λύπην. Horace, Od. i. 26. Musis amicus tristitiam et metus Tradam protervis in mare Creticum Portare ventis.

473. ἀγνώμονα] Ἀγνώμονες ἀσύνγνωστοι, ἀναισθητοί. Hesych. "unfeeling." The word occurs in this sense, C. C. 86.

474. οὐδὲ κρύψομαι] Wakefield maintains that κρύψομαι is its strict medial signification—"I will conceal myself; I will open my breast, and bring forth all that has been kept back on this subject." But the middle voice has not always a medial signification, as

Soph. Trach.

Erfurdt rightly observes; and the future middle has frequently a passive meaning. Τάληθες is understood after κρύψομαι. "A writer of these days would have said πᾶν σοι φράσω τ' ἀληθές, οὐδὲν κρύψομαι: but these formulas savour very sweetly of the primeval simplicity of speaking. Herod. iv. 161. Διεδέξατο τὴν βασιληίην τοῦ Ἀρκεσίλεω ὁ πάρις Βάττος, χυλὸς τε ἐὼν, καὶ οὐκ ἀρτίπους. Hom. Hymn. Apoll. 1. Μνήσομαι, οὐδὲ λάθωμαι, Ἀπόλλωνος ἐκάτοιο." Wakefield.

475. οὗτος] Sc. the messenger.

476. ὁ δεινὸς ἡμέρος] "that violent love, of which the messenger had spoken above, v. 353. For this is the force of the article in this place." Wakefield.

477. διήλθε] "went through," "pierced," as an arrow penetrates an object. Philoct. 743. πολλάκι μοι πρᾶξιδων διήλθε φροντίς.

479. τὸ πρὸς κείνου λέγειν] "to speak on his side." See Matth. Gr. Gr. § 590. a.

D

μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,
 ἤμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.
 ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,
 κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν 485
 καὶ στήρυγε τὴν γυναῖκα, καὶ βούλου λόγους,
 οὓς εἶπας ἐς τήνδ', ἐμπέδως εἰρηκέναι.
 ὥς τ' ἄλλ' ἐκείνος πάντ' ἀριστεύων χερσὶν,
 τοῦ τῆσδ' ἔρατος εἰς ἅπανθ' ἦσσαν ἔφυ.

ΔΗ. ἀλλ' ὦδε καὶ φρονοῦμεν, ὥστε ταῦτα δρᾶν, 490
 κοῦ τοι νόσον γ' ἐπακτὸν ἐξαιρούμεθα,
 θεοῖσι δυσμαχοῦντες, ἀλλ' εἴσω στήγης
 χωρῶμεν, ὥς λόγων τ' ἐπιστολὰς φέρης,
 ἃ τ' ἀντὶ δῶρων δῶρα χρὴ προσαρμόσαι,
 καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δίκαιά σε 495
 χωρεῖν, προσελθόνθ' ὦδε σὺν πολλῷ στόλῳ.

ΧΟ. Μέγα τι σθένος ἂ Κύπρις ἐκφέρεται
 νίκας αἰεί. καὶ τὰ μὲν θεῶν
 παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν,
 οὐ λέγω, οὐδὲ τὸν ἔννυχον Ἄϊδαν, 500

482. μὴ στέρνον ἀλγύνοιμι] "lest I should give pain to your heart." *Στέρνον*, the chest, is also used for the heart in *Troad.* 157. διὰ στέρνων φόβος ἀίσσει *Τρωάδων*.

483. νέμεις] "putas, censures, as (*E.* C. 837. and elsewhere." Musgrave.

488. ὥς τ' ἄλλ' ἐκείνος] "Ovid, *Epist. Deian. ad Herc.* v. 1. Gratulor *Œchaliæ* titulis accedere vestris: Victorem victæ succubuisse queror. *Fama Pelasgiadas subito pervenit in urbes, Decolor et factis inficianda tuis, Quem nunquam Juno seriesque immensa laborum Fregerit, huic Iolen imposuisse jugum.* *Paradise Lost*, viii. 531. In all enjoyments else Superior and unmov'd: here only weak Against the charm of woman's powerful glance." Wakefield.

493. ἐπιστολὰς] "messages." *Ἐπι-*

στολαί: ἐντολαί, ἐπιταγαί. Hesych.

497. μέγα τι σθένος] *Ἐκφέρειν* is here taken in an active sense for *εκφέρει*, or in its regular meaning, and μέγα τι σθένος must be governed of κατὰ understood. In the former case translate, "Venus always produces or exhibits some considerable might in victory." In the latter, "Venus always rushes on with some considerable might in victory."

500. ἔννυχον Ἄϊδαν] Plato is called *ἐννυχίων ἄναξ*, *E.* C. 1650. "Virg. *Æn.* iv. 490. Nocturnosque ciet manes. Seneca. *Herc. Œt.* 558. has thus rendered this passage: Tu fulminantem sæpe domuisti Jovem, Tu furva nigri sceptræ gestantem poli, Turbas ducem majoris et dominum Stygis." Wakefield.

ἢ Ποσειδάωνα τινάκτορα γαίας·
 ἀλλ' ἐπὶ τάνδ' ἄρ' ἀκοιτίν
 τίνες ἀμφίγυοι κατέβαν πρὸ γάμων,
 τίνες πᾶμπληκτα παγκόνιτά τ' ἐξ-
 ἤλθον ἄεθλ' ἀγώνων.

505

ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερῳ
 τετραόρου φάσμα ταύρου,

ἀντ.

Ἀχιλλῶος ἀπ' Οἰνιαδᾶν· ὁ δὲ Βακχίαιας ἀπὸ

501. τινάκτορα γαίας] Neptune has the epithets of ἐννοσίγαιος and ἐννοσίχθων in Homer, because earthquakes were attributed to him, ὁ ἐνόθων τὴν γαίαν, i. e. σεισμοῖς κινῶν. Homer, Il. T. 57. αὐτὰρ ἐπερθε Ποσειδάων ἐτίναξε Γαίαν ἐννοσίγαιαν, ὁρῶν δ' αἰπεινὰ κέρηνα.

502. ἐπὶ τάνδ' ἄρ' ἀκοιτίν] "This is a construction which rarely occurs. When any thing is said to be done on the hope or condition of reward, this is generally expressed by the dative with ἐπὶ, as ἐπὶ μισθῷ, ἐπὶ στεφάνῳ, ἐπὶ κέρδει, ἐπὶ λήμμασι. Yet Euripides Electr. 618. has Ἦκεν ἔπ' τόνδε στέφανον. Callim. Epigr. viii. ἐπὶ κισσόν." Musgrave.

503. ἀμφίγυοι] There is much dispute among grammarians and critics as to the meaning of this word. In Homer it is "an epithet of ἔγχος, a spear, which has iron at each end, by which it can both stand fixed in the ground, and, as it were, fight in the hand, ἔγχος σιδηρούμενον ἐκατέρωθεν, ἀμφίστομος." Damm. Lex. Etym. in v. This signification cannot have place here. Musgrave says that ἀμφίγυοι are those who in wrestling assail their opponents now with both feet, now with both hands. And this is probably the meaning here.

πρὸ γάμων] Musgrave proposes πρὸ γάμβρων, "in the presence of Deianira's relations;" but Erfurdt rightly renders πρὸ γάμων by pro petiundis nuptiis.

504. ἐξήλθον ἄεθλ' ἀγώνων] "So Liban. vol. i. p. 804. C. πόσεως ἀγῶνας

ἐξήλθε. Thucyd. iii. 108. πολλὰ τοῦ ἔργου ἐπεξεήλθον. ibid. iv. 88. ἐπεξελεῖν τὰ δεινὰ. ibid. v. 100. πᾶν πρὸ τοῦ δουλεύσαι ἐπεξελεῖν." Musgrave.

506. ποταμοῦ σθένος] Wakefield justly remarks that these words are an imitation of Homer, Il. X. 604. Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος ὠκεανοῖο, and that ὑψίκερῳ is derived from the same source, Od. K. 158. Ὅς βὰ μαι ὑψίκερῳ ἔλαφον μέγαν εἰς ὁδὸν αὐτῆς ἦκεν. H. Steph. in his edition of Sophocles, ed. Par. 1568. gives a dissertation on the phil-Homericism of Sophocles, which is worth consulting.

506. τετραόρου] Brunck reads τετραόρον, which gives an enallage very common among the poets. But τετραόρον being the reading of all who have transcribed, edited, or quoted the passage, except one solitary instance in Eustath. Il. E. p. 578, 27 = 485, 43. it is here retained. Its meaning is "four-footed," like τετρασκελὴς P. V. 403. Its common acceptation is, when applied to a chariot, "a chariot drawn by four horses abreast," and, when applied to horses, "horses yoked four abreast to a chariot." For instances (1) see Eurip. Suppl. 677. 685. Hipp. 1224. &c., and (2) Helen. 722.

508. ἀπὸ] Hermann censures Brunck's accentuation here, on the ground that the absence of the anastrophe in this position of the words is repugnant to the laws of the language. But Brunck is right, if the law laid down by Matthiæ, Gr. Gr. Append. § 7. be correct: "If the proposition stands

ἦλθε παλίντονα Θήβας
 τόξα καὶ λόγχας ῥόπαλόν τε τινάσσαν, 510
 παῖς Διός· οἱ τότε ἀολλεῖς
 ἴσαν ἐς μέσον ἱέμενοι λεχέων·
 μόνα δ' εὐλεκτρος ἐν μίσῳ Κύπρις
 ῥαβδονόμει ξυνοῦσα.
 τότε ἦν χερὸς, ἦν δὲ τόξων πάταγος, ἰπαρδ. 515
 ταυρείων τ' ἀνάμιγδα περάτων·
 ἦν δ' ἀμφίπλεκτοι
 κλίμακες, ἦν δὲ μετώπων ὀλόεντα
 πλήγματα, καὶ στόνος ἀμφοῖν.
 αἱ δ' εὐῶπις ἀβρὰ 520
 τηλαυγεῖ παρ' ὄχθῃ
 ἦστο, τὸν ὃν προσμένουσ' ἀκοίταν.
 [ἐγὼ δὲ μάτῃ μὲν οἷα φράζω·
 τὸ δ' ἀμφινείκητον ὄμμα νύμφας

between a substantive and the adjective belonging to it, the anastrophe only takes place, when the substantive stands before the preposition, e. g. *μηδὲς ἐπὶ γλαφυρῇς*, but not when the adjective precedes, e. g. *ἐμοῖς ἐπὶ γούνασι, γλαφυρῇς ἐπὶ νηός*."

παλίντονα—τόξα] "These were bows, which, when the strings were loosened, did not become immediately *εὐθύτονοι* or straight, but bent in a contrary direction. *Apoll. Rhod. i. 993. 'Ηρακλῆς δὲ δὴ σφὶ παλίντονον αἶψα τανύσσας τόξον, ἐπασσυντέρους πέλασε χθονί*. The young scholar will remember that *τόξα* in the plural is almost always put in the tragic writers for a single bow." *Gl. Choëph. 155*.

510. *λόγχας*] "arrows. The Scholiast takes this word differently, but his remark is futile. Euripides calls the arrows of Hercules *ἔγχη πτερωτά*. *Herc. F. 1101*. Why should not our poet call them *λόγχας*?" *Brunck*.

516. *ταυρείων*] See above, v. 11.

517. *ἦν δ' ἀμφίπλεκτοι*] Here a

verb singular agrees with a noun plural, not of the neuter gender. This is called by grammarians, *schemata Pindaricum* or *Bæoticum*. So *Eurip. Bacch. 1239. δέδοκται τλήμονες φυγαί*. *Pind. Olymp. xi. 4. μελεγάρους θυνοὶ δαστέρων ἀρχαὶ λόγων τέλλεται*. See *Matth. Gr. Gr. § 302*.

518. *κλίμακες*] *Ovid, Metam. ix. 57*. gives us an account of this wrestling: *quarto Exuit amplexus, adductaque brachia solvit; Impulsamque manu (certum mihi vera fateri) Protinus avertit, tergoque onerosus inhaesit. Si qua fides (neque enim ficta mihi gloria voce Queritur) imposito pressus mihi monte videbar*.

521. *τηλαυγεῖ*] "affording a distant view." *Τηλαυγὲς, τηλέσπερον*. *Hezych*.

522. *τὸν δὲ*] *enum*. See above, v. 265.

524. *τὸ δ' ἀμφινείκητον*] This is an instance of the poetic hypallage alluded to at v. 497. for *τὸ δ' ὅμμι' ἐλευθὲν ἀμφινείκητον πέμφει*. So *Hor. Od. i. 32*.

ἔλκινον ἀμμένει.]

525

καὶ ποὺ ματρὸς ἄφαρ βέβακεν, ὥστε
πόρτις ἐρήμα.

ΔΗ. Ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ

ταῖς αἰχμαλώτοις παισὶν ὥς ἐπ' ἐξόδῳ,

τῆμος θυραῖος ἦλθον ὥς ὑμᾶς λάθρα,

530

τὰ μὲν, φράσουσα χερσὶν ἄτεχνησάμην,

τὰ δ', οἷα πάσχω συγκατοικτιουμένη.

κόρην γὰρ, (οἶμαι δ' οὐκ ἔτ', ἀλλ' ἐζευγμένην),

παρεισδέεγμαι, φόρτον ὥστε ναυτίλος,

λαβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.

535

καὶ νῦν δὴ οὔσαι μίμνομεν μιᾶς ὑπὸ

χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς,

ὁ πιστὸς ἡμῖν καγαθὸς καλούμενος,

οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.

ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι

540

νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ

τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ, τίς ἂν γυνή

δύναίτο, κοινωνοῦσα τῶν αὐτῶν γάμων;

ὅρῳ γὰρ ἤβην, τὴν μὲν, ἔρπουσαν πρόσω,

τὴν δὲ, φθίνουσαν· ὣν ἄφαρπάζειν φιλεῖ

545

9. Premant Calenā falce quibus dedit Fortuna vitem—for Premant falce quibus dedit Fortuna Calenam vitem.

528. ἦμος] This word and τῆμος, v. 530. are Homeric, and are rarely used in the tragic writers; τῆμος never in Æschylus and Euripides; ἦμος only once in Euripides, and then in a chorus. Hec. 903.

530. ὥς ὑμᾶς] On this usage of ὥς for eis or πρὸς with animate objects, see above, v. 365.

537. ὑπαγκάλισμα] “A very beautiful expression, which Euripides also uses in Troad. 752. where Andromache addresses her son Astyanax: ὦ νέον ὑπαγκάλισμα μητρὶ φίλτατον. and Helen. 246. ἡ δὲ χρυσεῖς θρόνους, Διὸς

ὑπαγκάλισμα σεμνὸν, Ἡρα.” Wakefield. Sophocles has the word παραγκάλισμα. Antig. 646.

539. οἰκούρια] “rewards for keeping his house.” Eustath. p. 602, 39—458, 48. referring to this passage says, οἰκούρια· ἥς παρόνυμον τὰ οἰκούρια παρὰ Σοφοκλεῖ, ἀπερ εἰσὶν ὑπὲρ οἰκουρίας μισθοί.

540. ἐπίσταμαι] This word is followed by an infinitive mood. See Antig. v. 1076. “I do not know how to be angry.”

542. τὸ δ' αὖ ξυνοικεῖν] “Senec. Herc. Cæt. 233. O quam cruentus foeminas stimulat dolor, Cum patuit una pellici et nuptæ domus!” Wakefield.

545. ὦν] This word, though plural,

ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.
 ταῦτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς
 ἐμὸς καλεῖται, τῆς νεωτέρας δ' ἀνὴρ.
 ἀλλ' οὐ γὰρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
 γυναῖκα νοῦν ἔχουσαν· ἢ δ' ἔχω, φίλαι, 550
 λυτήριον λύπημα τῇδ', ὑμῖν φράσω.
 ἦν μοι παλαιὸν δῶρον ἀρχαίου ποτὶ
 θηρὸς, λήβητι χαλκίῳ πεκρυμμένον,
 ὃ παῖς ἔτ' οὔσα, τοῦ δασυστέρνου παρὰ
 Νέσσου φθίνοντος ἐκ φόνων ἀνειλόμην, 555
 ὃς τὸν βαθύρρουν ποταμὸν Εὐήνιον βροτοὺς
 μισθοῦ πόρευε χερσίν, οὔτε πομπίμοις
 κώπαις ἐρέσσαν, οὔτε λαίφεσιν νεάς.
 ὃς καὶ μὲν, τὸν πατρώον ἥνικα στόλον

only refers to τὴν μὲν ἔχουσαν πρόσω. Musgrave, would read ζῶν for δῶν, which he says would render the whole passage perspicuous. But still the same difficulty remains with τῶν δέ, which refers to τὴν δὲ φθίνουσαν.

549. ὀργαίνειν] This word has here a passive signification, "to be angry." So also in *Alcest.* 1125. Χρῆ, σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμοί. It has its regular active acceptation, *OE. R.* 325.

551. λυτήριον λύπημα τῇδ'] Brunck and other editors place the comma after λύπημα, and consider τῇδ' as referring to ἡ preceding. Hermann's punctuation is here retained: τῇδε means Iole. "But I will describe to you the way by which I have a means of annoyance to her, which will at the same time supply a release to myself from my difficulties." "Sed huic mulieri habeo quomodo in meam utilitatem noceam." Hermann.

552. ἀρχαίου] Wakefield, objecting to the proximity of παλαιὸν and ἀρχαίου, alters the latter into ἀγρίου. But these words frequently occur in the same sentence. *Æsch. Eumen.* 730. Σὺ τοι παλαιὰς δαίμονας καταφθίσας Οἴῳ παρηπάτησας ἀρχαίας θεάς. The expres-

sions ἀρχαίος γέρον, *Eur. Electr.* 287. and γέροντος ἀρχαίου, *ibid.* 853. are similar. See Schæfer. *Plin. Epist.* p. 145.

555. ἐκ φόνων] "after his murder." See *Matth. Gr. Gr.* § 574.

556. τὸν βαθύρρουν ποταμὸν] Here the preposition διὰ is understood, as Wakefield observes. He gives a similar instance from *Alcest.* 455. Πολλὸ δὲ, πολλὸ δὲ γυναικ' ἀρίστην Λίμνην Ἀχαιοντίαν πορεύσας ἐλάττε δυσόπῃ. "Seneca thus relates the particulars of this transaction. *Herc. OE.* 499. Me conjugem dum victor Alcides habet, Rapetebat Argos. Forte per campos vagus Euenos, altum gurgitem in pontum ferens, Jam pæne summis turbidus ripis erat. Transire Nessus vorticem solitus vadis Pretium poposcit." Wakef.

558. οὔτε λαίφεσιν νεάς] This is an instance of a verb governing two nouns joined by a copula, where the verb is proper of the nearer noun, but inapplicable to the more remote. Ἐρέσσαν λαίφειν νεάς is unintelligible. See above, v. 237.

559. τὸν πατρώον ἥνικα στόλον] Τῶν στόλων πατρώων ἥνικα. Brunck. which

ξὺν Ἡρακλεῖ τὸ πρῶτον εὖνις ἐσπόμην, 560
 φέρον ἐπ' ὤμοις, ἥνιπ' ἦν μέσῳ πόρῳ,
 ψαύει ματαίαις χερσίν. ἐκ δ' ἧϋς' ἐγὼ,
 χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας, χερσὶν
 ἤπειν κομήτην ἰόν· ἐς δὲ πνεύμονας 565
 στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θῆρ
 τοσοῦτον εἶπε· παῖ γέροντος Οἰνέως,
 τοσόνδ' ὀνήσει τῶν ἐμῶν, εἰὰν πίθῃ,
 πορθμῶν, ὀθούνεχ' ὑστάτην ἐπεμψ' ἐγώ.
 εἰὰν γὰρ ἀμφίθρεπτον αἷμα τῶν ἐμῶν

offends against the metre, as does also τῶν πατρῶν ἥνικα στόλων, the reading of Aldus, Turnebus, and others. Erfurdt has given τοῦ 'μοῦ πατρὸς ἥνικα στόλων. But Wakefield and Porson (Morrell's Thes. Dr. Maltby's ed. p. 394.) defend the reading in the text. The harshness of the construction, εὖνις [κατὰ or διὰ] τὸν πατρῶν στόλον, "bereft or devoid of my father's retinue," i. e. "after my father's attendants, having set me on the way, had left me," has given rise, as it generally does, to alterations and emendations not always properly so called. Εὖνις regularly requires a genitive, as we see in Æsch. Choëph. 241. 781. and Hom. Il. X. 44. Στέρομαι, a word of cognate meaning, does the same. Yet we occasionally find after στέρομαι an accusative of the object taken away. Bacch. 1361. στέρομαί σε, πάτερ. Helen. 95. Πῶς; εὐτι που σὺ φασγάνῳ βίον στερεῖς; Xenoph. Cyrop. vi. 1. ὅσοι τε ἴκτους ἀπεστέρηται. This is the argument of Musgrave. Schæfer and Hermann understand διὰ or κατὰ: but they consider εὖνις to be not privata, but κατὰ, in which case it should be written εὖνις. The meaning would then be: "when on the sending of, or being sent by, my father, I first followed Hercules as his wife." For instances of an accusative placed as τὸν πατρῶν στόλον would be on this interpretation, see C. R. 593.

562. ματαίαις χερσίν] "with lasci-

vious hands." "So Meleager, Epig. 52. addresses Cupid: τί μάταια γέλας, καὶ σιμὰ σεσηρὰς μυχθίζεις; which corresponds with the Horatian, perfridum ridens Venus. Hesych. μεταίττει μαραίνει, i. e. ἀκολασταίνει." Wakefield.

563. ἐπιστρέψας] Εἰς αὐτὸν στραφείς καὶ βλέψας. Schol.

564. πνεύμονας] "Mss. with Aldus and others give πλεόμονας, others πνεύμονας, which is perhaps more correct. For I observe that the tragic writers despised most of the forms of later Attic." Brunk. See Porson, Orest. 271. and Blomf. P. V. 61.

565. διερροίζησεν] "whizzed [i. e. passed with a whizzing noise] through his chest into his lungs." μετ' ἤχου ἔρμησε. Schol.

ἐκθνήσκων] This word is of rare occurrence. The more common forms are θνήσκων and ἀποθνήσκων. It appears however, though not in its literal sense, in Homer, Od. X. 99. Χεῖρας ἀνασχόμενοι γέλω ἐκθανον. Alciphron iii. Ep. 66. as quoted by Wakefield, probably imitates this passage, οἱ συμποταὶ δὲ, ὡς εἶδον, ἐξέθανον τῷ γέλωτι.

569. ἀμφίθρεπτον] "coagulated" or "clotted." ἀμφίθρεπτον τὸ πεπηγὸς θρέψαι γὰρ τὸ πῆξαι. Schol. "Hom. Il. E. 902. Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπεγόμενος συνέπηξεν, Ἵγρὸν ἐόν· μάλα δ' ὄκα περιστρέφεται κυκώετι." Wakefield.

τῶν ἐμῶν σφαγῶν] This genitive

- σφαγῶν ἐνέγκη χερσὶν, ἥ μελαγχόλους 570
 ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας,
 ἔσται φρενὸς σοι τοῦτο κηλητήριον
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
 στέρξαι γυναῖκα κείνος ἀντὶ σοῦ πλέον.
 τοῦτ' ἐννοήσας, ὦ φίλαι, (δόμοις γὰρ ἦν 575
 κείνου θανόντος ἐγκεκλεισμένον καλῶς,
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα
 ζῶν κείνος εἶπε· καὶ πεπείρανται τάδε.
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ,
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ· 580
 φίλτροις δ' εἴαν πως τήνδ' ὑπερβαλώμεθα
 τὴν παῖδα, καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ,
 μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ
 πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσεται.
 ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις, 585
 δοκεῖς παρ' ἡμῖν οὐ βεβουλεῦσθαι κακῶς.

does not appear to depend upon αἷμα, but upon an antecedent understood, to which ἥ is the relative, "for if you take in your hands clotted blood [from that part] of my wounds, where &c." For where the arrow was poisoned, there the blood flowing from the wound would be impregnated with more acrid and poisonous matter. "Ov. Met. ix. 129. Sanguis per utrumque foramen Emicuit mistus Lernæi tabe veneni." Wakefield.

571. θρέμμα Λερναίας ὕδρας] "Θρέμμα ὕδρας is poetically put for the hydra itself. So δάκη θηρῶν, Eur. Hipp. 651. ἄρνων τροφαί, Cycl. 189." Musgrave. See the same figure illustrated, Œ. C. 1044. Though the form is poetical, it is not excluded from prose. Herod. i. § 36. ἐν τῷ Μυσίῳ Οὐλύμπου σὺνδὲς χρῆμα γίνεται μέγα, "a great monster of a boar."

574. στέρξαι] "Brunck and Erfurdt have given στέρξει from the Mss. B. T. The solecism στέρξω introduced

by Stephens has found its way into other editions. Those who have admitted στέρξει, a correction good of itself, have not attended to μέτω, which ought in this case to have been οὖτω. Στέρξαι is right, being a construction adapted to that meaning which was intended to be conveyed: κηληθήσεται δ' Ἡρακλῆς." Hermann. This account is more probable than that of Musgrave, who thinks that εἰσιδὼν is put for εἰσιδόντα, as v. 619. φέρων for φέροντα. In the latter passage φέρων is not put for φέροντα, but according to the regular Greek construction agrees with ἐγὼ before σφαλῶ.

576. ἐγκεκλεισμένον] This word agrees with ἀμφίθρεπτον αἷμα in v. 569.

578. πεπείρανται] κατεργασται, τετελείωται καὶ ἥνυσται. Schol. "This is an Homeric word. Od. M. 37. ταῦτα μὲν οὕτω πάντα πεπείρανται." Wakef.

584. εἰ δὲ μὴ] "but if I do." See this idiom illustrated, Antig. 718.

- ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὥς τὸ μὲν δοκεῖν
ἔνεστι, πείρα δ' οὐ προσωμίλησά πα.
- ΧΟ. ἀλλ' εἰδέναι χρὴ δρῶσαν, ὥς οὐδ' εἰ δοκεῖς
ἔχειν, ἔχοις ἂν γινῶμα, μὴ πειραμένη. 590
- ΔΗ. ἀλλ' αὐτίκ' εἰσόμεισθα· τόνδε γὰρ βλέπω
θυραῖον ἦδη· διὰ τάχους δ' ἐλεύσεται.
μόνον παρ' ὑμῶν εὖ στεγοίμεθ', ὥς σκότω,
πᾶν αἰσχυρὰ πράσσης, οὐ ποτ' αἰσχύνη πεισῇ.
- ΛΙ. τί χρὴ ποιεῖν; σήμαινε, τέκνον Οἰνέως, 595
ὥς ἐσμὲν ἦδη τῷ μακρῷ χρόνῳ βραδεῖς.
- ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Λίχα,
ἕως σὺ ταῖς ἔσωθεν ἡγορῷ ξέναις,
ὅπως φέρης μοι τόνδε γ' εὐϋφῇ πέπλον,
δώρημ' ἐκείνῳ τάνδρ' ἐμῆς χερός. 600
διδούς δὲ τόνδε, φράζ' ὅπως μηδεὶς βροτῶν
κείνου πάροιθεν ἀμφιδύσεται χροῖ,
μηδ' ὄψεται νιν μήτε φέγγος ἡλίου,
μήθ' ἔρκος ἱερὸν, μήτ' ἐφίστιον σέλας,
πρὶν κείνος αὐτὸν φανερός ἐμφανῶς σταθεῖς 605
δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῃ.
οὕτω γὰρ ἠϋγμην, εἴ ποτ' αὐτὸν ἐς δόμους

587. οὕτως ἔχει γ'] "This meaning is :—such indeed is my conviction as in a thing which I believe to be such, but I have not yet made the trial: as is here used, and not *forte*, which, denoting effect, is foreign to this passage." Hermann.

590. γινῶμα] This word is unusual, only occurring in other two places of the tragedians, Heracl. 408. and Agam. 1323.

596. τῷ μακρῷ χρόνῳ βραδεῖς] So Antig. 281. τοιαῦθ' ἐλίσσων ἦντες σχολῇ βραδύι.

598. ἕως] "Eos in the sense of whilst, so long as, is followed by a present, or (as here) an imperfect. See Gl. Pers. 434.

εὐϋφῇ πέπλον] A robe equally fatal was sent by Medea to Creon's daughter. Med. 1156.

600. δώρημα τῆς ἐμῆς χερός] "a present [the work] of my hand." Senec. Herc. Oct. 571. Cape hoc amictus, nostra quos nevit manna.

604. ἔρκος ἱερὸν] "sacred enclosure;" which was to be avoided because it would contain an altar, on which fire would be burning.

605. φανερός ἐμφανῶς] This is the reading of Aldus and many Mss.; in one, φανερόν ἐμφανῆς. Brunck gives φανερός ἐμφανῆ. The common reading however is sufficiently intelligible. "The construction is φανερός σταθεῖς ἐμφανῶς δείξῃ." Musgrave.

ἴδοιμι σωθίντ', ἢ κλύοιμι, παιδίακας
στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς
θυτῆρα καινῷ καινὸν ἐν πεπλώματι.

610

καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος εὐμαθὲς
σφραγίδος ἔρπει τῷδ' ἐπ' ὄμμα θήσεται.
ἀλλ' ἔρπει, καὶ φύλασσε πρῶτα μὲν νόμον,
τὸ μὴ πιθυμεῖν, πομπὸς ᾧν, περισσὰ δρᾶν
ἔπειθ', ὅπως ᾧν ἡ χάρις κείνου τέ σοι
κἀμοῦ ξυνελθοῦσ', ἐξ ἀπλῆς διπλῇ φανῇ.

615

ΛΙ. ἀλλ', εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην
βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε,

608. σωθίντ'] "arrived safe." The verb σώζω not only denotes preservation, but also contains the idea of motion: "to bring in safety." Phœn. 737. εἴπερ σφαλεῖς γε δεῦρο σωθήσῃ πάλιν: "You shall be brought back hither in safety." Here Valckenaer, not attending to this particular meaning of σώζω, would alter σωθήσῃ into σῶς ἦξῃς. Herc. F. 1213. δὲ ἐξέσωσάς μ' εἰς φάος, νεκρῶν πάρα. Eurip. fr. Erechth. 14. Αἰθιοπίαν νιν ἐξέσωσας ἐπὶ [read ἐς] χθόνα. Isocr. Evag. 11. Διαφυγὰν δὲ τὸν κίνδυνον, καὶ σωθεῖς εἰς Σόλους τῆς Κιλικίας.

610. καινῷ . . ἐν πεπλώματι] "It was the custom among the ancients to offer sacrifice in clothes either new or recently washed. J. Pollux i. 25. ὑπὸ νεουργῷ στολῇ, ὑπὸ νεοπλυνεῖ ἐσθῆτι, προσιέναι θεοῖς." Brunck. "Appian. Bell. Civil. p. 181. ἱερὰν καὶ ἐπύχρυσον ἐσθῆτα ὡς ἐν θυρίδι περικείμενος." Mungrave.

611. καὶ τῶνδ' ἀποίσεις] This passage is confessedly difficult, and has accordingly exercised the ingenuity of commentators. Brunck says, *Manifesta est librorum omnium depravatio*, 'all the books,' giving the reading of the text, and with a daring hand altering the whole into, καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος εὐμαθὲς, σφραγίδι θέμενος τῷδ' ἐπ' ὄμμα, γνῶσεται. Wakefield makes a slighter, though not less harsh, alteration: καὶ, τῶν γ' ἀποίσεις σῆμα,

'κείνος εὐμαθὲς σφραγίδος ἔρπει τῷδ' ἐπ' ὄμμα θήσεται. The sense of which would be: καὶ ἐπιθήσεται ὄμμα εὐμαθὲς τῷδ' ἔρπει σφραγίδος (δ' ἔστι) σῆμά γε, τῶν (for ᾧν) ἀποίσεις. Billerbeck proposes for ἐπ' ὄμμα θήσεται—ἐπὶν μαθήσεται, which gives an excellent sense, but is objectionable both on account of ἐπὶν, which is not thus used by the Greek poets, and of μαθήσεται, immediately following εὐμαθὲς. Erfurdt and Hermann defend the common reading, and take δ as the accusative case governed of the verbal adjective εὐμαθὲς, and it will then be thus translated: "And you shall carry away a sign of this, an eye easily understanding which he will cast upon this circular seal." This may be, and probably is, the true interpretation. Verbal adjectives take the case of the verbs from which they are derived. See Antig. 783. and a 'durior constructio' is not unfrequent with Sophocles. Σφραγίδος ἔρπει περιφραστικῶς σφραγίδι. Schol.

614. πομπὸς ᾧν] "The word πομπὸς generally signifies a guide, as in Homer frequently; here it is a messenger, and so Phavorinus: πομπὴς ἄγγελος." Wakefield.

περισσὰ δρᾶν] Antig. 67. τὸ γὰρ περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα: and Eur. Hipp. 785. τὸ πολλὰ πράσσειν, οὐκ ἐν ἀσφαλεῖ βίῳ.

τὸ μὴ οὐ τόδ' ἄγγος ὥς ἔχει δεῖξαι φέρων,
λόγων τε πίστιν ἢν ἔχεις, ἱφαρμόσαι. 620

ΔΗ. στείχοις ἂν ἤδη. καὶ γὰρ ἐξεπίστασαι
τά γ' ἐν δόμοισιν, ὥς ἔχοντα τυγχάνει.

ΛΙ. ἐπίσταμαί τε καὶ φράσω σεσσωσμένα.

ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὄρων
προσδέγματ', αὐτὴν ὥς ἐδεξάμην φίλως. 625

ΛΙ. ὥστ' ἐκπλαγῆναι τοῦμὸν ἠδονῇ κέαρ.

ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ,
μὴ πρὶν λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τὰ κεῖθεν εἰ ποθούμεθα.

ΧΟ. ὦ ναύλοχα καὶ πετραῖα στρ. α'. 630
θερμὰ λουτρὰ καὶ πάγους

Οἷτας παραναιετάοντες, οἳ τε μέσσαν

Μηλίδα παρ' λίμναν,

χρυσυλακάτου τ' ἀπτὰν κόρας,

ἐνθ' Ἑλλάνων ἀγοραὶ 635

Πυλάτιδες καλεῦνται.

ὁ καλλιβόας τάχ' ὕμιν ἀντ. α'.

αὐλὸς οὐκ ἀναρσίαν

ἰάχων παναχὰν ἐπάνεισιν, ἀλλὰ θείας

619. φέρων] This word is not put for φέροντα, as Musgrave maintains. See above, v. 574.

626. ἐκπλαγῆναι . . . ἠδονῇ] "Æn. i. 513. Obstupuit simul ipse, simul percussus Achates Lætitiaque metuque." Wakefield.

630. ὦ ναύλοχα] The Chorus here addresses all the inhabitants who dwelt on or near the mountains of Œta. Herodotus describes this country very minutely, lib. vii. § 176. Speaking of Thermopylæ he says: τῶν δὲ Θερμοπυλίων τὸ μὲν πρὸς ἐσπέρης, ὅρος ἄβατον τε καὶ ἀπόκρημνον, ὕψηλόν, ἀνάτεινον ἐς τὴν Οἶτην· τὸ δὲ πρὸς τὴν ἡλὶ τῆς ὁδοῦ, θάλασσαν ὑποδέκεται καὶ

τενέγεια. Ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρὰ, τὰ Χύτρον καλέουσι οἱ ἐπιχώριοι. Near Thermopylæ was the village of Anthela, where the Amphictyonic council met in autumn every year; hence the terms Ἑλλάνων ἀγοραὶ Πυλατίδες. See Herod. vii. 200.

634. χρυσυλακάτου . . κόρας] sc. Diana, "to whom the whole of the neighbouring shore was considered sacred." Apoll. Rhod. i. 571. Ἄρτεμον, ἢ κείνας σκοπιάς ἀλὸς ἀμφιέπεισι Ῥωμένη καὶ γαῖαν Ἰωλκίδα." Musgrave. The same epithet is frequently given to Diana by Homer, Od. Δ. 122. Π. Π. 183. γ. 70. &c.

ἀντίλυρον μούσας.
 ὁ γὰρ Διὸς Ἀλκμήνας κόρος
 σεῦται πάσας ἀρετᾶς
 λάφυρ' ἔχων ἐπ' οἴκους·
 ὃν ἀπόπτολιν εἴχομεν πάντα
 δυοκαιδεκάμηνον ἀμμένουσαι
 χρόνον, πελάγιον, ἰδρὺς οὐδέν·
 ἀ δέ οἱ φίλα δάμαρ τάλαινα,
 δυστάλαινα καρδίαν,
 πάγκλαυτος αἶεν ᾗλλυτο·
 νῦν δ' Ἀρης οἴστρηθεις
 ἐξέλυσ' ἐπίπονον ἀμέραν.
 ἀφίκοιτ', ἀφίκοιτο μὴ σταίῃ
 πολύκωπον ὄχημα ναὸς αὐτῇ,
 πρὶν τάνδε πρὸς πόλιν ἀνύσειε,
 νασιῶτιν ἐστίαν ἀμείψας,
 ἔνθα κλήζεται θυτῆρ'
 ὅθεν μόλοι πανάμερος,

54

στρ. 7

61

62

ἀντ. 3

63

641. ὁ γὰρ Διὸς] The older editions have Ἀλκμήνας τε κόρος, which destroys the metre. Erfurdt and Hermann properly give Ἀλκμήνας κόρος, "For Jove's son by Alcmena."

642. πάσας ἀρετᾶς λάφυρ'] Pind. Olymp. i. 20. δρέπων μὲν κορυφὰς ἀρετῶν ἀπο πασῶν.

652. ἀφίκοιτ', ἀφίκοιτο] In the choral odes a verb is frequently repeated in order to add strength: but if the verb be compounded with a preposition, the preposition (though not here) is omitted in the repetition. Hec. 164. ἀπώλεσας ὥλεσας. Med. 446. κατίβει, ἴβει τὴν ὀλομένην γυναῖκα. See also Orest. 179. 1247. Alcest. 401. The preposition is retained in the repetition. Orest. 149. κάταγε, κάταγε πρόσιθ' ἀτρεμάς. ibid. 318. 333.

655. ὄχημα ναὸς] a poetic periphrasis

for ναὺς. So Iph. T. 409. ἐπὶ πάντις κόματα Νῆλεος ὄχημα. P. I. 476. θαλασσοπλοῦντα δ' ὅστις ἔλασεν ἔμωυ λιπότερ' εἶρε ναυτίλων ὄχηματα.

654. ἀνύσειε] sc. τὴν ὁδόν. See Antig. 231. and 799.

655. νασιῶτιν ἐστίαν] The island here meant was Euboea.

657. πανάμερος] This word is derived from πᾶν and ἡμέρα a day, and signifies πάντως τῇδε τῇ ἡμέρᾳ. Πανήμερος and παννύχτιος are not always to be understood of whole days and nights." Hermann. Musgrave objects to πανάμερος, because by that reading the principal point longed for by Demira and her friends, sc. that Demira should return burning with love for her, would be omitted: he therefore proposes πανήμερος, a word the existence of which may be doubted.

τᾶς πειθοῦς παγχρίστῳ

συγκραθεῖς ἐπὶ προφάσει θηρός.

ΔΗ. Γυναῖκες, ὥς δέδοικα, μὴ περαιτέρω 660

πεπραγμέν' ἢ μοι πάνθ', ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἐστὶ, Δηάνειρα, τέκνον Οἰνέως;

ΔΗ. οὐκ οἶδ'· ἀθυμῶ δ', εἰ φανήσομαι τάχα
κακὸν μέγ' ἐκπράξας ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων; 665

ΔΗ. μάλιστά γ' ὥστε μήποτ' ἂν προθυμίαν
ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.

ΧΟ. δίδαξον, εἰ διδακτὸν, ἐξ ὅτου φοβῇ.

ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,
γυναῖκες ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν. 670

ᾧ γὰρ τὸν ἐνδυτῆρα πέπλον ἀρτίως
ἔχριον, ἀργῆτ' οἷος εὐείρου πόκα,

658. τᾶς πειθοῦς παγχρίστῳ] Παγχρίστῳ probably agrees with φαρμάκῳ or πέπλῳ understood. See Pearson on the Creed, p. 80. ninth edition. Hermann takes παγχρίστῳ τᾶς πειθοῦς as put for παγχρίστη τῇ πειθοῖ, in the same manner as strata viarum for stratae viæ. See Antig. 1194. Wakefield, in his mania for emendation, or more properly, alteration, proposes τᾶς Πειθοῦς πάγχριστος, συγκραθεῖς, ἐπιπροφανεῖς ἔρως. This he thus translates: *unde redeat amor* (i. e. *amans Hercules*) *plenus cupidinum lenimentis* *Suadela personatus, probe temperatus, manifeste superveniens!* I give the alteration and version as I find them, not exactly seeing the meaning of either. The passage in the original may be thus rendered: "from whence may he actually come on this day, being reconciled [or won over to Deianira] by the well-anointed persuasive robe [which has been sent him] on the suggestion of the Centaur."

660. μὴ περαιτέρω] "lest all that I have been lately doing should have been carried too far." "Περαιτέρω. gl. Soph. Trach.

πέρα τοῦ δέοντος." Bruck.

665. τῶν σῶν . . δωρημάτων] This genitive is not governed of ἔνεκα, as the Scholiast asserts, or of περὶ, but of ἐλπίδος in the preceding line.

666. προθυμίαν ἄδηλον ἔργου] This is a poetic enallage of cases for προθυμίαν ἀδήλου ἔργου. See above, v. 506. below, 814.

668. δίδαξον, εἰ διδακτὸν] C. R. 983. ἢ ῥητόν; ἢ οὐχὶ θεμιτόν ἄλλῳ εἶδέναι;

669. οἶον, ἣν φράσω] The common reading is οἶον ἂν φράσω. Here we have adopted the easy emendation of Erfurdt, Seidler, and Hermann.

671. τὸν ἐνδυτῆρα πέπλον] "the ornamental robe." Musgrave calls it the inner, as the περιβεβλημένον was the outer-garment. But Hermann, Diss. 1. on the chorus of the Eumenides, p. xii. has shown that ἐνδυτὸν is any thing put on for the sake of ornament. Eurip. Iph. A. 1079. ἐνδυτὰ δωρήματα. Æsch. Eumen. 983. φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι. Troad. 259. ἐνδυτῶν στεφάνων.

672. ἀργῆτ'] for ἀργῆτι. This is one E

τοῦτ' ἠφάνισται, διάβρονον πρὸς οὐδενὸς
 τῶν ἔιδον, ἀλλ' ἰδεστὸν ἐξ αὐτοῦ φθίνει,
 καὶ ψῆ κατ' ἄκρας σπιλάδος. ὡς δ' εἰδῆς ἄπαν, 675
 ἢ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.
 ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος, ποιῶν
 πλευρὰν πιπρᾶ γλαγχῖνι, προὔδιδάξατο,
 παρῆκα θεσμῶν οὐδὲν, ἀλλ' ἐσωζόμεν,
 χαλκῆς ὅπως δύσνικτον ἐκ δέλτου γραφήν. 680
 καί μοι τάδ' ἦν πρόρρητα, (καὶ τοιαῦτ' ἔδρων,)
 τὸ φάρμακον τοῦτ' ἄτυρον, ἀπτῖνός τ' αἰεὶ
 θερμῆς ἄθικτον, ἐν μυχοῖς σῶζειν ἐμὲ.
 ἕως νιν ἀρτίχριστον ἀρμόσαιμί που.
 κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστίον, 685
 ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ

of the few instances which occur in the tragic writers of the iota being elided in the dative case. See C. C. 1433. Some suppose that ἀργῆτ' is elided for ἀργῆτα, agreeing with πέπλον. This epithet is ill suited to a robe besmeared with the blood of Nessus: εὐείρον, for the common reading εὐείρω, is the emendation of Valckenauer, Phœn. 994. and is more properly applied to oïds than to πόκερ.

673. διάβρονον] This word (then written διαβόρος) has an active signification, Philoct. 7.

675. ψῆ] Brunck derives this word from ψῆμι, imperf. ἔψην, and omitting the augment, ψῆν, ψῆς, ψῆ, as from κῆμι, κῆ. Hom. Il. A. 638. ἐπὶ δ' αἴγειον κῆ τυρόν. Wakefield's account of this word is the most probable. He says, "Brunck writes ψῆ for ἔψην from ψῆμι: this is not supported either by the subscribed iota, or the nature of tragic language; ψῆ is derived from ψάω, as ζῆ from ζάω." Hermann calls the forms ψῆ and ζῆ Doric. It may be also observed that though Suidas and other lexicographers give ψῆ an active signification, it must be here neu-

tral, from the context, "wastes away by little and little," as a thing is wasted by scraping or friction. The Scholiast properly illustrates the passage, κρετῆκεται καὶ βεῖ καὶ διαλύεται, ἀπὸ τοῦ λίθου διαβρόνον. ψῆ guttatim decedit. Musgrave.

σπιλάδος] "down from the top of the stone" on which the lock of wool had been carelessly cast. Damm, in illustrating this word, Lex. Gr. Etym. says that it is a rock placed in or near the sea. It occurs Odys. E. 401. 405.

676. μείζον' ἐκτενῶ λόγον] "I will extend the account [so that it may be] longer." On this idiom, see Antig. v. 786.

680. χαλκῆς ὅπως] The ordo is, ὅπως γραφὴν δύσνικτον ἐκ χαλκῆς δέλτου. Wakefield erroneously connects ἐκ δέλτου with γραφὴν in the sense of δελτωτὴν γραφὴν.

684. ἕως νιν] This is the correction of Dr. Elmsley for ἕως ἄν, the common reading. When ἕως signifies until, it requires the subjunctive with, and the optative (as here) without ἄν.

μαλλῶ, σπάσασα κτησίου βοτοῦ λάχνην
 κᾶθηκα συμπτύξας ἄλαμπες ἡλίου
 κοίλῃ ζυγάστρῳ δῶρον, ὥσπερ εἶδετε.
 εἴσω δ' ἀποστείχουσα, δέρομαι φάτιν 690
 ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.
 τὸ γὰρ κάταγμα τυγχάνω ρίψασά πως
 τῆς οἰός, ἢ προὔχριον, ἐς μέσσην φλόγα,
 ἀκτῖν' ἐς ἡλιῶτιν ὥς δ' ἐθάλπετο,
 ρεῖ πᾶν ἄδηλον, καὶ κατέψηπται χθονὶ, 695
 μορφῇ μάλιστ' εἰκαστὸν, ὥστε πρίονος
 ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου.
 τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν
 προὔκειτ', ἀναζέουσι θρομβώδεις ἀφροί,
 γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ 700

687. κτησίου βοτοῦ] "of a sheep [possessed or] in my possession." "It is not sufficiently clear," says Wakefield, "what is the meaning of κτησίου in this line: κτήματα properly seem to have been τὰ ἐν οἴκῳ χρήματα; although, as usual, some writers used the word more extensively and generally." It is, however, sufficiently intelligible, that in Latin κτήσιος may be rendered in barbarous Latin, by *possessorius* or *ad possessionem pertinens*. Jove has this appellation, Agam. 1005. Æsch. Suppl. 940. Κτήσιον Δία ἐν τοῖς ταμείοις Ἰδρωτο. Harpocrat. Mercury has also the epithet of κτήσιος, because in him, to use the language of craniology, was strongly developed the organ of acquisitiveness: "κτησίου βοτοῦ is governed of λάχνην, not of σπάσασα." Musgrave.

688. ἄλαμπες ἡλίου] "i. e. ἀπὸθεν τῆς λαμπηδόνος τοῦ ἡλίου. The formula is not dissimilar to that in C. R. 185. ἄχαλκός ἀσπίδων." Brunck. The expression is the same in meaning as ἀκτῶν θερμῆς ἡθικτον above, v. 682.

689. κοίλῃ ζυγάστρῳ] "in a hollow chest." "Zonaras, in his Lexicon, not

yet published, quoted by Valckenaer, Adonias. Theocr. p. 335. Ζύγαστρον, κιβωτός. κυρίως δὲ, ἡ ξυλίνη σορός. Χοφ. κοίλῃ ζυγάστρῳ, παρὰ τὸ ἐξυγῶσθαι τὰς σανάδας." Brunck.

690. φάτιν ἄφραστον] "I see a thing impossible to be described." The Scholiast seems to have read φάσιν, which he explains by φαντασίαν: and φάσιν is also the suggestion of Reiske and Musgrave.

694. ἀκτῖν' ἐς ἡλιῶτιν] Herc. Cei. 722. quoted by Wakefield: Et forte nullâ nube respersus jubar Laxabat ardens fervidum Titan diem: Medios in ignes solis et claram facem, Quo tincta fuerat palla vestisque illita, Abjectus horret sanguis et Phœbi coma Tepofactus ardet.

696. πρίονος ἐκβρώματ'] "sawdust."

700. γλαυκῆς ὀπώρας] The order of this passage is, ὥστε πρίονος ποτοῦ γλαυκῆς ὀπώρας χυθέντος εἰς γῆν... Musgrave considers γλαυκῆς ὀπώρας as the genitive of time, "in the time of yellow autumn." But the Scholiast seems to give the true interpretation: τοῦ γλαύκου τοῦ ἀπρίως ἐκπικισθέντος

χυθίντος εἰς γῆν βακχίας ἀπ' ἀμπέλου.
 ὥστ' οὐκ ἔχω τάλαινα, ποῖ γνώμης πέσω
 ὅρῳ δέ μ' ἔργον δεινὸν ἐξεργασμένην.
 πόθεν γὰρ ἂν ποτ', ἀντὶ τοῦ θνήσκων ὁ θῆρ
 ἔμοι παρῆσχ' εὖνοιαν, ἧς ἔθνησχ' ὕπερ ;
 οὐκ ἔστιν. ἀλλὰ τὸν βαλόντ' ἀποφθίσαι
 χρήζων, ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον,
 ὅτ' οὐκ ἔτ' ἀρκεῖ, τὴν μάθησιν ἄρτυμαι.
 μόνη γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι
 γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.
 τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν
 Χείρωνα πημήναντα, χῶσπερ ἂν θιγῇ,

705

710

καὶ νέου. μάλιστα δὲ ὁ νέος οἶνος θερμὸς ὂν, εἰ πέσοι χαμαί, ἀφρίζει. γλαύκη δὲ ὕψωσαν τὸν νέον οἶνον εἶπε.

702. ποῖ γνώμης πέσω] "what opinion I must entertain."

704. πόθεν γὰρ . . . ἀντὶ τοῦ] "for from whence [and] in return for what." This is an instance of asyndeton so common in interrogative sentences. See note on Antig. v. 2.

θνήσκων ὁ θῆρ] The centaur is here called ὁ θῆρ, and above, v. 565. ἐκ-θνήσκων δ' ὁ θῆρ.

707. ἔθελγέ μ'] The reading of Aldus and many others is ἔθελγεν without the pronoun, which seems to be required here for the sake of perspicuity: ἔθελγεν ἡπάτα. Hesych. On this word, see Steph. Thea. (Valpy's Ed.) p. 4212.

710. ἐξαποφθερῶ] "I shall utterly destroy." "This word is used also by Æschylus, Pers. 470. ἕως ἀπάντων ἐξαπέφθειραν βίον. I have not found it elsewhere." Wakefield. A similar compound, ἐξαπόλλυμι, is not uncommon. See Agam. 511. Choëph. 824. Trond. 1205. Heracl. 950. The verbs with which ἐξαι is compounded in the tragic and comic writers, are only a dozen, being the two just mentioned, and ἐξαπαλλάσσω, ἐξαπείδω, ἐξαποβαίνω, ἐξαποδίδωμι, ἐξαπο-

δύνω, ἐξαποντόμαι, ἐξαπονέω, ἐξαποξύνω, ἐξαποτίνω, ἐξαπωθέω.

711. τὸν γὰρ βαλόντ'] "for I know that the arrow, which hit the god Chiron, wounded him also." Wakefield makes Neasus the accusative after βαλόντα, not considering that a person may be hit by a missile without being wounded. Brunck considers βαλόντα to be put for βαλόμενον. Of ἄτρακτος, the author of Etym. M. observes, ἄτρακτος κυρίως γυναικείον ἐργαλεῖον, ἐφ' οὗ τὸ νῆμα περιελεῖται καταχρηστικῶς δὲ καὶ ἐπὶ βέλους. τὸν γὰρ βαλόντα ἄτρακτον οἶδε Σοφοκλῆς Τραχ. The story of this transaction is given in Ovid. Fast. v. 379.

712. χῶσπερ ἂν θιγῇ] "The ancient editions have χῶσπερ ἂν θίγῃ. Livin. χῶσπερ. Stephens [in violation of the metre] introduced χῶσπερ ἂν θίγῃ, which was retained by Brunck. Schol. χῶσπερ ἂν θίγῃ. καὶ ὅσα ἂν θίγῃ τοῦ Ἡρακλείου βέλους, εἴτε ἄνθρωπος εἴτε θηρία, ἀπόλλυται. Wakefield, Erfurdt, and Schæfer corrected χῶσπερ. But there is no reason, why the old reading should be altered, since ὅσπερ ἂν signifies, simulatque." Hermann. I have not been able to discover this meaning of ὅσπερ ἂν in the learned professor's excellent treatise on the particle ἂν printed in the Classical

φθείρει τὰ πάντα κνώδαλ'· ἐκ δὲ τοῦδ' ὅδε
σφαγῶν διελθὼν ἰὸς αἵματος μέλας
πῶς οὐκ ὀλεῖ καὶ τόνδε ; δόξη γοῦν ἐμῇ· 715
καίτοι δέδοκται, κείνος εἰ σφαλήσεται,
ταύτῃ σὺν ὀρμῇ καὶ μὲ συνθανεῖν ἄμα.
ζῆν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετὸν,
ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.

ΧΟ. ταρβεῖν μὲν ἔργα δεῖν' ἀναγκαίως ἔχει· 720
τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.

ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν
οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.

ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ ἔξ ἐκουσίας 725
ὀργὴν πέπειρα, τῆς σε τυγχάνειν πρέπει.

ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
ποινωνός, ἀλλ' ὃ μὴδὲν ἔστ' οἴκοις βαρύ.

ΧΟ. σιγαῖν ἂν ἀρμόζοι σε τὸν πλείω λόγον,
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ 730
πάρεστι, μαστὴρ πατρὸς, ὃς πρὶν ἄχετο.

ΤΛ. ὦ μῆτερ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
ἢ μηκέτ' εἶναι ζῶσαν, ἢ σεσασμένην

Journal: χῶνερ would be preferable, if supported by Ms. authority.

713. ἐκ δὲ τοῦδ' ὅδε] "I arrange the words thus: ὅδε ἰὸς αἵματος μέλας διελθὼν ἐκ σφαγῶν τεύδε." Musgrave. "and from his wounds this black poison of blood (i. e. poisonous blood) having passed through." See above, v. 570. where σφαγῶν has the same meaning.

718. κακῶς κλύουσιν] On the meaning of κλύω and ἀκούω with an adverb, see CE. R. 893.

724. ἐξ ἐκουσίας] sc. φρενὸς, γνώμης, or some similar word. Ἐκ or ἐξ with an adjective only has the meaning of the adverb deduced from such adjective: ἐξ ἐκουσίας for ἐκουσίως, ἐξ ἐναντίας for ἐναντίως, ἐξ ἐτοίμου for

ἐτοίμως. See Viger, (Seager's Ed.) p. 224. See above, v. 394.

726. τοιαῦτα δ' ἂν] Wakefield quotes Ter. Andr. ii. i. 9. Facile omnes, cum valemus, recta consilia ægrotis damus: Tu, si hic sis, alter sentias.

728. σιγαῖν... λόγον] So in Med. 80. ἡσύχαζε, καὶ σίγα λόγον.

731. ἐκ τριῶν σ'] "This σ' may be taken for σοὶ or for σέ. The latter seems to me to be the more true account: ὡς ἂν ἐκ τριῶν ἐν εἰλόμην, σε ἢ μηκέτ' εἶναι ζῶσαν, ἢ—." Brunck. Σ' cannot here be taken for σοὶ because a long vowel cannot be elided before a short one, so as to leave the short vowel still short. See Major's Ed. of Hecuba, 870.

ἄλλου κεκλησθαι μητέρ', ἢ λώους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαι ποθεν.

ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον; 735

ΤΛ. τὸν ἄνδρα τὸν σὸν ἴσθι τόνδ', ἐμὸν λέγω
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ.

ΔΗ. οἳ μοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον;

ΤΛ. ὃν οὐχ οἶόν τε μὴ τελεσθῆναι. τὸ γὰρ
φανθεὶν τίς ἂν δύναιτ' ἂν ἀγένητον ποιεῖν; 740

ΔΗ. πῶς εἶπας, ὦ παῖ; τοῦ παρ' ἀνθρώπων μαθὼν
ἄζηλον οὕτως ἔργον εἰργάσθαι με φῆς;

ΤΛ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν
πατρὸς δεδορκῶς, κοῦ κατὰ γλῶσσαν κλύων.

ΔΗ. ποῦ δ' ἐμπελάζεις τάνδρ' καὶ παρίστασαι; 745

ΤΛ. εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεῶν.

ὅθ' εἶρε κλεινὴν Εὐρύτου πέσσας πόλιν,
νίκης ἄγων τρόπαια κἀκροθίνια,

ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον

Κήναιον ἐστίν, ἔνθα πατρώω Διὶ 750

βαμοὺς ὀρίζει τεμενίαν τε φυλλάδα·

οὗ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθω.

733. ἢ λώους φρένας] "or that you had received better dispositions in exchange for these your present ones."

739. τὸ γὰρ φανθεῖν] Hom. II. I. 249. οὐδέ τι μῆχαρ ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν. Pindar, Olymp. ii. 29. Τῶν δὲ πεπραγμένων, Ἐν δίκῃ τε καὶ παρὰ δίκαν Ἀποίητον οὐδ' ἂν Χρόνος, ὃ πάντων πατὴρ Δύνατο θέμεν ἔργων τέλος. Hor. Od. iii. xix. Cras vel atrâ Nube polum pater occupato, Vel sole puro: non tamen irritum, Quodcumque retro est, efficiet, neque Diffinget, infectumque reddet, Quod fugiens semel hora vexit. Pliny, ii. 7. § 5. says, Deum nullum in præteritum jus habere. The first two of these parallel passages are given or referred to by Wakefield.

744. κοῦ κατὰ γλῶσσαν] "Simi-

larly the messenger in Æsch. Pers. 271. καὶ μὴν παρὼν γε, κοῦ λόγους ἄλλων κλύων, Πέρσαι, φράσαιμ' ἂν, εἴ ἐπορσύνθη κακά. [See Dr. Blomfield's note on this passage.] Plautus, Bacchid. iii. 3. 65. Quin ego, quæm periret, vidi; non ex audito arguo." Brunck.

751. ὀρίζει] Ὀρίζει. Ἰσσησι. Hesych. The τεμενίαν φυλλάδα in this line probably refers to the bows and chaplets which were placed around the altar to decorate it. "Virg. Æn. ii. 248. Nos delubra Deûm miseri, quibus ultimus esset Ille dies, festa velamos fronde per urbem; and ibid. iii. 25. Accessi, viridemque ab humo convellere sylvam Conatus, ramis tegerem ut frondentibus aras." Wakefield.

752. ἄσμενος πόθω] Wakefield al-

μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
 κήρυξ ἀπ' οἴκων ἵκετ' οἰκεῖος Λίχας,
 τὸ σὸν φέρων δῶρημα, θανάσιμον πέπλον· 755
 ὃν κείνος ἐνδύς, ὡς σὺ προὔξεφίεσο,
 ταυροκτονεῖ μὲν, δῶδεκ' ἐντελεῖς ἔχων,
 λείας ἀπαρχὴν, βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
 ἑκατὸν προσῆγε συμμιγῇ βοσκήματα.
 καὶ πρῶτα μὲν δείλαιος, ἴλεα φρενὶ, 760
 κόσμῳ τε χαίρων καὶ στολῇ, κατηύχετο·
 ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο
 φλόξ αἵματηρὰ καπὸ πείρας δρυὸς,
 ἰδρὼς ἀνῆει χρωτὶ, καὶ προσπύσσεται

tered this into ἄσμενον ποθῶν, *latus latum vidi*. But Erfurdt's interpretation is the true one, "glad on account of my desire being gratified a long time after it had been formed."

757. ἐντελεῖς ἔχων] Ἐντελεῖς is here used in the same sense, as τεληέσσας and τελείων in Homer, τεληέσσας ἑκατομβὰς, and ἀρνῶν τε τελείων. The animals required for sacrifice were to be ἐντελεῖς, perfect, i. e. without spot or blemish.

761. κόσμῳ τε... καὶ στολῇ] "with his ornament and dress," an *hendyadis* for *ornamental dress*. So Virg. *Æn.* i. pateris libabat et auro, for pateris libabat aureis. Wakefield quotes Theocr. vii. 57. Χ' ἀλκυόνες στορεσεῦντι τὰ κύματα τῶν τε θάλασσαν. Virg. *Æn.* i. 61. molemque et montes insuper altum.

762. σεμνῶν ὀργίων] "of the sacrifice," as Antig. 1000. Sept. Theb. 164." [On which passage consult Dr. Blomfield's valuable Glossary.] Musgrave.

763. φλόξ αἵματηρὰ] The flame is called αἵματηρὰ because it proceeded from the blood-stained victims which were burning on the altar.

πείρας δρυὸς] Λιπαροῦ ξύλου· δρῦν γὰρ λέγει πᾶν δένδρον. This remark of the scholiast is true, because πείρας is an improper epithet as applied to an

oak. The pitch or pine-tree was generally used for burning the sacrifices.

764. προσπύσσεται] Musgrave's remark is, "any one who does not allow of the omission of the augment will easily substitute προσπύσσεται for προσπύσσετο," the common reading. This Porson has done at *Med.* v. 1138. and it has been adopted by Erfurdt. Nothing is more frequent in narratives than the change of tenses from the *past* to the *present*. By this transition more vivacity and animation is given to the narration. For instance, see *Phæn.* 22. *Hec.* 565. Other instances will present themselves to the young scholar in every Greek tragedy. See *Matth. Gr. Gr.* § 504. 1. That the augment cannot be dispensed with in the tragic senary is, we believe, now admitted by all Greek scholars, except Professor Hermann, who in his *Elementa Doctrinæ Metricæ*, p. 77. has quoted the instances where this omission takes place. The passage before us is one of them; on which he remarks, "in the narration of a messenger the augment in such a word (as προσπύσσετο) may be omitted." Erfurdt says the reading might be πρὸς τ' ἐπύσσετο for καὶ προσπύσσεται, which emendation is not necessary for the reason given above.

πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος, 765
 χιτῶν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὅστέων
 ἀδαγμὸς ἀντίσπαστος, εἴτα, φοινίας
 ἐχθρᾶς ἐχίδνης ἰὸς ὥς, ἐδαίνυτο·
 ἐνταῦθα δὲ βόησε τὸν δυσδαίμονα
 Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ, 770
 ποίαις ἐνέγκαι τόνδε μηχαναῖς πέπλον·
 ὁ δ' οὐδὲν εἰδὼς δύσμορος, τὸ σὸν μόνης
 δῶρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.
 κακεῖνος, ὥς ἤκουσε, καὶ διώδυνος
 σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο, 775
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,
 ῥίπτει πρὸς ἀμφίπλυστον ἐκ πόντου πέτραι·
 κρατὸς δὲ λευκὸν μυελὸν ἐκραίνει μέσου,
 διασπαρέντος αἵματος κόμης θ' ὁμοῦ.

765. ὥστε τέκτονος,] "like an artist's, or statuary's." The meaning, according to Hermann, is that the robe stuck to the sides of Hercules as firmly, as the statuary represents the robe on the statue of a man cut from a solid block of wood. Musgrave, with the scholiasts, makes τέκτονος governed by ἐπὶ understood, and joined with ἀρτίκολλος. This, though a "mira ellipsis," may be defended. See Lambert Bos, *Ellips. Græc.* (Ed. Schæfer, Priestley's Ed. 1825.) p. 467. Statius, *Theb.* xi. 254. as quoted by Wakefield, has imitated this passage: *Qualis ubi implicitum Tirynthius ossibus ignem Sensit, et Ceteas membris accedere vestes; Vota incepta tamen libataque thura ferebat, Durus adhuc patiensque mali: mox grande, coactus, Ingemuit, victorque furit per viscera Nessus.*

767. ἀδαγμὸς] "ὁ κνησμὸς, [i. e. an itching.] ἀδάξασθαι γὰρ, τὸ κνήσασθαι." Schol.

εἴτα, φοινίας] There is much dispute among critics as to the punctuation of this passage. Brunck places

a full stop after ἀντίσπαστος, and a comma after ἐδαίνυτο, thus making ἐπὶ the nominative case to ἐδαίνυτο. In which case, Hyllus must be aware that Deianira had applied the blood of Nessus to the garment conveyed by him to Hercules. This, however, is not the fact. See v. 930. The punctuation here adopted is substantially that of Wakefield, except that he puts ἦλθε δ' ὅστέων ἀδαγμὸς ἀντίσπαστος within a parenthesis, which is justly objected to by Hermann and Erfurdt; because it is not probable that so important a feature in the disorder of Hercules would be inserted merely in a parenthesis.

770. τὸν οὐδὲν αἴτιον] "Ov. Met. ix. 155. Ignaroque Lichæ, quid tradat nescia, luctus Ipsa suos tradat." Wakef.

772. τὸ σὸν μόνης] Where we should expect τὸ δῶρημα σοῦ μόνης. See C. C. 341.

778. κρατὸς δὲ λευκὸν] The common reading of this passage is κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου Κρατὸς

ἄπας δ' ἀνευφήμησεν οἰμωγῇ λειῶς, 780
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·
 κούδεις ἐτόλμα τάνδρὸς ἀντίον μολεῖν.
 ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,
 βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πέτραι,
 Λοκρῶν ὄρειοι πρῶνες, Εὐβοίας τ' ἄκραι. 785
 ἐπεὶ δ' ἀπεῖπε, πολλὰ μὲν τάλας χθονὶ
 ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν,
 τὸ δυσπάρεινον λίπτρον ἐνδατούμενος
 σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον
 οἷον κατακτήσαιο λυμαντὴν βίου, 790
 τότε ἐκ προσέδρου λιγνύος διάστροφον
 ὀφθαλμὸν ἄρας, εἶδ' ἐμ' ἐν πολλῷ στρατῷ
 δακρυῖρόοῦντα, καὶ με προσβλέψας, καλεῖ·
 ὦ παῖ, πρόσελθε, μὴ φύγῃς τοῦμὸν κακόν,

διασπαρέντος, αἱματός θ' ὁμοῦ. How μέσον κᾶρα can be διασπαρῆναι it is not easy to comprehend. A similar difficulty meets us in the present reading, as it regards κόμης connected with διασπαρέντος. For the head on which the hair grew might be broken, and yet the pieces would not be dispersed. In the common lection, Hermann for αἱματός θ' ὁμοῦ conjectures αἱμάδας θ' ὁμοῦ, which to me is unintelligible. These two lines are difficult, most probably corrupt. Having nothing better to suggest, for want of Ms. assistance, I leave them as I find them.

780. ἀνευφήμησεν] Ἀνευφήμησεν ἀνφῶμαξεν κατ' ἀντίφρασιν. Σοφοκλῆς Τραχινίαις. Hesych. Hermann contends that there is no antiphrasis in this word, and that ἀνευφημεῖν signifies, to cry out εὐφήμει.

781. διαπεπραγμένου] “despatched,” “destroyed,” “killed.” See Gl. Pers. 265. for instances of the word in this sense, which occurs only in the perfect passive.

784. ἰύζων] Crying out, ἰοῖ or ἰώ. See Antig. 154.

785. πρῶνες] “promontories.”

“Πρῶν, a promontory, sc. πρὸν τῆς γῆς. Thus it will be better derived than from προῖον with Etym. M. p. 692, 47. The Ionic form was πρῶον. Il. Π. 299. Πρῶονες ἀκροί.” Gl. Pers. 136.

786. ἐπεὶ δ' ἀπεῖπε] “but when he fainted.” See this word ably illustrated in Major's Ed. of Hecuba, v. 930. and by Dr. Monk, Hipp. 503.

788. ἐνδατούμενος] ἐνδατεῖσθαι properly signifies, to divide, as OE. R. 196. Euripides, Herc. F. 217. has thus used this word, λόγους ὀνειδιστήρας ἐνδατούμενος, convicia dividens, i. e. conviciis incessens. Hence ἐνδατεῖσθαι τι or τινά for σφόδρα λαιδορεῖν. Homer frequently uses the simple form δατεῖσθαι. As the Greeks used ἐνδατεῖσθαι, so the Latins differre. Plautus Pseudolo: “Jam ego te differam dictis meis.” Brunck.

789. τὸν Οἰνέως γάμον] “his connexion by marriage with Æneus.” “Why the marriage or wife of Æneus should have a place here, I have not discovered. Perhaps the reading ought to be τὸν Οἰνέως γάμον.” Musgrave.

- μηδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί. 795
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μέβες
 ἔνταυθ', ὅπου με μή τις ὄψεται βροτῶν
 εἰ δ' οἶκτον ἴσχεις, ἀλλὰ μ' ἐκ γῆ τῆσδε γῆς
 πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνα. 800
 τοσαῦτ' ἐπισκῆψαντος, ἐν μέσῳ σκάφει
 θέντες σφε, πρὸς γῆν τήνδ' ἐπέλσαμεν μόλις
 βρυχώμενον σπασμοῖσι. καί νιν αὐτίκα
 ἢ ζῶντ' ἐσόψεσθ', ἢ τεθνηκότ' ἀρτίως.
 τοιαῦτα, μῆτις, πατρὶ βουλευσας' ἐμῶ
 καὶ δρῶσ' ἐλήφθης, ὣν σε ποίνιμος Δίκη 805
 τίσαιτ', Ἐρινύς τ'. εἰ θέμις δ', ἐπεύχομαι
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προὔβαλεις,
 πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
 πτείνασ', ὅποῖον ἄλλον οὐκ ὄψει ποτέ.
- ΧΟ. τί σῖγ' ἀφέρπεις; οὐ κάτοισθ' ὀθούνεκα 810
 ξυνηγορεῖς σιγῶσα τῶ κατηγόρῳ;
- ΤΛ. εἰᾶτ' ἀφέρπειν. οὖρος ὀφθαλμῶν ἐμῶν
 αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλῶς.
 ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν
 μητρῶον, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ; 815
 ἀλλ' ἐρπέτω χαίρουσα τὴν δὲ τέρψιν, ἣν

797. ὅπου με μή τις] Œdipus prefers a similar request to the chorus. See Œ. R. v. 1399—1402.

798. ἀλλὰ] "at least." See Œ. C. 238.

799. μηδ' αὐτοῦ θάνα] "and let me not die here." The subjunctive for the imperative.

802. βρυχώμενον] Βρυχάσθαι properly signifies, to roar as a lion, as Wakefield well remarks, quoting Hesych. βρυχήσασθαι, ὡς λέων.

810. τί σῖγ' ἀφέρπεις;] A departure in silence foreboded something

terrible. Œ. R. 1065. Antig. 1230. 1236. Senec. Herc. Œt. 889.

812. εἰᾶτ' ἀφέρπειν] Œdipus makes a similar remark when Jocasta abruptly and silently quits the stage. See Œ. R. 1066.

814. ὄγκον . . . ὀνόματος . . . μητρῶον] This is a poetical enallage for ὄγκον ὀνόματος μητρῶον. See above, v. 666.

815. ἥτις] The antecedent to ἥτις is μήτηρ contained in μητρῶον. See above, v. 259.

τῷ μᾶ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι.

ΧΟ. Ἴδ' οἶον, ὃ παῖδες, προσέμιξεν ἄφαρ στρ. α'.

τοῦτος τὸ θεοπρόπον ἡμῖν

τᾶς παλαιφάτου προνοίας, 820

ὃ τ' ἔλακεν, ὁπότε τελεόμηνος ἐκφέροι

δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων

τῷ Διὸς αὐτόπαιδι. καὶ τὰδ' ὀρθῶς

ἔμπεδα κατουρίζει.

πῶς γὰρ ἂν ὁ μὴ λεύσσω 825

ἔτι ποτ' ἔτ' ἐπίπονόν γ' ἔχοι

θανὼν λατρεῖαν;

εἰ γάρ σφε Κενταύρου φονία νεφέλα ἀντ. α'.

χρεῖει δολοποιὸς ἀνάγκη

πλευρὰ προστακέντος ἰοῦ, 830

ὃν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων,

819. προσέμιξεν] "admixit." So Hesych. "προσμίξας προσελθάν: and ἡμῖν is understood." Wakefield.

821. ἐκφέροι] "should produce" sc. its fruits.

822. δωδέκατος] "Triclin. δωδέκα-
τες τ'. The old books omit τ'. Erfurdt,
δωδεκάτους ἀρότους, making σελήνη
understood with τελεόμηνος. This is
hard. He had been influenced by the
antistrophic verse [where if we read
ἄλιον the verses will correspond] and
the remark of Hesychius, ἀρότους
ἐνιαυτούς. Σοφοκλῆς Τραχινίαις." Her-
mann. The oracle here alluded to is
different and distinct from that men-
tioned at v. 163.—the one referring
to fifteen months, and the other to
twelve years as the period fixed for the
termination of Hercules's labors.

ἀναδοχὰν τελεῖν] "that it would
terminate [the necessity] to the
genuine son of Jove of undertaking
[any further] labors."

823. αὐτόπαιδι] γνησίῳ παιδί. Schol.

824. κατουρίζει] "κατ' οὐρον ἔρχεται
or βεῖ. Cf. above, v. 468. and Æsch.
Pers. v. 607." Musgrave.

827. θανὼν] "after he is dead."
Reiske, to avoid the repetition, μὴ
λεύσσω and θανὼν, proposes ἀνείν, i. e.
ἀντεῖν, perſicere. Such repetitions
however are not uncommon in the
tragic and other writers.

830. πλευρὰ] "The common read-
ing πλευρᾷ cannot be admitted on ac-
count of the metre: I have therefore
given πλευρὰ, so that κατὰ will be un-
derstood." Erfurdt.

831. ὃν τέκετο θάνατος] This line
has caused much discussion and con-
sequently emendation among critics
on account of the two words τέκετο
and ἔτεκε. It is more than probable
that the line is corrupt, but the follow-
ing emendations will not perhaps satisfy
any, except the proposers of them.
For τέκετο Wakefield would substitute
δέχετο, "which death, i. e. the dying
Nessus took up, to give Deianira."
Lobeck, Aj. p. 327. proposes ἔτρεφε.
Hermann had, according to Erfurdt,
suggested ἄροσε as the true reading,
though he defends the line as it now
stands. He says, "unnecessary ob-
jections have been raised against the

πῶς οὐδ' ἂν ἄλιον ἕτερον ἢ τανῦν ἴδοι,
 δεινотάτῃ μὲν ὕδρας προστετακῶς
 φάσματι; μελαγχαίτα δ'
 ἄρμιγὰ νιν αἰκίζει 835
 ὑποφόνια δολόμυθα κέντρ'
 ἐπιζέσαντα.
 ἂν ἄδ' ἅ τλάμων, στρ. β.
 ἄοκνον μεγάλην προσορῶσα δόμοισι βλάβαν,
 νέων αἰσούντων γάμων, 840
 τὰ μὲν οὔτι προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου
 γνώμας μολόντ' ὀλεθρίαῖσι συναλλαγαῖς,
 ἥ που ὀλοὰ στένει,
 ἥ που ἀδινῶν χλωρὰν
 τέγγει δακρύων ἄχραν. 845
 ἅ δ' ἐρχομένα
 μοῖρα προφαίνει δολίαν
 καὶ μεγάλην ἄταν.
 ἔρρωγεν παγὰ ἀντ. β.

words τέκετο and ἔτεκε; which, though used promiscuously, yet the proper force of the middle voice is more applicable to a father than to a mother. And thus Sophocles seems to have distinguished here, *which death beget, and the dragon brought forth.*" This account of the passage would be satisfactory, were it not for the masculine forms αἰόλος and δράκων, which by no poetic licence can be applied to a mother.

832. ἄλιον ἕτερον] The common reading ἀέλιον destroys the metre, unless the first syllable of ἀέλιον be short, which Seidler contends (vers. dochm. p. 103.) may be the case. The instances however, which he adduces in support of this doctrine, are inapplicable. Med. 1247. Ἀκτὶς ἀελίου κατίζει. Here the first syllable of ἀελίου is long, as is proved by the corresponding line in

the antistrophe, μάταν ἄρα γένε φίλιον.

836. ὑποφόνια...] Brunck has Νέσσου φόνια instead of ὑποφόνια. This reading destroys the metre. The text here adopted is that of Hermann.

843. ὀλοὰ] Brunck takes this word as the nominative singular referring to Tecmessa: the Scholiast, as the acc. plur. neut. used adverbially. The metre determines nothing; either acceptance will supply a very good sense.

845. τέγγει] τέγγω is here used in a somewhat uncommon sense, to shake or drop. Wakefield considers it as taken neutrally, but an active signification is borne out by Hesychius, Τέγγεις βρέχεις σταλάζει. Cf. the Schol. who explains τέγγει by κατασπάζει.

849. ἔρρωγεν] "This is the preterite middle from the obsolete verb

δακρύων· κέχυται νόσος, ᾧ πόποι, οἷον ἀναρ- 850

σίαν οὔπω Ἡρακλείους

ἀγακλειτὸν ἐπέμολε πάθος οἰκτίσαι.

ἰὼ πελαινὰ λόγχα προμάχου δορὸς,

ἃ τότε βοᾶν νύμφαν

ἄγαγες ἀπ' αἰπεινᾶς

855

τάνδ' Οἰχαλίας αἰχμᾶ·

ἃ δ' ἀμφίπολος

Κύπρις ἀναυδος φανερά

τῶνδ' ἐφάνη πράπτωρ.

ΗΜ. Πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς

860

οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου ;

τὶ φημί ;

ΗΜ. ἤχει τις οὐκ ἄσημον, ἀλλὰ δυστυχῇ

πακυτὸν εἶσω· καί τι παινίζει στέγη.

ΗΜ. ξύνες δὲ

865

τήνδ', ὡς ἀήθης καὶ συνωφρευμένη

χωρεῖ πρὸς ἡμᾶς γραῖα σηματοῦσά τι.

ΤΡ. ᾧ παῖδες, ὡς ἄρ' ἡμιν οὐ σμικρῶν κακῶν

ἤρξεν τὸ δῶρον, Ἡρακλεῖ τὸ πόμπιμον.

ῥώσσω, *fundo*. Grammarians absurdly derive it from ῥήσσω." Pers. Gl. 439.

παγὰ δακρύων] "the fountain of my tears." πάρεστιν ἡμῖν δακρύειν, ὡς ἀπὸ πηγῆς κρουνηδόν. Schol.

850. οἷον ἀναρσίαν] The very best text which can be given of this passage, and we believe that to be Hermann's, leaves the construction embarrassed, and the sense difficult. *Recepta scriptura*, says Wakefield, *salebrosa est, incondita, obscurior etiam, atque perturbato verborum ordine*. As we have however followed Hermann's text, we subjoin his interpretation without pledging ourselves for its truth. "The disease is spread; a remarkable calamity on Hercules such as it never [before] happened to be pitied by his enemies." In this sense the following

Soph. Trach.

are parallel passages: *Æn.* ii. 6. *Quis talia fundo, Myrmidonum, Dolopumve, aut duri miles Ulyxi, Temperet a lacrynis?* and *Æn.* xi. 258. *scelestorum pœnas expendimus omnes, Vel Priamo misera manu.*

858. Κύπρις ἀναυδος] Here the unavowed love of Hercules for Iole is hinted at as the cause of all these evils.

861. οἴκτου] "a note of compassion," "a plaint." So *Phœn.* 1600. *οἴκτων μὲν ἤδη λήγεσθ'*. *Iph. T.* 904. *λήξαντα δ' οἴκτων, κατ' ἐκείν' ἐλθεῖν χρεόν*.

869. τὸ πόμπιμον] "which was sent." In general *πόμπιμος* and other words in *ιμος* have an active signification; or as Dr. Blomfield expresses it, *Agam. Gl.* 9. "a certain medial signification between the active and pas-

F

- ΧΟ. τί δ', ὦ γεραιὰ, καινοποιηθῆν λέγεις ; 870
 ΤΡ. βέβηκε Δηάνειρα τὴν πανυστάτην
 ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.
 ΧΟ. οὐ δὴ ποθ' ὥς θανοῦσα ;
 ΤΡ. πάντ' ἀκήκοας.
 ΧΟ. τέθνηκ ἐνὶ τάλαιναι ;
 ΤΡ. δεύτερον κλύεις.
 ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς ; 875
 ΤΡ. σχετλιάτατα πρὸς γε πρᾶξιν.
 ΧΟ. εἰπὲ τῷ μόρῳ, γύναι, ξυντρέχει.
 ΤΡ. αὐτὴν διηΐστωσε.
 ΧΟ. θυμὸς, ἢ τίνες
 νόσοι ;
 ΤΡ. τάνδ' αἰχμὰ 880
 βέλεος κακοῦ ξυνεῖλε ;
 ΧΟ. πῶς ἐμήσατο
 πρὸς θανάτῳ θάνατον
 ἀνύσασα μόνα ;
 ΤΡ. στονόεντος ἐν τομᾷ σιδάρου.
 ΧΟ. ἐπεῖδες, ὦ 885
 ματαία, τάνδ' ὕβριν ;
 ΤΡ. ἐπεῖδον, ὥς δὴ πλησία παραστάτις.
 ΧΟ. τίς ἦν ; πῶς ; φέρ' εἰπέ.
 ΤΡ. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.
 ΧΟ. τί φωνεῖς ;

sive." In the present passage the sense of πόμπιμος is decisively passive, as also in Hipp. 578. σοὶ μέλει πομπίμα φάτις δαυμάτων. It is as decisively active, Phœn. 998. 1726. Med. 844. Hec. 1272. Helen. 1079.

873. ὥς θανοῦσα] sc. βέβηκε. So Cæ. R. 949. εἰ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα : where the present passage would lead us to suppose that θανάσιμον is not put elliptically for θανάσιμον ὁδόν. See however Bos. Ellips. v. ὁδός.

876. σχετλιάτατα] Σχέτλιος, rarely, if ever, occurs in the comparative or superlative degree. And if this be a part of an iambic line, as Hermann has written it, an anapaest will be introduced as the second foot. If the metre be iambic, Hermann's emendation is not to be despised, σχετλίφ, τὰ πρὸς γε πρᾶξιν.

888. τίς ἦν ;] ἀντὶ τοῦ, τίνα θυμὸν εἶχε τότε ; Schol.

- ΤΡ. σαφηνῇ. 890
 ΧΟ. ἔτεκεν, ἔτεκεν μεγάλην
 αἰ νέορτος ἄθε νύμφα
 δόμοισι τοῖσδ' Ἑρινύν.
 ΤΡ. ἄγαν γὰρ μᾶλλον ὃ εἰ παροῦσα πλησία
 ἔλευσσεσσι οἷ' ἔδρασε, κάρτ' ἂν ᾤκτισας. 895
 ΧΟ. καὶ ταῦτά γ' ἔτλη χεῖρ γυναικεία κτίσαι;
 ΤΡ. δεινῶς γὰρ πεύσει δ', ὥστε μαρτυρεῖν ἑμοί.
 ἐπεὶ παρῆλθε δαμάτων ἔσω μόνῃ,
 καὶ καὶδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια
 στορνύνθ', ὅπως ἄψορρον ἀντῶν πατρὶ, 900
 κρύψας' ἑαυτὴν ἔνθα μὴ τις εἰσίδοι,
 βρυχᾶτο μὲν βαμοῖσι προσκίπτουσ', ὅτι
 γένοιτ' ἐρήμη, κλαε δ' ὀργάνων ὅτου
 ψεύσειεν, οἷς ἐχρῆτο δειλαία πάρος
 ἄλλῃ δὲ καὶ ἄλλῃ δαμάτων στραφωμένη, 905
 εἴ του φίλων βλέψειεν οἰκετῶν δέμας,

890. σαφηνῇ] "certain, a very rare word. Pind. Olymp. x. 67. τὸ δὲ σαφηνὲς, ἰὸν πρὸς, κατέφρασεν. Æschylus, P. V. [806. Ed. Blomf.] with Theognis has used σαφηνῶς." Wakefield. Σαφηνῆς is found twice in Pers. viz. v. 640. and v. 744. But it does not occur at all in Euripides or Aristophanes.

892. νέορτος] C. C. 1498. τί δ' ἐστίν, ὃ παῖ Λαίου, νέορτον αἶδ' ;

896. καὶ ταῦτά γ' ἔτλη] This line is variously read. The common editions have καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι; τις is absurd in this position. Some for τις read ἡ, which is equally objectionable; others omit both. Hermann includes this and the following line in brackets. Reiske proposed καὶ ταῦτ' ἐτ' ἔτλη. Perhaps the true reading is that given in the text, being a conjectural emendation of Heath, and published in the Eton Edition of 1786. The sense would be

complete if this line were given to the Nurse, not to the chorus, and the mark of interrogation removed. For the chorus did not know what deeds had been done, and therefore could not with propriety say ταῦτα, whereas ταῦτα will, in the Nurse's mouth, very well refer to ὃν ἔδρασε in the preceding line.

898. ἐπεὶ παρῆλθε] Schæfer for παρῆλθε [which word occurs with a similar usage, C. R. 1231.] proposes γὰρ ἦλθε. But "the Greeks, at the commencement of a narration, begin sometimes with the particle γὰρ, sometimes without any copula, as Æsch. P. V. 207." Hermann. Many other instances might be adduced where γὰρ is similarly omitted after ἐπεὶ. See Phœn. 1106. Med. 1133.

899. κοῖλα] γράφεται κοινὰ, ἢ τὰ τοῦ θανάτου, ἢ τὰ αὐτῆς καὶ τοῦ Ἡρακλέους. Schol.

906. φίλων . . οἰκετῶν δέμας] "a

ἔκλαεν ἡ δύστηνος εἰσορῶμένη,
αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη,
καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας.
ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὄρῳ
τὸν Ἡράκλειον θάλαμον εἰσορῶμένην.
καὶ γὰρ λαβραῖον ὄμμα' ἐπεσκιασμένη
'φρούρου' ὄρῳ δὲ τὴν γυναῖκα δεμνίοις
τοῖς Ἡρακλείοις στρατὰ βάλλουσιν φάρη.
ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
'καθέζετ' ἐν μέσοισιν εὐναστηρίοις,
καὶ δακρύων ῥήξασα θερμὰ νάματα,
ἔλεξεν ὧ λέχη τε καὶ νυμφεῖ' ἐμὰ,
τὸ λοιπὸν ἤδη χαίρεθ', ὥς ἐμ' οὔποτε

910

915

periphrasis for φίλους οἰκέτας. So Eurip. Orest. 107. τί δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας; δῆμα is also used periphrastically, above, 524. δῆμα νόμφας, for νόμφη. Aj. 140. δῆμα πελείας for πέλεια. Antig. 935. Δανδάς δέμας for Δανδή." Brunck. See Antig. v. 1.

909. ἄπαιδας ἐς τὸ λοιπὸν οὐσίας] "her future existence deprived of [the chance of having more] children." Hermann suggests διπαιδας for ἄπαιδας, explaining it by reference to the children which Hercules would have both by Iole and Deianira. But the history of Hercules would justify the epithet πολύπαιδας, though the metre would not.

910. ἐπεὶ δὲ τῶνδ' ἔληξεν] "These lines of Sophocles have been imitated by Virgil in the death of Dido, Æn. iv. 645. Interiora domus irrumpit limina, et altos Consceudit furibunda rogos. Hic postquam Iliacas vestes notumque cubile Conspexit, paulum lacrymis et mente morata, Incubuitque toro, dixitque novissima verba: Dulces exuviae, dum fata Deusque sinebat, Accipite hanc animam, meque his exsolvite curis. See P. Victor. Var. Lect. v. 14." Brunck.

911. τὸν Ἡράκλειον] Sola domo

maceret vacua, stratisque relictis Incubat. Æn. iv. 82.

916. εὐναστηρίοις] Εὐναστήριον is the place where the εὔναι were spread, Dormitorium, according to Pliny. Words ending in τήριον generally have this signification; as φυλακτήριον the place where φύλακες were stationed, δεσμοτήριον, the place where δεσμῶται were confined, δικαστήριον the place where the δικάσται administered justice. Εὐναστήριον is a word but of rare occurrence. We find it Orest. 583. and Pers. 165. where it is properly restored by Dr. Blomfield for the common reading εὐνατήριον. His remark is, "εὐναστήριον is rightly formed from εὐνάζω, as δικαστήριον from δικάζω."

917. καὶ δακρύων] "and having poured forth warm streams of tears." "So Dioscorides, Anthol. p. 202. δάκρυα δ' οὐκ ἔρρηξ'. Incert. ibid. p. 270. ἔρρηξαν μοῦσαι δάκρυα. Eurip. Troad. 757. πνεῦμ' ἀπορρήξει. Iph. T. 981. Βίον ἀπορρήξειν." Musgrave.

918. λέχη τε καὶ νυμφεῖ' ἐμὰ] This is probably a poetic form for λέχη νυμφίκα' ἐμὰ, like the Virgilian pateris libabat et auro for pateris aureis. See above, 761.

919. τὸ λοιπὸν ἤδη χαίρεθ'] "Si-

δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριάων. 920
 τοσαῦτα φωνήσασα, συντόνῃ χειρὶ
 λύει τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος
 προὔκειτο μαστῶν περονίς· ἐκ δ' ἐλώπισεν
 πλευρὰν ἀπασαν, ὠλένην τ' εὐώνυμον.
 καὶ γὰρ δρομαία βᾶσ', ὅσον περ ἔσθενον, 925
 τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.
 καὶν ᾧ τὸ κείσε δεῦρό τ' ἐξορμώμεθα,
 ὀρώμεν αὐτὴν ἀμφικλῆγι φασγάνῳ
 πλευρὰν ὑφ' ἥπαρ καὶ φρένας πεπληγμένην.
 ἰδὼν δ' ὁ παῖς ἄμωξεν. ἔγνω γὰρ τάλας 930
 τοῦργον κατ' ὀργὴν ὡς ἐφάψειεν τόδε,
 ὃψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον, οὔνεκα
 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε.
 πάνταυθ' ὁ παῖς δύστηνος οὔτ' ὀδυρμάτων
 εἰλείπετ' οὐδέν, ἀμφὶ νιν γοῶμενος, 935
 οὔτ' ἀμφικίπτων στόμασιν, ἀλλὰ πλευρόθεν

similarly Anacr. Od. i. χαίροιτε λοιπὸν
 ὑμῶν, Hroes." Wakef.

922. φ] Wakefield would here read
 ἦ, which is approved of by Erfurdt.
 The alteration however is not neces-
 sary.

923. ἐκ δ' ἐλώπισεν] Ἐξελώπισεν
 ἐξεσκέλευσεν, ἐξέδυσεν, Hesych. ἐγύμ-
 νωσεν, ἐξέδυσεν, Schol.

924. εὐώνυμον] This adjective prob-
 ably refers both to πλευρὰν and ὠ-
 λένην, as Wakefield thinks. She laid
 bare her left side, that she might the
 more easily stab herself to the heart.

926. τῷ παιδί] " τῷ Τάλλῳ, τῷ παιδί
 τῆς τοιαῦτα τολμῶσης. Schol. Mus-
 grave, with whom Schaefer agrees,
 makes τῆς τεχνωμένης governed by
 φράζω. As to the sense, I readily agree
 with them, if only this genitive be
 joined with the pronoun τάδε rather
 than with the verb. For the plena ora-
 tio is either φράζω τάδε τῆς αὐτὰ
 τεχνωμένης, or τῆς τάδε τεχνωμένης
 φράζω αὐτά." Hermann. The ordo of

the Scholiast appears to be the most
 simple.

929. πεπληγμένην] "struck in the
 side." Here πλευρὰν is the accusative
 after πεπληγμένην, and said to be go-
 verned of κατὰ. Musgrave erroneously
 asserts that πεπληγμένην is used for
 πεπληγυῖαν, the passive for the active.

930. ἔγνω γὰρ τάλας] "For the
 wretched son knew that she had com-
 mitted this act from anger" [against
 herself, because she had caused the
 destruction of Hercules].

935. εἰλείπετ'] "was left behind,"
 "was deficient in." Similarly Electr.
 473. γνώμας λειπομένα σοφᾶς, "de-
 ficient in sound judgment."

936. πλευρόθεν] "This is the same
 as [or rather the genitive used for the
 dative] πλευρᾷ, i. e. πρὸς πλευράν. So
 below, v. 1130. σέθεν for σοί. In the
 same manner Eurip. Iph. A. 726. τί
 χρῆμα; πείθεσθαι γὰρ εἴθισμαι σέθεν.
 and Suppl. 566. βούλει ξυνάψω μῦθον
 ἐν βραχεὶ σέθεν;" Reiske.

πλευρὰν παρῆς, ἔπειτο πόλλ' ἀναστένων,
 ὥς νιν ματαίως αἰτία βάλοι κακῇ·
 κλάων ὀθύνεικ' ἐκ δυοῖν ἔσοιθ' ἅμα,
 πατρός τ' ἐκείνης τ' ὀρφανισμένος βίου.
 τοιαῦτα τὰνθάδ' ἐστίν. ὥστ' εἴ τις δύο
 ἢ καὶ πλείους τις ἡμέρας λογίζεται,
 μάταιός ἐστιν. οὐ γὰρ ἔσθ' ἢ γ' αὔριον,
 πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

940

ΧΟ.

Πότερ' ἄρα πρότερ' ἐπιστῆναι, στρ. α'. 945
 πότερα τέλεια περαιτέρω,

δύσκριτ' ἔμοιγε δυστάνα.

τάδε μὲν ἔχομεν ὄραν δόμοις,

ἀντ. α'.

τάδε δὲ μελόμεν' ἐπ' ἐλπίσιν·

κοινὰ δ' ἔχειν τε καὶ μέλλειν.

950

εἴθ' ἀνεμόεσσά τις

στρ. β'.

γένοιτ' ἔπουρος ἐστιῶτις αὔρα,

ἥ τις μ' ἀποικίσειεν ἐκ τόπων, ὅπως

τὸν Διὸς ἄλκιμον γόνον

938. αἰτία βάλοι] βάλοι is here used in the sense of ἐμβάλοι. So C. R. 646. τὸν ἐναγῇ φίλον μὴ ποτ' ἐν αἰτίᾳ σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν, where Brunck properly says the construction is ἐμβαλεῖν αἰτία σὺν ἀφανεῖ λόγῳ ἄτιμον.

939. δυοῖν] Brunck gives δυεῖν, which is the more recent Attic form, as Eustath. informs us, ll. K. p. 802. 32. τὸ δυεῖν σπάνιον παρὰ τοῖς παλαιοῖς, ἔστι δὲ ὁμοῦ παρὰ Θουκυδίδῃ. Matthiæ, Gr. Gr. § 138. asserts that δυεῖν is never used but in the genitive, as here.

942. λογίζεται] See a similar sentiment C. C. 569.

945. πότερ' ἄρα] This line is variously read, though the one here adopted alone is agreeable to metre and grammar. Brunck has πότερα πρότερ' ἂν ἐπιστῆναι; an iambic dimeter, but this is objectionable because ἂν is here grammatically inadmissible. Wakefield added πότερ' ἂν πρότερ' ἐπιστῆναι;

which offends both grammatically and metrically.

949. μελόμεν'] μέλλομεν, Brunck's reading, on the authority of the Scholiast and editions, is contrary to the metre. Musgrave translates μέλλομεν by cogitamus. Μέλλειν, in the next line, signifies to expect, i. e. μέλλειν ἔχειν.

ἐλπίσιν] "in our expectations:" ἔλπις is a word of middle signification: expectation of good is hope; but here was no expectation of good.

951. εἴθ' ἀνεμόεσσά] "Similar prayers of the wretched may be found in several passages of the tragic writers. Cf. Æsch. Suppl. 786. Eurip. Hipp. 739. Ion, 809. Homer. Od. γ. 63." Musgrave. The Ionic form of ἀνεμόεσσα is ἠνεμόεσσα, a word very frequent in Homer. ἀνέμοον occurs Antig. 352. where the first syllable, as here, is long. See Damm's Lex. Etym. et Re. in voc.

μὴ ταρβαλέα θάνοιμι 955
 μῶνον εἰσιδοῦσ' ἄφαρ
 ἐπεὶ ἐν δυσαπαλλάκτοις ὀδύναις
 χωρεῖν πρὸ δόμων λέγουσιν
 ἄσπετόν τι θαῦμα.

ἄγχου δ' ἄρα κοῦ μακρὰν 960
 προὔκλαον, ὀξύφωνος ὡς ἀηδάν.
 ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.
 πᾶ δὲ φορεῖ νιν; ὡς φίλου
 προκηδομένα, βαρεῖαν
 ἄψοφον φέρει βάσιν. 965

αἱ αἱ ὅδ' ἀναύδατος φέρεται.
 τί χρὴ, θανόντα νιν, ἢ καθ'
 ὕπνον ὄντα, κρῖναι;

ΤΛ. ὦ μοι ἐγὼ σοῦ, πάτερ, ὦ μοι ἐγὼ
 σοῦ μέλεος. τί πάθω; τί δὲ μήσομαι; 970
 οἴμοι.

ΠΡ. σίγα, τέκνον, μὴ κινήσης

955. μὴ ταρβαλέα θάνοιμι] "lest I should die through fright." "Musgrave and Groddeck consider μῶνον in the next line as an adverb, the former rendering it *duntarat*, the latter *dummodo*. This could not have entered into the mind of Sophocles. He says μῶνον because Deianira was dead. For thus the passage goes on: 'I know not which disaster I shall the rather bewail. Deianira is dead. We hear that Hercules is near death, and I could wish to escape the distressing sight of beholding him the sole survivor.'" Hermann.

958. πρὸ δόμων] "in front of this palace," πλησίον του τῆς οἰκίας. Schol. Brunck alters πρὸ δόμων into πρὸς δόμον. Heath had previously suggested the same emendation. This is not necessary, though in the case of either

reading the line does not metrically correspond with the antistrophe. Musgrave alters the positions of πρὸ and δόμων reading δόμων πρὸ. Hermann considers, (*Elem. Doctr. Metr. lib. iii. c. 11. § 12.*) that in this kind of verse, which is allied to the Glyconic, the position of the dactyl varies.

960. ἄγχου δ' . . . κοῦ μακρὰν] This and similar redundancies are illustrated, *Æ. R.* 58.

962. ἐξόμιλος] ἀήθης. Schol. βάσις] βάσις ξένων is put by a poetical inversion for ξένοι βαίνοντες. See *Æ. C.* 1044.

965. φέρει βάσιν] βάσις being the regular nominative case to φέρει, φέρει βάσιν is a harsh construction.

970. τί πάθω] On this idiom see *Æ. C.* 214.

σιγῇ κεύθειν, καὶ μὴ σκεδάσαι
τῷδ' ἀπὸ κρατὸς βλεφάρων θ' ὕπνον ;

ΤΛ.

οὐ

γὰρ ἔχω πῶς ἂν

στέρξαιμι κακὸν τόδε λεύσσαν.

990

ΗΡ. ᾧ Κηναία κρηπὶς βωμῶν,

ἱερῶν οἶαν' οἶων ἐπὶ μοι

μελέω χάριν ἤνυσας. ᾧ Ζεῦ·

οἶαν' μ' ἄρ' ἔθου λάβαν, οἶαν'

ἦν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας

995

ἄφελον ὅσσοις, τόδ' ἀκήλητον

μανίας ἄνθος καταδερχθῆναι.

τίς γὰρ ἀοιδὸς, τίς ὁ χειροτέχνης

ἱατορίας, ὅς τήνδ' ἄτην,

χωρὶς Ζηνὸς, κατακηλήσει ;

1000

θαῦμ' ἂν πόρρωθεν ἰδοίμην ;

ἔ, ἔ,

ἑᾷτέ μ', ἑᾷτέ με δύσμορον εὐνάσαι,

ἑᾷθ' ὕστατον εὐνάσαι.

. . . πᾶ μου ψαύεις ; ποῖ κλίνεις ;

ἀπολεῖς μ', ἀπολεῖς.

1005

ἀνατέτροφας ὅ τι καὶ μύση.

ἦπταί μου, τοτοτοῖ. ἦδ' αὖθ' ἔρπει. πόθεν ἔστ', ᾧ

990. στέρξαιμι] Valckenaer, Hipp. 874. altered this word into στέξαιμι, which is approved by Wakefield and Erfurdt, and adopted by Brunck. There is however no necessity for the alteration : στέργω signifies, " to submit patiently." See Antig. 292. and Gatakier. M. Antonin. vi. 44. p. 248. The Scholiast rightly explains this passage, ἀδυνάτως ἔχω καρτερεῖν ἐπὶ τηλικούτῳ κακῷ.

991. Κηναία κρηπὶς βωμῶν] This is a poetic inversion for κρηπὶς Κηναίων βωμῶν.

992. οἶαν' οἶων] On the repetition of οἶος in the same sentence, see Antig. 933.

995. μή ποτ' . . . ἄφελον] " O that I had never seen." On the optative usage of μή with the past tenses of ὀφείλω, see Matth. Gr. Gr. § 513. obs. 3. Major's Hec. 395. and Seager's Abridgment of Viger, p. 91.

1007. πόθεν ἔστ'] " where are ye ?" " Adverbs inθεν frequently in the poets signify in a place. Apoll. Argon. ii. 914. κεῖθεν ἐπ' ἀγχιάλου θάνεν ἀκτῆς, for κεῖθι. So Œ. R. 1249. Electr.

πάντων Ἑλλάνων ἀδικώτατοι ἄνδρες, οὓς δὴ
πολλὰ μὲν ἐν πόντῳ, κατὰ τε θρία πάντα καθαίρει.
ᾠλεκόμαν ὁ τάλας; καὶ νῦν ἐπὶ τῷδε νοσοῦντι 1011
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει;
ἔ, ἔ,

οὐδ' ἀπαράξαι κρᾶτα βίου θέλει
μολῶν τοῦ στυγεροῦ; φεῦ, φεῦ.

HR. ὦ παῖ, τοῦδ' ἀνδρὸς τοῦργον τόδε μεῖζον ἀντήκει,
ἢ κατ' ἐμὴν ῥώμαν· σὺ δὲ σύλλαβε. σοί τε γὰρ
ὄμμα
ἔμπλεον ἢ δι' ἐμοῦ σώζειν. 1015

TL. ψαύω μὲν ἔγωγε
λαβίπονον δ' ὀδυνᾶν αὐτ' ἐνδοθεν, οὔτε θύραζε γ'
ἔστι μοι ἐξανύσαι βίοτον. τοιαῦτα νέμει Ζεὺς.

HR. ὦ παῖ, παῖ, ποῦ πότ' εἶ;

1058. ἀνῶθεν for ἀνω. See Schol. Antig. 521." Brunck. "πόθεν ἔστε is to be understood in the sense of unde mihi auxilio adestis? because from no place had any one come." Hermann.

1010. ᾠλεκόμαν] I was perishing, i. e. I was near destruction. ἐγγὺς θανάτου ἐγενόμην. Schol. Wakefield aptly quotes St. Paul, 1 Cor. xv. 31. καθ' ἡμέραν ἀπέθνησκον.

1011. ἀποτρέψει] Brunck alters this, the common reading, into ἐπιτρέψει: some have ἀναστρέψει and ἀνστρέψει. Hermann explains the passage satisfactorily thus: Will no one turn aside fire and sword upon me, i. e. turn aside from the objects against which he regularly directs them?

1012. ἀπαράξαι κρᾶτα] Groddeck and Wakefield take βίου in this passage as meaning Hercules: but it retains its usual acceptation, and is governed by ἀπὸ in ἀπαράξαι. The latter elegant scholar says, that Sophocles here has imitated Homer, Il. B. 497. Πηνέλεως δὲ, ἐρυσσάμενος ξίφος ὀξὺ, Ἀχίλεια μέσσειν ἔλασσε, ἀπήραξεν δὲ χαμᾶζε, Αὐτῇ σὺν πῆληκε, κάρη. "ἀπα-

ράξαι κρᾶτα βίου. Nicander, Theriac. 705. κεφαλῆς ἄπο θυμὸν ἀράξαι. Synesius de Provid. p. 81. τὴν κορυφὴν στασάμενος, ὡς ἀπαράξων τῆς ἀνθρώπου τὴν κεφαλὴν." Musgr.

1014. τοῦδ' ἀνδρὸς] These words may denote the old man, "this task of mine;" but are better referred to Hercules.

1015. σοί τε γὰρ ὄμμα] Σὺ γὰρ νέος εἶ, καὶ δεύτερόν σοι τὸ ὄμμα πρὸς τὸ σώζειν τὸν πατέρα μᾶλλον ἢ δι' ἐμοῦ. Schol.

1017. λαβίπονον δ' ὀδυνᾶν] The common reading is ὀδύναν and βιάσθαι: but as ὀδύνη βίωτον is weak, and the construction not easy, I have, after Hermann, adopted Musgrave's conjecture; "but it is not in my power, either by domestic or foreign means, to render his existence forgetful of the pangs which he endures." Λαβίπονος occurs again, Aj. 711. I have not met with the word elsewhere in the scenic writers.

οὗτ' ἐνδοθεν] Wakefield quotes Orest. 603. τὰ τ' ἐνδοθεν εἰσὶ, τὰ τε θύραζε ἐκτυχεῖς.

τᾷδέ με, τᾷδέ με πρόσλαβε κουφίσας. 1020

ἔἔ, ἰὼ ἰὼ δαῖμον.

θρώσκει δ' αὖ, θρώσκει δειλαία

διολουῖσ' ἡμᾶς

ἀποτίβατος ἀγρία νόσος.

ὦ Παλλὰς, τόδε μ' αὖ λαβᾶται. ἰὼ παῖ, ἰὼ, τὸν

φύσαντ' οἰκτεῖρας, ἀνεπίφθονον εἴρυσον ἔγχος, 1026

παῖσον ἐμᾶς ὑπὸ κλῆδος· ἀποῦ δ' ἄχος, ὃ μ' ἐχό-

λωσεν

σὰ μάτῃς ἄθεος, ἂν ὧδ' ἐπίδοιμι πεσοῦσαν

αὐτῶς, ὧδ' αὐτῶς, ὥς μ' ὤλεσεν. ὦ γλυκὺς Αἰδας,

ὦ Διὸς αὐθαίμων,

1030

εὐνασον, εὐνασον ὠκυπέτα μόρῳ

τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφορὰς, φίλαι,

ἄνακτος, οἷας οἶος ὦν ἐλαύνεται.

ΗΡ. ὦ πολλὰ δὴ καὶ θερμὰ κού λόγῳ κακὰ 1035

1022. θρώσκει] "springs on me, as a ravenous wild beast on his prey, or the Furies on a madman; as Eurip. Orest. 251. αὐται γὰρ, αὐται, πλῆσιον θρώσκουσί μου." Wakefield.

1026. ἀνεπίφθονον] ἀνεμέσητον· ἐφ' ᾧ οὐδεὶς σε μέμψεται ὡς πατροκτόνον. Schol.

1035. ὦ πολλὰ δὴ] The greater part of this passage has been thus translated by the prince of Roman orators, Tusc. Quæst. ii. 8. O multa dictu gravia, perpressu aspera, Quæ corpore exantlavi, atque animo pertuli! Nec mihi Junonis terror implacabilis, Nec tantum invexit tristis Eurystheus mali, Quantum una vecors Cenei partu edita. Hæc me irrevit veste furiali inscium, Quæ lateri inhærens morsu lacerat viscera, Urgensque graviter pulmonum haurit spiritus. Jam decolorem sanguinem omnem exsorbuit. Sic corpus clade hor-

ribili absumtum extabuit: Ipse illigatus peste interimor textili. Hos non hostilis dextra, non terra edita Moles gigantum, non biformato impetu Centaurus ictus corpori inflixit meo, Non Graia vis, non barbara ulla immanitas, Non sæva terris gens relegata ultimis, Quas peragrans, undique omnem hinc feritatem expuli: Sed fœminea vi, fœminea interimor manu. O nate, vere hoc nomen usurpa patri, Nec me occidentem matris superet caritas. Huc arripe ad me manibus abstractam piis. Jam cernam, mene an illam potiolem putes. Perge, aude, nate, illacryma patris pestibus: Miserere, gentes nostras flebunt miseras. Heu virginalem me ore ploratum edere, Quem vidit nemo ulli ingemiscientem malo! Sic fœminata virtus afflicta occidit. Accede, nate, assiste, miserandum accipe Evisceratum corpus lacerati patris. Videte, cuncti: tuque cœlestum sator, Jace, obsecro, in me vim coruscantem

καὶ χειρὶ καὶ νώτοις μοχθήσας ἐγώ·
 κοῦπω τοιοῦτον οὔτ' ἄκοιτις ἢ Διὸς
 προὔθηκεν, οὔθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ,
 οἶον τόδ' ἢ δολῶπις Οἰνέως κόρη
 καθῆψεν ἅμοις τοῖς ἐμοῖς Ἐρινύων 1043
 ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
 πλευραῖσι γὰρ προσμαχθέν, ἐκ μὲν ἐσχάτας
 βέβρωκε σάρκας, πνευμόνων τ' ἀρτηρίας
 ῥοφεῖ ξυνηκοῦν· ἐκ δὲ χλωρὸν αἷμά μου
 πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας 1045
 τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.

fulminis. Nunc, nunc dolorum angustiae torquent vertices: Nunc serpit ardor. O ante victrices manus, O pectora, O terga, O lacertorum tori! Vestrone pressu quondam Nemeaeus leo Frendens efflavit graviter extremum halitum? Haec dextra Lernam tetram, mactata excetra, Placavit: haec bicorporum affixit manum: Erymanthiam haec vastificam abiecit belluam: Haec a Tartarea tenebrica abstractum plaga Tricipitem eduxit Hydra generatum canem: Haec interemit tortu multiplicabili Draconem auriferam obtutu observantem arborem. Multa alia victrix nostra lustravit manus, Nec quisquam e nostris spolia cepit laudibus.—Wakefield, *suo more*, has given his own different readings of various lines in this quotation; but the text being sufficiently accurate, and the meaning intelligible, we have contented ourselves with transcribing the version given in the Oxford quarto edition of Cicero, 1783.

θερμὰ] “hot,” “daring.” Θερμὸν ἔργον διαλελυμένως, τὸ ἀναιδὲς καὶ θρασύ· θερμουργὸς δὲ ἀνὴρ ἐν συνθέσει κατὰ λόγον ἐπαινετὸν, ὁ θαρσύλεος, καὶ μὴ ψυχρὸς εἰς ἔργον. Eustath. Il. B. p. 201, 6. Aristophanes uses θερμὸς in this sense, Plut. 415. Ὁ θερμὸν ἔργον, κἀνδύσιον, καὶ παράνομον. See Antig. 88.

1036. νώτοις] The mythological account of Hercules states that he once sustained the office of Atlas, and supported the heavens on his shoulders. See Hyginus, 157.

1040. Ἐρινύων ὑφαντὸν ἀμφίβληστρον] Similarly, Agam. 1570. Ἰδὼν ὑφαντοῖς ἐν πέλοις Ἐρινύων τὸν ἀνὴρ τόνδε κείμενον. Wakefield, who quoted this passage of Aeschylus, says that ὑφαντὸν Ἐρινύων is the same as ἔφαντὸν δι' Ἐρινύων, and thus it is rendered by Schaefer and Hermann: but Ἐρινύων is more regularly taken as dependent upon ἀμφίβληστρον.

1044. χλωρὸν αἷμα] “χλωρὸν κρόν,” Schol. with which the epithet of Cicero, *decolorem*, agrees, i. e. changed and corrupted by the poisonous disease. But I would ask, whether Sophocles meant this? I would rather understand green, vigorous, fresh, lively, with the other interpretation of the Scholiast: χλωρὸν νέον: as Eurip. Hec. 128. τὸν Ἀχιλλεῖον τόμβον στεφανοῦν αἵματι χλωρῷ. Seneca has thus imitated this passage of Sophocles: Ardet felle siccato jecur, Totumque lentus sanguinem avexit vapor. Exedit artus penitus, et totas malum Hausit medullas; ossibus vacuissedet.” Wakefield. In the interpretation of χλωρὸν here Hermann agrees with Wakefield.

πού ταῦτα λόγῃ πεδία, οὐθ' ὁ γηγενὴς
 στρατὸς Γιγάντων, οὔτε θήρειος βία,
 οὐθ' Ἑλλάς, οὔτ' ἄγλαστος, οὐθ' ὅσῃν ἐγὼ
 γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω 1050
 γυνὴ δέ, θῆλυς οὔσα, κούκ ἀνδρὸς φύσιν,
 μόνη με δὴ καθεῖλε φασγάνου δίχα.
 ᾧ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,
 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον.
 δός μοι χερσὶν σαῖν αὐτὸς ἐξ οἴκου λαβὼν 1055
 εἰς χεῖρα τὴν τεκοῦσαν, ὥς εἰδῶ σάφα,
 εἰ τοῦμόν ἀλγεῖς μᾶλλον ἢ κείνης ὄρων
 λαβητὸν εἶδος ἐν δίκῃ κακούμενον.
 ἴθ', ᾧ τέκνον, τόλμησον, οἴκτειρόν τέ με,
 πολλοῖσιν οἴκτρὸν, ὅστις ᾧστε παρθένος 1060

1047. λόγῃ πεδία] Λόγῃ πεδία· ἢ ἐν τῇ πεδίῳ βαλλομένη, Schol. "Horace, Art. Poet. 379. concerning military exercises says, Ludere qui nescit, campestribus abstinet armis." Wakef.

1048. θήρειος βία] "the violent centaurs." See above, v. 709. The Scholiast however says, and he may be right, θήρειος βία· λέοντος, ὕδρας, Κερβέρου, καὶ τῶν λοιπῶν. Cicero in his translation takes θήρειος as referring to the Centaurs.

1049. οὐθ' Ἑλλάς] The substantive with which Ἑλλάς agrees, is either βία in the preceding, or γαῖα implied in the succeeding line. Some critics make ἄγλαστος and Ἑλλάς the nominatives singular masculine. But I have not found any decisive instance, where Ἑλλάς is used as masculine. The instance quoted, Lex. Ms. Sangerm. Ἑλλάς, ὁ ἀνὴρ, proves nothing, because the passage from the Αἰὼς Λοκρὸς is not produced. In the Electra of Sophocles, v. 681. κείνος γὰρ ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος πρόσχημ' ἀγῶνος, the ordo is εἰς τὸ κλεινὸν πρόσχημ' ἀγῶνος Ἑλλάδος (sc. τῆς γῆς Ἑλλάδος). See Brunck's note, Philoct. 223. ἄγλαστον Σοφοκλῆς τὸν βάρ- Soph. Trach.

βαρον εἶπεν. J. Pollux, lib. ii. § 109. On this passage, see Jungermann's note. ἄγλαστος, like many other adjectives similarly compounded, has only two terminations.

1051. θῆλυς οὔσα] Reiske alters this passage to θῆλυν σχοῦσα κούκ ἀνδρὸς φύσιν. Erfurdt conjectured κούκ ἀνὴρ φύσιν. The scholiast understands σχοῦσα before φύσιν. Φύσιν is more easily governed of κατὰ understood, as in Aj. 760. ὅστις ἀνθρώπου φύσιν βλαστῶν.

1052. μόνη με] See above, v. 887. καθεῖλε φασγάνου δίχα] Herc. Cē. 1352. foemina Hercules necis auctor feretur: cadere foeminea manu Voluere fata.

1054. πρεσβεύσης πλέον] Sc. ἡ ἐμέ. Πρεσβεύειν for τιμᾶν is used by Eurip. at the commencement of the Hippolytus: τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη. See also Alc. 289. Rhes. 944.

1060. ᾧστε παρθένος] The ordo, as Brunck rightly observes, is ὅστις βάρβρυχα κλάων ᾧστε παρθένος. The scholiast quotes a similar passage from Il. Π. 7. ἤντε κόρη Νηπτή, ἥθ' ἄμα μητρὶ θέουσ' ἀνελέσθαι ἀνάγει. Shakspeare G

βίβρυχα κλάων. καὶ τόδ' οὐδ' αἶν εἷς ποτὲ
τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα·
ἀλλ' ἀστένακτος αἶεν ἐσπόμην κακοῖς.
νῦν δ' ἐκ τοιούτου θῆλυς εὖρημαι τάλας.
καὶ νῦν προσελθὼν στήθει πλησίον πατρὸς,
σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο
πέπονθα. δείξω γὰρ τάδ' ἐκ καλυμμάτων.
ἰδοὺ, θεᾶσθε πάντες ἄθλιον δέμας,
ὁρᾶτε τὸν δύστηνον, ὥς οἰκτρῶς ἔχω.

αἰ αἰ, ὦ τάλας,

ἔ ἔ

ἔθαλψεν ἄτης σπασμὸς ἀρτίως ὅθ' αὖ,
διῆξε πλευρῶν· οὐδ' ἀγύμναστόν μ' ἔαν
ἔοικεν ἢ τάλαινα διάβορος νόσος.

ὦ "ναξ "Αἰδη, δέξαι μ'·

ὦ Διὸς ἀκτὶς, παῖσον.

ἐνσεισον, ὦ "ναξ, ἐγκατάσκηψον βέλος

uses the same simile in a violent strain of indignation, *Jul. Cæs. act i. sc. 2.* "That tongue of his that bade the Romans mark him, and write his speeches in their books;—Alas! it cried, Give me some drink, Titinius! As a sick girl."

1063. ἀστένακτος αἶεν ἐσπόμην] "Elmaley, at *Heracl. 634.* supposing ἐσπόμην to be a solecism, wishes to write εἰσπόμην, from *Schol. Aj. 318.* I do not see what solecism there is here if you join αἶεν with ἀστένακτος. It is usually joined with words containing a privative." Hermann.

1064. ἐκ τοιούτου] "sc. ἐξ ἀστενακτου. *Senec. Herc. Cæt. 1265.* Unde iste fletus? unde in has lacrymas genas? Invictus olim vultus, et nunquam malis Lacrymas suis præbere consuetus, (pudet!) Jam flere didicit. Quis dies fle-
-vis, Quæ terra vidit? siccus li." Wakef.

καλυμμάτων] "i. e. ἐξ

καλυμμάτων. *Æsch. Agam. 1149.* In these words in a contrary sense." *Margrave.*

1072. ἔθαλψεν] "has burnt me. πάλιν ἐξεπύρωσέ με ὁ τῆς νόσου σταμὸς. *Schol. Senec. Herc. Cæt. vers. 1277.* has imitated this: uret ecce iterum fibras Incaluit ardor.

1074. διάβορος νόσος] Νόσος has the same epithet applied to it, *Philoct. i.* νόσῳ καταστάζοντα διαβόρῳ πύλα.

1076. ὦ Διὸς ἀκτὶς] *Virg. Æn. ii. 25.* (quoted by Wakefield) *Pact Omnipotens adigat me fulmine ad umbras.*

1077. ἐγκατάσκηψον] "ἐγκατεσκήπτω, infligo, properly said of lightning. *Eurip. Med. 93.* οὐδὲ πάροςτις Χόλου, σάφ' οἶδα, πρὶν κατασκήψαι τυί. *Thucyd. ii.* νόσος, λεγομένη μὲν αἰ πρότερον πολλαχόσε ἐγκατασκήψα. *Photius, κατασκήψαντος, ἐμπεσόντος.* Gloss. *Pers. 520.*

πάτερ, κεραυνοῦ. δαίνυται γὰρ αὖ πάλιν,
 ἦνθηκεν, ἐξάρμηκεν. ὦ χέρες, χέρες,
 ὦ νῶτα καὶ στήρ', ὦ φίλοι βραχίονες, 1080
 ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε
 Νεμέας ἔνοικον, Βουκόλων ἀλάστορα,
 λέοντ', ἄπλατον θρέμμα κἀπροσήγορον,
 βία κατειργάσασθε, Λερναίαν θ' ὕδραν,
 διφυῇ τ' ἀμικτον ἵπποβάμονα στρατὸν 1085
 θηρῶν, ὑβριστὴν, ἄνομον, ὑπέροχον βίαν,
 Ἐρυμάνθιον τε θῆρα, τὸν θ' ὑπὸ χθονὸς
 Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχίδνης θρέμμα, τὸν τε χρυσεῶν
 δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις; 1090
 ἄλλων τε μόχθων μυρίων ἐγευσάμην,
 κούδεις τρόπαι' ἔστησε τῶν ἐμῶν χερῶν.
 νῦν δ' ὦδ' ἀναρθρος, καὶ κατερράκωμένος,

1078. κεραυνοῦ] Wakefield would place a comma after βέλος, and consider κεραυνοῦ as a verb. But the account given by H. Stephens is more satisfactory: his words are, "no one I think will deny that κεραυνός may be called βέλος κεραυνοῦ by an elegant periphrasis, since it is well known that a thunderbolt is sometimes βέλος without any addition, or with some adjective or epithet annexed. As πολέων βέλος in the pentameter Ὀν κτάνεν ὑψιμέδων Ζεὺς πολέωντι βέλει. So also the Latin poets call the thunderbolt *telum Jovis*, (Ov. Trist. iv. 9. 14.) or *telum igneum*, or *telum trisulcum*, or even in the plural, *tela trisulca*, as in this line of Ovid, *Excute ire irato tela trisulca Jovi*. That the tragic poets gladly use a periphrasis in expressing lightning, is proved by the οὐρανία φλόξ of Euripides, and the παλτὸν πῦρ used more than once by Sophocles."

1081. Of the labors of Hercules, which he states to have been very numerous, six only are enumerated in this passage. For the rest, see the

lines before the commencement of this tragedy, and Hygin. Fab. 32, &c.

1083. ἄπλατον θρέμμα κἀπροσήγορον] ἄπλατον, "which cannot be approached without alarm and danger." Ἀπροσήγορον, which cannot be addressed without dread of the consequences. Virg. Æn. iii. 621. describes the Cyclops similarly: *Nec visu similis, nec dictu affabilis ulli*.

1085. ἵπποβάμονα] "riding on horses." "Æschylus uses the word passively, Suppl. 290. ἵπποβάμοσιν εἶναι καμήλοις, camels on which men ride, as on horses." Erfurdt.

1088. τρίκρανον] So Herc. F. 1277. Ἄιδου πυλωρὸν κύνα τρίκρανον.

1089. δεινῆς Ἐχίδνης θρέμμα] "Sophocles here follows Hesiod, who calls Cerberus the son of Echidna and Typhon. In the C. C. v. 1567. he gives him other parents." [ὦ γὰρ παῖ καὶ Ταρτάρου.] Brunck. Hyginus also follows the account of Hesiod.

1091. ἐγευσάμην] "I experienced." See Antig. 992.

- τυφλῆς ὑπ' αἵτης ἐκπεπόρθημαι τάλας,
 ὃ τῆς ἀρίστης μητρὸς ὀνομασμένος, 1095
 ὃ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
 ἀλλ' εὖ γέ τοι τόδ' ἴστε, καὶ τὸ μηδὲν ᾧ,
 καὶ μηδὲν ἔρπω, τήν γε δρᾶσασαν τάδε
 χειρώσομαι καὶ τῶνδε. προσμόλοι μόνον,
 ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν, ὅτι 1100
 καὶ ζῶν κακούς γε καὶ θανὼν ἐτισάμην.
 ΧΟ. ᾧ τλήμον Ἑλλάς, πένθος οἶον εἰσορᾷ
 ἔξουσιν, ἀνδρὸς τοῦδε γ' εἰ σφαλῆσεται.
 ΤΛ. ἐπεὶ παρίσχεις ἀντιφωνῆσαι, πάτερ,
 σιγὴν παρασχὼν κλυθί μου, νοσῶν ὅμως. 1105
 αἰτήσομαι γάρ σ', ᾧ δίκαια τυγχάνειν.
 δός μοι σεαυτὸν, μὴ τοσοῦτον ὥς δάκνη
 θυμῷ δύσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς
 χαίρειν προθυμῇ, καὶ ὅτοις ἀλγείς μάτην.
 ΗΡ. εἰπὼν ὃ χρεῖζεις, λήξον· ὥς ἐγὼ νοσῶν 1110
 οὐδὲν ξυνίημι, ᾧ σὺ ποικίλλεις πάλαι.
 ΤΛ. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων ἐν οἷς

1094. τυφλῆς] Τυφλὸς, "blind," "that which cannot see." Sometimes used passively, "that which cannot be seen," "unseen." The Latin *cæcus* has also both the active and passive usages.

1099. καὶ τῶνδε] "even from or under these circumstances" of misery and anguish in which I am placed.

1102. ᾧ τλήμον Ἑλλάς] After this vocative, the second person *σφαλήσῃ*, not the third *σφαλήσεται* would be regularly expected; and Wakefield suggests *σφαλεῖσ' ἔσει*. But Mas. and editions give no countenance to such an alteration; and above, v. 217. we have a similar change from the second person to the third. See the note.

1105. νοσῶν ὅμως] On the force of *ὅμως* with a participle at the end of a line, see C. R. 1816.

1107. δός μοι σεαυτὸν] "give your-

self up [i. e. attend] to me." So Terence, *Adelph. v. 3. 52.* quoted by Wakefield, *da te hodie mihi*: on which passage Donatus remarks; *accommoda teipsum voluntati meæ; nam in animum transtulit quod est corporis.*

1110. λήξον] Erfurdt proposed *λέξον*, which Groddeck received into the text: *λήξον* however is correct; for it is the expression of one who suffers tortures, and wishes all that must be said to be finished as soon as possible." Hermann.

1111. ποικίλλεις πάλαι] καλλωπίζεις τῷ λόγῳ, Schol. On the usage of *πάλαι* with a present tense, see C. R. 279.

1112. τῆς μητρὸς ἦκω] "i. e. τὰ, or περὶ, τῆς μητρός." This is a somewhat remarkable instance of ellipse. Homer gave the first example, *Od. A.*

νῦν ἐστὶν, οἷς θ' ἤμαρτεν οὐχ ἔκουσῖα.

HR. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
τῆς πατροφόντου μητρὸς, ὥς κλύειν ἐμέ; 1115

TL. ἔχει γὰρ οὕτως, ὥστε μὴ σιγαῖν πρέπειν.

HR. οὐ δῆτα, τοῖς γε πρόσθεν ἡμαρτημένοις.

TL. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.

HR. λέγ'· εὐλαβοῦ δὲ μὴ φανῆς κακὸς γεγώς.

TL. λέγω. τέθνηκεν ἀρτίως νεοσφαγῆς. 1120

HR. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.

TL. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.

HR. οἳ μοι· πρὶν, ὥς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χερὸς;

TL. καὶ σοῦ στραφείη θυμὸς, εἰ τὸ πᾶν μάθοις.

HR. δεινοῦ λόγου κατῆρξας· εἰπέ δ' ἡ νοεῖς. 1125

TL. ἅπαν τὸ χρῆμ' ἤμαρτε, χρηστὰ μαμένη.

HR. χρήστ', ὦ κάκιστε, πατέρα σὸν πτείνασα, δρᾶ;

TL. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,
ἀπήμπλαχ', ὥς προσεῖδε τοὺς ἔνδον γάμους.

173. Εἰπέ δέ μοι πατρός τε καὶ υἱός, ὃν κατὰλειπον. This quotation I owe to L. Bos, Ellipse. The more usual form would be τὰ μητρὸς ἤκω τῆς ἐμῆς." Wakefield. Add, as instances, Il. A. 257. Od. A. 115. Phoen. 1351.

1120. τέθνηκεν ἀρτίως] Wakefield, connecting ἀρτίως with νεοσφαγῆς, calls the mode of speaking *plane prodigiosum*, and alters ἀρτίως into ἀθλίως. Ἀρτίως however being joined with τέθνηκεν, all the prodigy disappears. "She is just dead, having been recently stabbed." She might have been just dead, though the blow, which caused her death, had been given some time previously. Senec. Herc. Cæt. 1456. thus imitates this passage: *Compescas diras, genitor, irarum minas: Habet; peractum est: quas petis, pœnas dedit: Sua peremta dextera mater jacet.*

1126. ἅπαν τὸ χρῆμ'] Hermann would place a comma after χρῆμα, and translate the passage thus: "the whole affair is this; she erred, whilst she was

seeking for the best." Without the comma χρῆμα is governed by κατὰ understood, and then the sense is nearly the same.

μαμένη] "seeking." See C. C. 835. The common reading is *μνωμένη*, which is interpreted by ζητοῦσα. Hence Brunck and others have properly adopted *μαμένη*.

1128. στέργημα] "that which causes and allures love: above, v. 576. he had used *κηλητήριον*. I do not find the word elsewhere, but it is nearly the same as *στέργηθρον*, Eurip. Hipp. 256. Æsch. Choëph. 239. *στέργηθρον* φίλτρον, Hesych." Wakef.

στέργημα γὰρ] In the Hec. 554. the verb is similarly placed to that which occurs here: οἱ δ', ὥς τάχιστ' ἤκουσαν ὑστάρτην ὕπα, Μεθῆκαν, οὐπερ καὶ μέγιστον ἦν κρᾶτος. Wakefield quotes another instance from Il. Ψ. 407. Ἴππους δ' Ἀτρεΐδαις κίχάνετε, μηδὲ λίπυσθον, Καρπαλίμους.

- ΗΡ. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίαν ; 1136
 ΤΛ. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν
 τοιᾶνδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.
- ΗΡ. ἰοὺ ἰοὺ δύστηνος, οἷχομαι τάλας.
 ὅλωλ', ὅλωλα, φέγγος οὐκ ἔτ' ἐστί μοι.
 οἷ μοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν. 1137
 ἴθ', ὦ τέκνον' πατὴρ γὰρ οὐκ ἔτ' ἐστί σοί
 κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαιμόνων,
 κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
 μάτην ἄποιτιν, ὡς τελευταίαν ἐμοῦ
 φήμην πύθησθε θεσφάτων, ὅσ' οἷδ' ἐγώ. 1140
- ΤΛ. ἄλλ' οὔτε μήτηρ ἐνθαδ' ἄλλ' ἐπακτία
 Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν.
 παίδων δὲ, τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,
 τοὺς δ' ἂν τὸ Θήβης ἄστρῳ ναίοντας μάθοις
 ἡμεῖς δ', ὅσοι πάρεσμεν, εἴ τι χρὴ, πάτερ, 1145
 πράσσειν, κλύοντες ἐξυπηρετήσομεν.
- ΗΡ. σὺ δ' οὖν ἄκουε τοῦργον' ἐξήκεις δ' ἵνα
 φανεῖς ὅποῖος ὦν ἀνὴρ, ἐμὸς καλῇ.
 ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,
 πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο, 1150

1131. Νέσσος] Senec. Herc. Cct. 1467. Sed non cruentæ sceleribus nuptæ jaces, Nec fraude matris: Nessus hos struxit dolos, Ictus sagittis qui tuis vitam exspuit.

1139. μάτην ἄποιτιν] "Amphitryo makes the same complaint, Herc. F. 339. ὦ Ζεῦ, μάτην ἄρ' ὁμόγαμόν σ' ἐκτησάμην· μάτην δὲ παιδὸς κοῖν' ἔχων ἐκληζόμην. Ovid. Amor. iii. 9. 21. Quid pater Ismario, quid mater profuit Orpheo?" Wakefield.

1141. ἄλλ' ἐπακτία] "but she has made an agreement [sc. with Eurystheus] to have a place of residence at maritime Tiryns."

1150. πρὸς τῶν πνεόντων] "Erfurdt, disliking the two prepositions

πρὸς and ὑπὸ, struck out πρὸς and wrote τῶν ἐμπνεόντων. Afterwards he added, 'Eurip. Orest. 401. Πορ. Aldus has ἐκ φασμάτων [for φαντασμάτων] δὲ τὰδε νοσεῖς πολὺν ὄντο, which passage perhaps might be used in defence of this line of Sophocles.' Bruck changed ὑπὸ into ἀπὸ, supposing that θανεῖν ἀπο could be said for ἀποθανεῖν. To me the passage seems perfectly correct, and there is no redundancy of prepositions. For in order to strengthen the expression, two phrases are joined in one; as if you should say in Latin, *per vivos a nemine occisum iri*." Hermann. Translate, "at the hands of the living I should die by none."

ἀλλ' ὅστις "Αἰδου φθίμενος οἰκήτωρ πέλοι.
 ὃδ' οὖν ὁ θῆρ Κένταυρος, ὡς τὸ θεῖον ἦν
 πρόφαντον, οὕτω ζῶντά μ' ἐκτείνειν θανών.
 φανῶ δ' ἐγὼ τούτοις συμβαίοντ' ἴσα
 μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα, 1155
 αἳ τῶν ὀρεῖων καὶ χαμαικοιτῶν ἐγὼ
 Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην,
 πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός·
 ἥ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
 ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ 1160
 λύσιν τελεῖσθαι· κἂδόκουν πράξειν καλῶς.
 τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
 τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.
 ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
 δεῖ σ' αὖ γενέσθαι τῷδε τάνδρ' ἐσὺ μάχον, 1165
 καὶ μὴ ἔπιμεῖναι τοῦμόν ὀξῦναι στόμα,
 ἀλλ' αὐτὸν εἰκάθοντα συμπράσσειν, νόμον
 κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.
 ΤΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν εἰς λόγου στάσιν
 τοιάνδ' ἐπελθὼν, πείσομαι δ' ἃ σοι δοκεῖ. 1170
 ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρῶτιστά μοι.
 ΤΛ. ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;
 ΗΡ. οὐ θᾶσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί;
 ΤΛ. ἰδοὺ προτείνω, κούδεν ἀντειρήσεται.

1157. Σελλῶν] The Σελλοὶ seem to have been a kind of priests of the Dodonæan Jove. See Damm. Lex. Etym. in P. R. Homer, II. II. 233. mentions, and Callimachus, H. Dian. 286. describes them. The former says: Ζεῦ ἄνα, Δωδωναῖε, Πελασγικὲ, τηλόθι ναίων, Δωδώνης μεδέων δυσχειμέρον ἀμφὶ δὲ Σελλοὶ Χοῖ ναίουσ' ὑποφῆται, ἀνιπτίποδες, χαμαιεῦναι. The latter: γηλεχέες θεράποντες ἀσιγήτοις λέβητος. These instances are adduced by Wakefield, who also quotes Lucan, iii.

179. quercusque silentes Chæonio vertexes liquerunt vertice Sellæ.

εἰσεγραψάμην] Elmsley, Mus. Crit. ii. p. 289. elegantly proposes ἐξεγραψάμην for εἰσεγραψάμην.

1159. τῷ ζῶντι] τῷ ἐνεστώτι· ὁ γὰρ παρελθὼν χρόνος οἶονεὶ διέφθαρται καὶ τέθηκε. Schol. "The figurative and obscure terms of this passage savour of the oracle itself, and probably Hercules uses its expressions." Wakef.

1165. τῷδε τάνδρ' sc. ἐμοί. δεικτικῶς. See OE. R. v. 524.

- ΗΡ. ὅμνῃ Διὸς νυν τοῦ με φύσαντος πάρα. 117
 ΤΛ. ἢ μὴν τί δράσειν, καὶ τόδ' ἐξειρήσεται ;
 ΗΡ. ἢ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.
 ΤΛ. ὅμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπάμοτον.
 ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὖχου λαβεῖν.
 ΤΛ. οὐ μὴ λάβω· δράσω γάρ. εὖχομαι δ' ὅμως. 118
 ΗΡ. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὕψιστον πάγον ;
 ΤΛ. οἶδ', ὡς θυτῆρ γε πολλὰ δὴ σταθεὶς ἄναι.
 ΗΡ. ἐνταῦθά νυν χρὴ τοῦμόν ἐξάραντά σε
 σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήζεις φίλων,
 πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς 119
 κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ
 ἄχρῖον ἔλαιον, σῶμα τοῦμόν ἐμβαλεῖν
 καὶ πευκίνης λαβόντα λαμπάδος σέλας,
 πρῆσαι. γόου δὲ μηδὲν εἰσίστω δάκρυ,
 ἀλλ' ἀστένακτος καὶ δάκρυτος, εἴπερ εἶ 119

1176. ἢ μὴν] These particles, as well as ἢ μὲν in Homer, occur after words denoting an oath, and before a future tense containing the matter sworn to be observed. See Gl. Sept. Theb. 527.

τί δράσειν,] "will this also be explicitly declared, what I swear positively that I will do?" Brunck places the mark of interrogation after δράσειν, and a full stop after ἐξειρήσεται. Wakefield, always partial to emendation, in which he too frequently fails, gives the words ἢ μὴν τί δράσειν; to Hyllus, and καὶ τόδ' ἐξειρήσεται. ἢ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν, to Hercules. It is perhaps sufficient to suggest that the στιχομυθία presents an irrefragable objection to this arrangement.

1179. ἐκτὸς ἔλθοις] "you should go out, or beyond, transgress, violate."

1180. οὐ μὴ λάβω] "I shall not receive them." See this usage of οὐ μὴ illustrated, Œ. C. 178.

Οἴτης] Musgrave unnecessarily alter Οἴτης into Ὀϊτρ,

disliking the double genitive. Its meaning is clear: "do you know the elevated top of Œta, belonging to Jove?" πᾶν ὅρος, ὅρος τοῦ Διὸς ὀνομάζεται, Schol.

1186. πολλὸν] This is the Ionic accusative for the more usual πολλόν. See Antig. v. 86.

ἄρσεν'] "This word is here used for ἰσχυρόν, i. e. by which wrestlers are rendered stronger. So Philoct. 1451. κτύπος ἄρσεν, i. e. ἰσχυρός: so ἄρσεν βοή, Aristoph. Theam. 125. Cf. Spenser. Callim. H. to Pallas, v. 29. appropriately quoted by Hæfner." Erfurt. Ovid, Fast. iv. 741. Ure mares olea.

1189. γόου δὲ] "Not differently Ennius, Nemo me lacrymis decorat, nec funera fletu Faxit; Cur? volūto vivu' per ora virum. Hor. Od. ii. 20. 21. Absint inani funere neniae, Lucusque turpes, et querimoniae: Compesce clamorem, et sepulcri Mitte supervacuos honores." Wakef.

1190. ἀστένακτος καὶ δάκρυτος] "without groan or tear." This is an acti-

τοῦδ' ἀνδρὸς, ἔρξον· εἰ δὲ μὴ, μινῶ σ' ἐγὼ,
καὶ νέρθεν ὦν, ἀραῖος εἰσαεὶ βαρύς.

ΓΛ. οἴμοι, πάτερ, τί μ' εἶπας; οἶά μ' εἰργασαι;

ΗΡ. ὅποια δραστὲ' ἐστίν. εἰ δὲ μὴ, πατρὸς
ἄλλου γενοῦ τού, μηδ' ἐμὸς κληθῆς ἐτι. 1195

ΓΛ. οἴμοι μάλ' αὖθις, οἶά μ' ἐκκαλῇ, πάτερ,
φονεῖα γενέσθαι καὶ παλαμναῖον σέθεν;

ΗΡ. οὐ δῆτ' ἐγὼ γ'· ἀλλ' ὦν ἔχω παιῶνιον
καὶ μούνον ἰατῆρα τῶν ἐμῶν κακῶν.

ΓΛ. καὶ πῶς ὑπαίθων, σῶμ' ἂν ἰάμην τὸ σόν; 1200

ΗΡ. ἀλλ' εἰ φοβῇ πρὸς τοῦτο, τᾶλλα γ' ἐργασαι.

ΥΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

ΗΡ. ἧ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

ΥΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν
τὰ δ' ἄλλα πράξω, κού καμεί τούμον μέρος. 1205

ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνιμαι δέ μοι
χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς.

ΥΛ. εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται.

ΗΡ. τὴν Εὐρυτεῖαν οἶσθα δῆτα παρθένον.

ΥΛ. Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζειν ἐμέ. 1210

usage of ἀστένακτος and ἀδάκρυτος. So Hec. 685. οὐδέποτε ἀδάκρυτος ἀστέ-
νακτος ἀμέρα μ' ἐπισχήσει.

1191. μινῶ σ' ἐγὼ] "i. e. μινῶ σε, not σοί. So below, 1229. θεῶν ἀρὰ μινεῖ σ' ἀπιστήσαντα." Brunck. "Similarly Pindar, Isthm. vii. 67. τὸ δὲ παρ δίκην Γλυκὺ πικροτάτα μένει τελευτά. The Latins very frequently use this mode of speaking. Virg. Aen. vii. 318. Sanguine Trojano et Rutulo donabere, virgo! Et Bellona manet te pronuba." Wakef.

1197. παλαμναῖον] "and with my own hand." There is no tautology in φονεῖα and παλαμναῖον. Φονεὺς is one who procures or causes the death of another, without necessarily imbruing his hands in the blood of his victim:

παλαμναῖος means one who commits murder with his own hand; παλαμναῖον αὐτόχειρα. Schol.

1203. τῆς εἰρημένης] "which has been described," above, v. 1185.

1204. ὅσον γ'] "yes, if only I do not touch it with my hands:" ὅσον, followed by μὴ or μήποτε, must be rendered in Latin by tantummodo ne, dummodo non. Herm. Vig. p. 104. (Ed. Glasg. 1813.) where the passage in the text is quoted.

1209. τὴν Εὐρυτεῖαν] Senec. Herc. Oct. 1488. Ad te preces nunc, Hylle, supremas fero: Est clara captas inter, in vultu genus Regnumque referens, Euryto virgo edita, Iole: tuis hanc facibus et thalamis para.

- ΗΡ. ἔγνων. τοσοῦτον δὴ σ' ἐπισκῆπτω, τέκνον.
 ταύτην, ἐμοῦ θανόντος, εἴπερ εὐσεβεῖν
 βούλει, πατρῶων ὀρκίων μεμνημένος,
 πρόσθου δάμαρτα, μηδ' ἀπιστήσης πατρί·
 μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1211
 κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτέ·
 ἀλλ' αὐτὸς, ὦ παῖ, τοῦτο κήδευσον λέχος.
 πιθοῦ. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμὰ
 σμικροῖς ἀπιστεῖν, τὴν πάρος συγχεῖ χάριν.
- ΤΛ. οἴμοι, τὸ μὲν νοσοῦντι θυμοῦσθαι, κακόν. 122
 τὸ δ' ὦδ' ὄραν φρονοῦντα, τίς ποτ' ἂν φέροι ;
- ΗΡ. ὡς ἐργασείων οὐδὲν ὦν λέγω, θροεῖς.
- ΤΛ. τίς γάρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνη
 μεταίτιος, σοί τ' αὖθις, ὡς ἔχεις, ἔχειν,
 τίς ταῦτ' ἂν, ὅστις μὴ ἔξ ἀλαστόρων νοσοῖ, 1225
 ἔλοιτο ; κρεῖσσον κἀμέ γ', ὦ πάτερ, θανεῖν,
 ἢ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.
- ΗΡ. ἄνῃρ ὃδ', ὡς ἔοικεν, οὐ νέμειν ἐμοὶ
 φθίνοντι μοῖραν· ἀλλὰ τοι θεῶν ἄρ' αὖ
 μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 123
- ΤΛ. οἴμοι, τάχ', ὡς ἔοικας ὡς νοσεῖς φράσειν.
- ΗΡ. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.
- ΤΛ. δείλαιος, ὡς ἐς πολλὰ τ' ἀπορεῖν ἔχω.
- ΗΡ. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.

1211. σ' ἐπισκῆπτω] " i. e. ἐπισκῆπτω σε. Instances of this construction are not wanting. Eurip. Iph. T. 701. πρὸς δεξιᾷ σε τῇσδ' ἐπισκῆπτω τάδε. Alcest. 372. ἐπισκῆψω τοῦσδε." Brunck. 'Επισκῆπτω is followed also by a dative of the person. See Phœn. 786.

1218. πιθοῦ] Hermann gives πείθου. But see Antig. 979.

1228. θανεῖν] i. e. τοῦ θανεῖν. See Antig. 954., and C. R. 1159.

1225. ἀλαστόρων] " ἀλάστορες are

the Erinnyes, Furies, or any evil daemons, who avenged crimes. The Scholiast on Eurip. Phœn. 1597. 'Ἀλάστορ· ἔφορος δαίμων τῶν τὰ ἄλαστα πεποιηκότων, καὶ τιμωρός." Brunck.

1228. νέμειν] On this construction see Antig. 736.

1231. τάχ', ὡς ἔοικας] " how likely you are to say soon, that you are afflicted by your disease !" Hyllus makes this remark, perceiving the imitation exhibited by Hercules because his son refused to comply with his wish.

- ἸΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ ; 1235
 ΗΡ. οὐ δυσσέβεια, τοῦμὸν εἰ τέρψεις κέαρ.
 ἸΛ. πρᾶσσειν ἄνωγας οὖν με πανδίκως τάδε ;
 ΗΡ. ἔγωγε. τούτων μάρτυρας καλῶ θεούς.
 ΓΛ. τοιγὰρ ποιήσω, κούκ ἀπώσομαι, τὸ σὸν 1240
 θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἂν ποτε
 κακὸς φανείην, σοί γε πιστεύσας, πάτερ.
 ΗΡ. καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν
 ταχεῖαν, ᾧ καὶ, πρόσθε· ὥς πρὶν ἐμπεσεῖν
 σπαραγμὸν ἢ τιν' οἷστρον, ἐς πυρᾶν με θῆς.
 ἄγ' ἐγκονεῖτ', αἵρεσθε. παῦλά τοι κακῶν 1245
 αὕτη τελευτὴ τοῦδε τάνδρος ὑστάτη.
 ΤΛ. ἀλλ' οὐδὲν εἵργει σοὶ τελειοῦσθαι τάδε,
 ἐπεὶ κελεύεις κᾶξαναγκάζεις, πάτερ.
 ΗΡ. ἄγε νῦν, πρὶν τήνδ' ἀνακινῆσαι
 νόσον, ᾧ ψυχὴ σπληρὰ, χάλυβος 1250
 λιθοκόλλητον στόμιον παρέχουσ',
 ἀνάπαυε βοὴν, ὥς ἐπίχαρτον
 τελέουσ' ἀεκούσιον ἔργον.
 ΤΛ. αἶρετ', ὀπαδοί, μεγάλην μὲν ἐμοὶ
 τούτων θέμενοι συγγνωμοσύνην, 1255
 μεγάλην δὲ θεοῖς ἀγνωμοσύνην
 εἰδότες ἔργων τῶν πρᾶσσομένων
 οἳ φύσαντες, καὶ κληζόμενοι
 πατέρες, τοιαῦτ' ἐφορῶσι πάθη.
 τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ· 1260
 τὰ δὲ νῦν ἐστῶτ', οἰκτρὰ μὲν ἡμῖν,
 αἰσχρὰ δ' ἐκείνοις,

1245. παῦλά τοι κακῶν] "This last termination of this man (sc. me) is the cessation of my sorrows." Hermann places a comma after αὕτη. The interpretation in both cases is the

same.
 1250. νόσον] This is the accusative after, not before ἀνακινῆσαι, as Musgrave thought.

χαλεπώτατα δ' οὖν ἀνδρῶν πάντων
 τῷ τήνδ' ἄτην ὑπέχοντι.
 λείπου μὴδὲ σὺ, παρθέν', ἀπ' οἴκων,
 μεγάλους μὲν ἰδοῦσα νέους θανάτους,
 πολλὰ δὲ πῆματα καὶ καινοπαθῆ·
 κούδεν τούτων, ὅ τι μὴ Ζεὺς.

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1268. ὅ τι μὴ Ζεὺς] Here ἐποίησεν or some similar word must be understood. The passage is well illustrated by the Scholiast: οὐδὲν τούτων οὐδὲν ἔπραξεν, εἰ μὴ μένος δὲ Ζεὺς διὰ τὴν εἰμαρμένην, ἥτις κακῶν καὶ ἀγαθῶν ἐστὶν αἰτία.

QUESTIONS.

1. Under what circumstances is the second person singular sometimes used for the third?
2. Who was Æneus, and where was Pleuron situated?
3. Illustrate and exemplify the expression εἴ τις Αἰτωλὶς γύνη.
4. How do the accounts of the contest between Achelous and Hercules vary as given by Ovid and by Sophocles?
5. Why is a river frequently likened to a bull?
6. Illustrate the phrase ἀσμένῃ μοι.
7. In the passage εἰς ἀγῶνα τῷδε συμπεσὼν μάχη— is the last word redundant?
8. Translate and explain the following passage: νύξ γὰρ εἰσάγει, καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον.
9. What is the difference between ταρβήσας ἔχω and ἐτάρβησα?
10. What is the grammatical account of ἔκτα?
11. What is the meaning of ἀκήρυκτος in the tragic and in prose writers?
12. Under what circumstances may a verb have two accusatives following it?
13. What were the names of Hercules's children by Deianira?
14. How has the following passage been understood? and what is the right interpretation? μάλιστα δ' ὅνπερ εἰκὸς Ὑλλον, εἰ πατρὸς νέμει τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν.
15. What are the poetic forms of ἀρτίπους, τρίπους, τετράπους?
16. In what sense is πρὸς and an accusative used?
17. What is the meaning of ἀγέννητος as used by Sophocles? Illustrate this by other words.
18. What are the different significations of ξενοῦσθαι?
19. Illustrate τὸν παρελθόντ' ἄροτον by similar usages.
20. Translate and exemplify τοῦτον ἄρας ἄθλον.

Soph. Trach.

H

21. What is the meaning of ῥοπή?
22. What does the future participle denote after verbs of motion?
23. Give a list of the words with which ἦ forms a crasis.
24. When is the present used for the past tense?
25. Why is day called the daughter of night? give instances.
26. Why is Hercules called Καδμογενής?
27. Which is the true reading, ἀμπλακία or ἀπλακία, in the tragic writers?
28. What is the meaning of αἰόλη as applied to νύξ?
29. What was the ἀποτίμημα? had it any other names?
30. What were the δύο πελειάδες and the παλαιὰ φηγὸς at Dodona?
31. How do the Greeks express time?
32. Distinguish between Δωδών and Δωδώνη.
33. Which is the Attic form, νημέρεια or ναμέρεια?
34. Explain the phrases εὐφημίαν ἴσχε and εὐφήμει.
35. What is the accusative of Ἀπόλλων in Attic Greek according to Porson and to Hermann?
36. What are the different meanings of προστάτης?
37. What was Ortygia?
38. Why did the Greeks say ἐλαφηβόλος and not ἐλαφοβόλος?
39. Distinguish between ξένος, δορύξενος, φίλος and ἑταῖρος.
40. How is the government of τάσδε explained in the passage τάσδε δ', ὥσπερ εἰσορᾷς, χωροῦσι πρὸς σε?
41. What are the different meanings of πιστός?
42. State the fluctuations of editors in writing πολλή 'στ' ἀνάγκη. Which form is most correct?
43. What is the meaning of Τροπαῖος, and to whom is it applied?
44. Supply the ellipse in the passage μηδ', εἴ τι δράσεις, τῆσδε γε ζωῆς ἔτι. What is the usage of τῆσδε?
45. Which is the proper orthography, τεκνοῦσα or τεκνοῦσσα? and justify your opinion by producing similar words.
46. What are the various readings proposed in the following line, μὴ τοῦ τυραννεύοντος Εὐρύτου σκορά;
47. What is the peculiarity in the usage of αἰς?
48. What figure of speech is αὖθις πάλιν? Give similar instances.
49. Translate, explain, and illustrate φωνεῖ δίκης ἐς ὀρθόν.
50. Of substantives ending in οια and εια, what is the quantity of the last syllable? quote instances in support of your opinion.
51. State the stories to which the words οὐ τὰπὶ Λυδοῖς, οὐδ' ὁ ῥιπτός Ἰφίτου μόρος refer.

52. Is *ὥς* in Attic Greek ever used for *εἰς* except in the case of animate objects? How may *ἦκει δόμους ὥς τούσδε* be defended?

53. What is the force of *φύσις* in personal description?

54. In what sense is *δῆθεν* used with a participle and *ὥς*?

55. What is the meaning of *ἀπὸ* in the phrases *ἀπὸ γνώμης*, *ἀπὸ τρόπου*?

56. Explain the government in the passage *ὥς ἔρποντος εἰσορᾶς ἐμοῦ*.

57. What is the force of *ἐκ* joined to an adjective in the genitive?

58. When *οὗτος* is applied to the second person singular, what is its meaning? Give instances of this usage both in the masculine and feminine genders.

59. What tenses and moods does *ὅπως* require after it?

60. v. 463. *κάρ' ἐντακείη τῷ φιλεῖν*. Explain and illustrate the metaphorical meaning of *ἐντακείη*.

61. Explain and illustrate the phrase *ρεῖν κατ' οὔρον*.

62. What tenses of the middle voice have a strict medial signification?

63. Translate and explain *μέγα τι σθένος ἃ Κύπρις ἐκφέρεται νίκας αἰεί*.

64. Why was Neptune called *τινάκτωρ γαίας*? mention similar epithets applied to him by Homer.

65. With what case is *ἐπὶ* joined, when a thing is said to be done on the hope or condition of reward?

66. What is the meaning of *τετράορος* when applied to chariots, and when to horses?

67. What is the accentuation of dissyllabic prepositions when placed between a substantive and the adjective belonging to it?

68. Explain the meaning of *παλίντρονος*.

69. What is meant by the schema Pindaricum? Give instances of its use.

70. What is the difference between *ὅς* and *ὁ ὅς*, and between *αὐτὸς* and *ὁ αὐτός*?

71. By what poets are *ἦμος* and *τῆμος* used?

72. Distinguish between *οἰκουρία* and *οἰκούριον*, and between *εὔνις* and *εὐνίς*.

73. Which is the most correct form, *πλεύμων* or *πνεύμων*?

74. What are the different meanings of *σώζω*?

75. Explain the words *τῆς πειθοῦς παγκραθεῖς*; and show how they have been interpreted and altered.

76. What was the *πέπλος ἐνδυτήρ*?

77. Can the iota of the dative case be elided? State the various opinions on this point, and the reasons for your own.

78. Illustrate the idiom contained in the words *μείζον' ἔστι λόγον*.

79. What moods with and without *ἄν* does *ἕως* require when it signifies 'until'?

80. *κρήσιον βοτὸν*, what was this?

81. Give the instances of verbs compounded with *ἔξαπτο*.

82. What is the meaning of *κλύω* with an adverb? Give instances of a similar usage of *αὐδίο*.

83. In what cases may a long vowel be elided?

84. Explain, and give instances of, the figure called *hendyadis*.

85. Can the augment be omitted in the tragic senary? and in the case of what words?

86. Explain and illustrate the idiom contained in the words. *τὸ σὸν μόνῃς δώρημ' ἔλεξεν*.

87. Explain the origin and application of verbs such as *ἰύζω*, *οἰμώζω*, *αἰάζω*, and the like.

88. What is the derivation and meaning of *πρών*?

89. What is the original application of the words *βραχάομαι*, *βοάω*, *θωύζω*, *ἐλελίζω*, *ὀτοτύζω*?

90. What is the quantity of the first syllable of *ἄελιος*, and how is it settled?

91. From what verb does *ἔρρωγα* come?

92. What are the different meanings of *τέγω*?

93. Translate and explain *κέχνηται νόσος, ᾧ πόποι, οἶον ἀναρσίων οὐκ ἔστιν Ἡρακλέους ἀγακλειτὸν ἐπέμολε πάθος οἰκτίσαι*. What emendations have been proposed?

94. What is the meaning of derivative adjectives ending in *ιμος*?

95. What is expressed by nouns ending in *τήριον*? Give instances where the strict meaning is, and where it is not, retained.

96. What case is *πλευρόθεν*, and what is the meaning of words in *θεν*? can they be used for any other case?

97. What is the Attic distinction between *δνοῖν* and *δνεῖν*?

98. Give instances of nouns *mediæ significationis*.

99. What is the derivation and meaning of *ἀνεμόεις*, and the quantity of the first syllable?

100. What is the meaning and derivation of *προτερής*?

101. What tenses and moods does *οὐ μὴ* require after it?

102. Explain and illustrate the poetic idiom in the passage *Κηναία κρηπὶς βωμῶν*.

103. With what tenses and moods is *μὴ* joined to *ὀφείλω*?

104. Explain the difference between *μὴ ὄφελον δοῦναι*, and *οὐκ ὄφελον δοῦναι*.

105. What are the different meanings of *χλωρός*?

106. Who were the Centaurs? what is the fabulous and the probable origin of their name?

107. Enumerate some of the labors of Hercules.

108. Are there any instances (and if so, quote them) in which *Ἑλλάς* is masculine?

109. Where is the solecism, according to Dr. Elmsley, in the line *ἀλλ' ἀστένακτος αἰὲν ἐσπόμην κακοῖς*, and how may the passage be explained so as to evade the solecism?

110. What is the original meaning and usage of *ἵπποβάμων*?

111. In what different senses does *τυφλός* occur? and give instances of a similar usage of *cæcus*.

112. What is the force of *ὅμως* with a participle?

113. Explain the phrase *δός μοι σεαυτόν*.

114. With what tenses, and in what sense is *πάλαι* used?

115. *τέθνηκεν ἀρτίως νεοσφαγῆς*. Translate this passage, and show that *ἀρτίως* is not redundant.

116. Give the various readings of, and explain, the line *πρὸς τῶν πνεόντων μηδένοσ θανεῖν ὕπο*.

117. Who were the *Σελλοί*?

118. Explain the usage of *ἦ μὴν* after words of swearing. What form is employed by Homer?

119. Give the instances of Ionisms which occur in the *Trachiniæ*.

120. Distinguish between *παλαμναῖος* and *φονεύς*.

121. What case does *ἐπισκήπτω* require after it?

122. What is the difference between *αἰτέω* and *ἐξαιτέω*, *φεύγω* and *ἐκφεύγω*, *θνήσκω* and *καταθνήσκω*, *πίπτω* and *συμπίπτω*?

123. Show how the position of the accent alters the meaning of the following words: *θεα*, *ἄγων*, *καλων*, *ἄλλα*, *νεμω*, *νυν*, *εἰμι*, *βιος*, *δικαία*, *ἀνδρων*, *ἐπει*, *κρατος*, *εἶδος*, *σγα*, *ῶμος*, *θυμος*, *εἰκων*.

124. Give parallel passages to the following:

A. *ὥς δ' ἐγὼ θυμοφθορῶ*.

B. *μητ' ἐκμάθοις παθοῦσα*.

C. *ἐγγεγραμμένην ξυνθήματα*.

D. *ὥς τᾷλλ' ἐκεῖνος πάντ' ἀριστεύων χεροῖν*,

τοῦ τῆσδ' ἔρωτος εἰς ἀπανθ' ἥσων ἔφν.

E. *τὸ γὰρ φανθὲν τίς ἂν δύναιτ' ἂν ἀγένητον ποιεῖν*;

F. *εἴ τις δύο ἢ καὶ πλέους τις ἡμέρας λογίζεται, μάταιός ἐστι*.

G. *ὠλεκόμαν ὁ τάλας*.

H. *γούου δὲ μηδὲν εἰσίστω δάκρυ*.

125. Correct, and show against what canons the following passages militate:

- α. οὐκ ἂν αἰῶν' ἐκμάθους, πρὶν ἂν θάνῃ τις.
 β. ναίονσ' ἐνὶ Πλευρῶνι.
 γ. ὃς εἰς ἀγῶνα τῷδε ξυμπεσὼν μάχῃ.
 δ. ὃδ' αὐτὸς ἀρτίπους θρώσκει δόμοις.
 ε. τῶν μὲν παρόντων, τῶνδε πεπυσμένη λόγῳ.
 ζ. ψευδεῖ καλεῖσθαι, κηλὶς ἐστὶν οὐ καλή.
 η. πᾶν σοι φράσω τάληθές, οὐδὲν κρύψομαι.
 θ. ὃν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων.

126. Give the derivations and meaning of the following words:—Αἶδης, δάσκιος, ἀρτίπους, ἐναρίζω, ἀναπλάκτης, αἰχμαζω, ἔγκλημα, ἄνθρωπος, θυμοφθορῶ, βουθερῆς, ἀγνώμων, οἰκούμεν. συνοφρνῶμαι, ἄκοιτις, θεσπίζω, παλαμναῖος, ἀλάστωρ.

127. Give the strict meaning of, and show the force of the prepositions in ἐξοίδα, καταθνήσκω, ὑπερτελής, προταρβεῖν, ἀφηνεικῆς, ὑπερχλιδῶ, διήνεμος, ἀνιστορέω, παρίημι, ὑπεκτρέχω, ἀπολολύζω, διέρχομαι, ἐπιστολή, ἀμφίγυος, διαβροίζέω, ἀμφίθρεπτοι, ἔξαποφθείρω, ἀπειπεῖν, ἐνδατοῦμαι, συναλλαγή, ἐπενθορῶ, διαφθείρω, ἐγκατασκήπτω, ἀπλατος, ἀπροσήγορος, ἐπιμένω.

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ERRATUM.

V. 789. note. For ' the reading ought to be τὸν Οἰκίαν γέμον ' read, ' the reading ought to be τὸν Οἰκίαν δόμον.'

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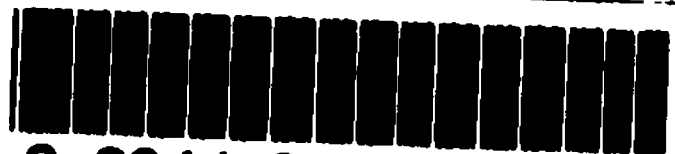
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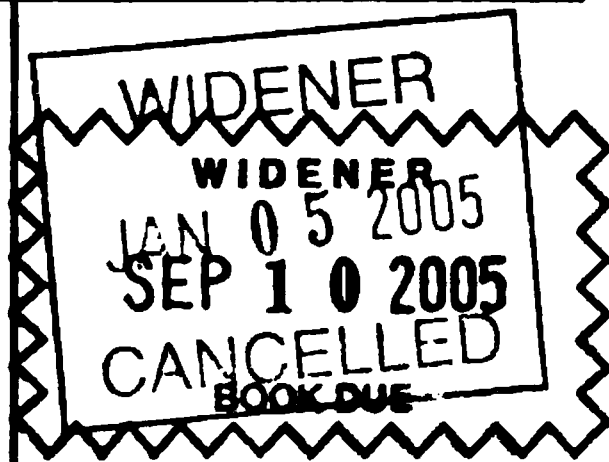


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